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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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IT IS HOW WE USE OUR LIVES THAT DETERMINES WHAT KIND OF MEN WE ARE.

IT IS MY DEEPEST BELIEF THAT ONLY BY GIVING OUR LIVES DO WE FIND LIFE.

I am convinced that the truest act of courage, the strongest act of manliness, is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be a man is to suffer for others. God help us to be men.

TIME FOR THE IRRELEVANT

Robert Kreider

I HEAR VOICES.

"Democracy is good if our side wins. Democracy is a throwaway, disposable thing if our side is outvoted. If we don't get what we want, democracy is irrelevant."

"Peaceful change is a fantasy of the liberals and the moderates. They that live by the sword shall win. When the crunch is on, the only thing that works is force. Due process procedures are welcome when we need them but are not to be extended to unpleasant people."

"Reason and empirical studies are the refuge of reactionaries and those who drag their feet. When we feel compelling urgency for action — reason, dialogue, empirical study are all irrelevant. Right is right is right."

"My truth is truth is truth. God, dear fellow, is dead. God is irrelevant. The Bible is quaint, dull, irrelevant."

These are some of the voices I hear.

All this stems from our impatience.

Our impatience stems from inaction. "Its stimulus," says Kingman Brewster, "is the daily intimacy with the horrors of war, poverty, violence, and oppression—all brought into the parlor on the television screen."

Our impatience stems from complexity. "Hate and love seem so simple, so obvious and direct. Yet the structures of a technological society and its government seem hopelessly complicated, beyond our reach; seemingly unmanageable even to the few who do grasp the levers of power," says Brewster.

Our impatience stems from our doubts. "With a world to be saved, or simply a life to be lived, there is an overpowering urge to insulate ourselves from the nagging, nibbling doubts which seem to spoil every confident hope and tarnish even the most ecstatic dream. Dogmatic assertion is a great relief."

And so *relevance* becomes the slogan of an impatient generation.

But I find help in irrelevant things like taking a long look.

Listen to Walt Whitman writing one hundred years ago: "Never was there more hollowness at heart than at present and here in the United States. Genuine belief seems to have left us. The underlying principles of the states are not honestly believed in. The spectacle is appalling. We live in an atmosphere of hypocrisy throughout. The men believe not in the women, nor the women in the men. The great cities reek with robbery and scoundrelism."

I pick up just a little hope when I discover that one hundred years ago things were a mess and the world survived for a better day. History may have relevance after all—because it often gives us assurance that we still have a chance.

Many well-educated people have a hangup about the Bible. They think it dull, quaint, irrelevant. Recently, an able biologist came to our campus. He suggested that if he were teaching a broad, popular course on our environmental crisis he would start with the Old Testament as a textbook.

He added: "The Hebrew people were ecologically committed." The Hebrews protected the orchards in war, saved the sacred forests, let the land lie fallow and replenish itself sabbatical and jubilee years. They o served the delicate strands of inte relationship which link man to a living organisms and all nonlivir environment. The biologist was sa ing that the allegedly irrelevant Bib was really terribly relevant.

In preparation for a trip to th Middle East, I read books on biblic archeology. I also read the Old Testa ment—that supposedly irrelevant doc ument—with a new fascination.

Isaiah is intriguingly contemporary Listen to this report of Israel, seve centuries before Christ:

His was a demoralized, vandalize land: "But Israel does not know. my people does not understand. . . . The whole head is sick,/ and th whole heart faint. . . ./ Your countr lies desolate,/ your cities are burne with fire."

Violence abounded: "Your hand are full of blood./ Wash yourselves make yourselves clean."

Corruption pervaded the police forc and courts: "Cease to do evil,/ learn t do good;/ seek justice./ Correct op pression;/ defend the fatherless,/ plead for the widow."

Venal politicians abounded: "You princes are rebels/ and companion of thieves./ Every one loves a bribe/ and runs after gifts."

But spliced in with this social pathology are urgings to desirable alternatives: "Come, let us go up to the mountain of the Lord,/ to the house of the God of Jacob;/ that he may teach us his ways/ and that we may walk in his paths. . . ./ He shall judge between the nations,/ and shall

I pick up just a little hope when I discover that one hundred years ago things were a mess and the world survived for a better day.

ecide for many peoples;/ and they
all beat their swords into plow-
ares,/ and their spears into pruning
ooks;/ nation shall not lift up sword
gainst nation,/ neither shall they
arn war any more."

But back again to the social pa-
hology.

They had their youth problem: The youth will be insolent to the der,/ and the base fellow to the onorable."

A leadership crisis, a communica- on gap: "O my people, your leaders nislead you,/ and confuse the course f your paths."

Society with a sex hangup: "The aughters of Zion are haughty and valk with outstretched necks, glanc- ng wantonly with their eyes, mincing long as they go."

The exploiters: "Woe to those who oin house to house,/ who add field o field,/ until there is no more room."

Alcoholism: "Woe to those who ise early in the morning,/ that they nay run after strong drink,/ who tar- y late into the evening till wine in- lames them!"

A people with mixed-up values: 'Woe to those who call evil good and good evil."

That is the ugly scene. The picture hanges in the sixth chapter: "And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

One cannot escape the conclusion that this so-called irrelevant Bible, if read with the eyes of expectation, is supremely relevant.

For all of the tragedy of his generation, Isaiah did not collapse into despair. Despair is not the final word.

It is despair that causes polarization in our day. One might suppose that as extremists become inflammatory, moderates would close ranks and oppose them. There is too little of this among moderates. As conflicts heat up, moderates begin to take sides against one another. Why? They begin to despair of their position. They give up hope. They get caught in the cross fire. An extremist position seems certain, safe, and secure. The middle ground of reason and moderation seems so insecure.

Recently, I attended the inauguration of a new college president. There had been some eruptions of discontent on his campus that week: sit-ins, nonnegotiable demands, handbills distributed to the procession.

We listened to a series of short talks at the inaugural ceremonies by a student, faculty member, mayor, alumnus, churchman. It was a dreary series of talks reminding us that these were anxious, uncertain times, somber, fateful.

I thought, "That poor president—why did he ever get himself into this?"

Then the time came for the new president to speak and quickly he converted the whole affair from a sad memorial service for a nice guy headed down death row into a kind of Hebraic festival of joy and hope. His words changed the whole mood of the occasion.

He drew his scriptural springboard from that passage from Isaiah. He pointed out that in that world of the eighth century B. C.—now-oriented, power-conscious, short-cut demanding, that grim, cruel, polarized world—God asked: "Whom shall I send, and who will go for us?"

The new president invited his audience to join him in responding with Isaiah: "Here I am. Send me."

This, of course, may be foolishness. But the Apostle Paul says that the foolishness of God is wiser than men. Or perhaps one could say that the irrelevancies of God are wiser than men. Christ is the Lord of history. Thus, there is hope.

Christ is Savior. Thus, we have a fresh chance.

Christ is Master. Thus, we have an invitation to serve with Him.

It is difficult to make a good case for the irrelevant. It is a naughty word. Many things which are considered by some to be currently irrelevant have hidden within them a higher relevancy: the long look, the historical view; due process; the democratic way; the grace of moderation and the gift of reason; a sense of humor; a recognition of the absurd; the biblical view of history; the foolishness of the cross.

Finally, this sentence I found on a mimeographed handout—a prayer. Irrelevant? Perhaps. Foolishness? Perhaps. But the foolishness of God:

O Lord, You one time showed us,
How the gentle art of losing face
May one time save the human race.

Show us now.

3090

War's aftermath in Nigeria — ill health

Dr. Calvin and Melainie Nafziger, Buffalo, New York, are volunteers in the Mennonite Central Committee's relief effort in Nigeria. Mrs. Nafziger reports on conditions in the area of Nigeria where they are working.

IN SEPTEMBER, WE began meeting with local leaders in Ohaji trying to work out a plan to rebuild the community and its health center. The council of the town agreed to provide local laborers who would work for food from our food-for-work program. We would provide materials (some given to us from UNICEF), tools, and supervision.

Yet, day after day, almost no one came to work. Tools and roofing material lay untouched, except when we picked them up. The buildings remained wrecked and hidden behind three-years' overgrowth.

Then, two weeks later, we made our daily trip to the village and were surprised to find hundreds of village men filling in mudholes and boobytraps, working with something like zest. At the health center, we were almost dazed to find crowds of women and children cutting down the bush, and other men waiting for tasks to be assigned. Calvin estimates there may have been a thousand people there. For a few days, many people returned to work and the center was ready for a real opening ceremony.

We learned then that a new chief had come to power, who had for the first time succeeded in arousing, at least briefly, the energies of the people. We were told that he was the first council leader since the war's end whom the community could respect and rally behind. It looks as if we have much to learn about the society and politics of our new area. Ignorantly, we had been dealing with a rather illegitimate authority previously.

That initial burst of enthusiasm
has now subsided. Once again, co
munity effort is hardly visible a
laborers are sparse. Until the wh
economic condition of Ohaji impro
(something we can't hope to do),
may not be able to expect mu
more in sustained contribution a
spirit. But we and the people n
know what can be done. No dou
they surprised even themselves.

We have officially reopened the fi
of a series of damaged and aba
doned health centers in the Oh
county adjacent to Owerri. This
the first step in our plan to devel
a comprehensive rural health ca
program.

Beyond reviving the ruined ce
ters, we hope both to expand and i
tensify the health services of t
area. We are dreaming of a mod
rural public health system to inclu
such basic but long neglected nee
as decent water supplies. But t
churches working together in this pr
gram have so little money, and tin
is so short!

Nutritional need, first of all, pe
sists. Ohaji and its neighbors ha
long been among the very worst area
Some authorities now fear that the
will be a widespread recurrence
severe malnutrition next year, parti
ularly by the time that this harve
of food has been used, that is, n
later than March or April. This ha
vest has been meager.

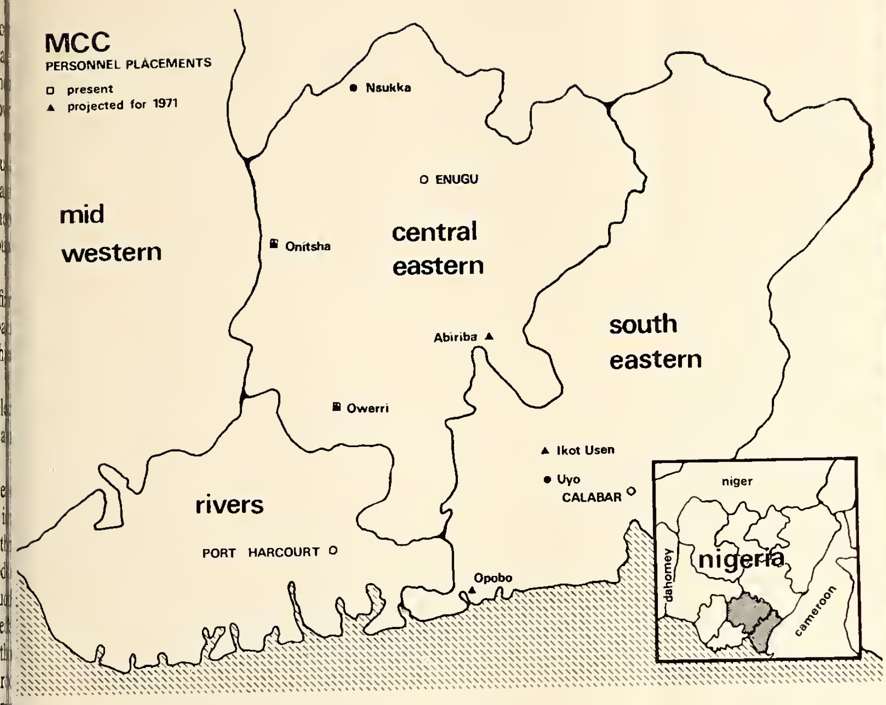
Ohaji was once one of the few rel
tively fertile areas of Owerri pro
ince, but now one sees nothing in i
dwindled market stalls but piles
white cassava flour; almost pure starc

On the recommendation of UNICE
we plan to provide nutritional su
plements to children under six yea
and to pregnant and lactating wome
Lean harvest or full, these people a
the least likely to get enough of th
proper food.

Ohaji county appears to be a mo
appropriate choice for such a projec
It is probably the most backward, de
moralized, and war-damaged rura
area we've worked in. Even prior t
the conflict, the area lagged behin
other parts of the state in many ways
Twin babies are not welcomed i

After two weeks of treatment for malnutrition, a child is still in anguish.

NEWS



Dr. Nafziger makes his rounds at Ohaji, near Owerri.

many villages in the east, but here hey are likely to be actually abandoned.

Little physical damage was done to most of Owerri, the last stronghold of the rebellion. But around Ohaji, signs of war reappear: many houses are torn down, public buildings razed and other houses crumble away, their owners still not returned. Calvin fell down into a still-hidden war booby trap in the road. It took over half the village men to lift the Landrover out of the pit. Ohaji also had fewer health facilities than many comparable areas, and since the war, none has begun to function again. People on the road look worn, ill, depressed, and poor. In some areas around Owerri, you now see some well-dressed people, but not here.

We see few chickens scampering across compounds—much less goats or even dogs—all of which ran riot in the villages around Awgu, where we worked last January.

I have slowly grown aware of the fact that I see very few young men on the roads or in the fields. The chilling thought occurs to me that perhaps many of Ohaji's young men didn't survive the war. Fighting here, on the border of two states, was particularly intense.

In June, when kwashiorkor and marasmus were fading in most areas, Ohaji and Egbema counties were still outright disaster areas. At that time, I worked on a survey team which discovered whole villages where nearly all the children seemed to have kwashiorkor or marasmus, many months after the conflict's end. Within an hour, we would find forty or fifty children that had to be rushed to sick bays, many of these had to be taken all the way back to Owerri for emergency hospital treatment; and some did not survive the long journey.

The goal of our program is to establish a rural health program which will provide preventative as well as curative medicine to all the people. The fundamental unit of community health care will be the health center. The health center is expected to provide all the health services which a family requires, except for those which can be provided only by a hospital.

Each health center will contain a prenatal clinic, a child welfare clinic, a nutritional clinic, and a general clinic, as well as an immunization and public health program. It is estimated that one health center can serve between ten thousand and twenty thousand people.

However, due to budgetary limitations, we will only be able to provide three health care centers—or, one center per 46,500 patients.

We plan to launch vaccination campaigns against smallpox, measles, diphtheria, tetanus, whooping cough, and tuberculosis. We plan also to help the community to deal with public health programs such as water supplies and latrines. Improvement

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of such basic facilities is usually not costly or complex, yet can do much toward raising the level of health of the entire community.

Work has begun at Umuokanne health center, where the outpatient building and the maternity ward have already been repaired.

The materials for the center were purchased by the Christian Council of Nigeria. Some of the labor was contributed voluntarily by the community of Umuokanne. The painting and carpentry were done under the food-for-work program. Equipment for the center was provided by UNICEF.

We hope that much of the labor for the entire project can be done through the food-for-work program. We also plan to start a tools-for-work program, in which trained artisans who have lost their tools will work in exchange for tools, which will be given to them upon the completion of their tasks.

Press freedom in Vietnam Appeal from Presbyterians

The Council on Church and Society of the United Presbyterian Church has asked the U.S. Government to work vigorously on the restoration of press credentials to Don Luce, an employee of the World Council of Churches whose papers were lifted by the South Vietnamese government in November, after he exposed "tiger cages" in Con Son prison.

Extension of Luce's visa, due to expire in February, was also urged by the Presbyterians who said withdrawal of press credentials from the American *exemplified* the lack of press freedom in South Vietnam.

They urged a cease-fire in Vietnam, an immediate exchange of prisoners, and a definite timetable for ending American commitment in Southeast Asia. *Ecumenical Press Service.*

Three letters from Nigeria Ask for tons of clothing

When the war ended in Nigeria early in 1970, relief agencies decided to carry on a crash feeding program which would continue until June 30. Then all efforts would be directed toward rehabilitation work and self-help projects. Thus the Mennonite Central Committee sent no bedding and clothing at that time.

However, on September 10, a letter from Keith Gingerich, an MCC volunteer in Nigeria, inquired if MCC could ship five hundred bales of used clothing and five hundred bales of blankets. He wrote, "Clothes are always in demand and blankets are presently being used in reequipping maternity homes in a rural health program, schools, and reception centers for Nigerian children returning from Gabon and the Ivory Coast. Apart from these, we will channel blankets to the southeastern state which has suffered recently from severe flooding."

Gingerich wrote in October that "while lightweight clothing is generally desirable, blankets of any weight are fine and heavyweight clothing is useful. Kwashiorkor cases have lowered body temperatures."

In another October letter, he wrote, "I have decided to request five thousand tropical Christmas bundles which can be sent any time. These will be distributed primarily to children. At present, we have two teams in Nigeria with MCC personnel who can distribute these. I can arrange for one or two MCC people to assist with the distribution at four or five places, in addition to the two places where they are already represented."

In response to Gingerich's letters, the MCC material aid department shipped seven tons of bedding and fifteen tons of clothing late in October. In December, 2500 blankets purchased by MCC of Canada were shipped from Montreal.

We are initiating an early January shipment of six and one-half tons of bedding, twenty-four tons of clothing, 7300 tropical Christmas Bundles, and six used sewing machines.

The total value of these shipments is $165,000. *John Hostetler, MCC material aid director.*

Prayer week for 1971 Asks for fruitful tensions

During the third week in January Christians in many parts of the world including Protestants, Anglicans, Orthodox, and Roman Catholics, will observe the Week of Prayer for Christian Unity.

The theme for this year's observance is taken from Paul's Second Letter to the Corinthians in which he prays that "the grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit" will be with them all (13:14)

A joint committee of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity selected this theme at a meeting in Bari, Italy, last February. They said that in a time of tensions within the churches which cause many kind of divisions, it is possible that the affection for and contact with one another may be lost.

"For tensions to be fruitful," said the committee, "it is essential tha this affection and contact be maintained. Then they may be worked ou within the fellowship of the Spiri and in the bond of peace." They asked groups to meditate on "the communion of the Holy Spirit" and to pray for deeper communion.

A leaflet issued for North American churches suggests the Week of Prayer should be "an intensive period when churches not only pray for unity but take stock of their ecumenica progress (or retrogression) and map joint efforts for the entire year." *Ecumenical Press Service.*

Mission strategy for the church at home

orth America has again become a mission field. And in the return to a ocus at home, the churches are rengthening themselves as well as eaching others.

In an issue of *Missions Today*, almer Becker, executive secretary of he Commission on Home Ministries, rites that congregations are our best ase for reaching out. To reach out nd to live fully themselves, people n these churches need resources for rowth. "In sixteen areas in North America are concentrations of Genral Conference Mennonite congreations. The commission stands ready o assist each of these areas in seting up a resource center.

"A resource center will have filmtrips, books, and guides. These will help congregations and persons within he congregations to establish small groups for study, fellowship, and servce-witness. The center will have furher resources available to help these mall groups should they feel challenged to meet the spiritual and physcal needs of the persons in their communities. Resources will include helps for an evangelism workshop, a utoring program, bookrack evangeism, a day-care center, or a visitation program. Some groups are already involved in housing rehabilitation, counseling, and interracial ministries."

To facilitate the setting up of these resource centers, representatives from CHM will travel to each of the areas to speak with key personnel about the possibilities in such a venture.

One such example of this occurred when Becker traveled to Pincher Creek, Alberta, to speak with ministers and deacons of that province's Mennonite churches. The result was a favorable acceptance of the materials by the group and a willingness on their part to develop the center. This willingness, of course, spells the success or failure of the project.

The Alberta churches chose to lodge the resources with their educational committee chairman, Peter Retzlaff. Their educational committee plans to rotate the resources so that they will be available to each congregation for one month of time.

A successful resource center functions at the Associated Mennonite Bible Institutes in Clearbrook, British Columbia. When the merger between the Bethel Bible Institute and the Mennonite Brethren Bible Institute was completed, one professor changed from his faculty position to one in expanded ministries. His office is on the campus and he travels out to help local churches. The school also offers some courses that appeal especially to church people.

"Resources are only a small part of what will help a local congregation to become mobilized for evangelism and service," says Becker. "Congregations are most often inspired to help other persons when they have heard witnesses tell about meaningful witness and service involvements. The commission hopes that in each area where there are concentrations of churches someone will be appointed who can facilitate the sharing of meaningful experiences between congregations and individuals. This person might be called an area facilitator. As a commission, we would be prepared to bring these area facilitators together in seminar and workshop experiences so that they could share with each other their insights and experiences." *G. C. News Service.*

Words and deeds

Canadian Mennonites made up almost half of an enrollment of two hundred at a recent week-long lay institute for evangelism sponsored by Campus Crusade for Christ International at its headquarters at San Bernardino, Calif., according to a report from Edward Goerzen, Mission City, B.C. Persons in the Mennonite delegation were from the General Conference, Mennonite Brethren, and Evangelical Mennonite Brethren groups.

Footnote to history

First came the years
We call
B.C.

Then those
We give the suffix
A.D.

Unless
We are able
To shift course,
We may soon
Enter
The years known as
P.S.

Barbara Jurgensen

Color Vietnamization black Quakers tell White House

A victory through American-backed Vietnamization would "blacken our name as a people for generations." That is the assessment of a report which was delivered to the White House on the day before Christmas by a delegation from the American Friends Service Committee.

Members of the Quaker group's board of directors and their supporters stood in front of the White House on Pennsylvania Avenue in a silent vigil protesting the administration's policy in Indochina. The Quakers, holding candles after dusk, remained until after midnight.

The Quaker white paper says, "The two requirements for peace in Vietnam are: that President Nixon suggest to President Thieu and Vice-president Ky that . . . they announce their intent to retire from pubilc life; and that President Nixon announce a clearly stated, swiftly phased withdrawal of all U.S. armed forces by a given date in 1971."

The document, *Indochina 1971*, was published just before Christmas and is the second such Quaker position paper on the war in Southeast Asia.

"Intimations have been frequent and obvious that the Nixon Doctrine is based on the expectation that the American public will support the Indochina war if it is fought with U.S. planes, U.S. dollars, and Asian lives," the Quaker organization charges. "From its very inception, America's Vietnam policy has been a gamble requiring others to cover U.S. losses."

The Friends group, which first raised strong questions about American involvement in Vietnam in 1954, has sent medical supplies to North Vietnam, to territory controlled by the NLF, and maintains a civilian rehabilitation center in Quang Ngai, Vietnam.

"In addition to calling on the President to announce a clear schedule of U.S. withdrawal, we ask our fellow citizens to join us in examining our consciences and our lives, and to extricate ourselves from our involvement in this war. Regardless of how and when the government withdraws, let us each withdraw now as we are able," the AFSC paper says.

The carefully documented argument for a change in American policy cites the experience of AFSC staff in Vietnam in their daily dealings with injured civilians. It comments, "Statistics can only measure physical destruction; they cannot convey the spiritual suffering and moral disintegration which have become the hallmarks of this war."

"The U.S. is now beginning its third decade of war in Indochina," the paper observes, noting the U.S. support of French forces in Indochina twenty years ago. The cost to this country alone has been "50,000 lives and $125 billion."

It further states that, "Cambodia, like Laos, finds itself irrevocably linked to the war in Vietnam," while South Vietnam has become "the most militarized country in the world."

Words and deeds

The Church of North India was inaugurated on Advent Sunday (Nov. 29) in the All Saints Cathedral, Nagpur, bringing together six denominations with 500,000 members: the Church of the Brethren; the Council of Baptist Churches in North India; the Disciples of Christ; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church under the British and Australian Conferences; and the United Church of Northern India (Presbyterian and Congregational).

A men's hostel is under construction at Union Biblical Seminary, Yeotmal, Maharahstra, India. Builders plan to complete it by July for the beginning of next school year. The structure will house 150 students. Enrollment is now 126 and the present facilities are taxed to capacity. Another project which the school is working on is an endowment fund in order to give the school greater stability. The cooperating home boards agreed earlier this year to raise $10,000 each over a period of two years for this fund.

Kansas City poverty plan For black-owned business Methodists are partners

The Poverty Fund of the Gener Conference Mennonite Church w begin funding the Church Communi Involvement Project in Kansas Cit Kansas, on January 1. This proje is headed by Carl Crider, who is graduate of Saint Paul School of Th ology in Kansas City and has been pastor of both rural and suburba churches in the Kansas City are Working with Carl in this ventu will be a number of voluntary servi personnel.

The main thrust of this progra will be the setting up of businesse owned by black people, helping Mexican-Americans and elderly peop with housing projects, and workin in a small rural ghetto fifteen mile west of the city.

This project has already been funded for six months by the Unite Methodist Metropolitan Commissio of Kansas City. The Methodists an the Mennonites are joining togethe in the funding of this three-year program at the rate of $9000 per yea for each denomination.

The funding of this program join two other active projects initiated b the Poverty Fund in 1970, the Cincinnati Community Organization Project and the Taroko Mountain Villages Development Program in Taiwan.

GIVE
GET THE
WORLD
AROUND

Marine justifies desertion as valid witness

esertion from the army can be a alid protest against the inhumanities f man to man, according to Ken reusdell, a former U.S. marine who eserted as an act of solidarity with ar resisters only months before he as scheduled for honorable discharge.

His analysis of why men desert nd his proposals for ministering to he estimated one hundred thousand merican deserters and draft resisters now living in Canada, are contained in the current issue of *Risk*, quarterly publication of the Youth Department of the World Council of Churches.

In the same issue, the successful djustment being made by 90 percent f the U.S. deserters in Sweden is escribed by Thomas Lee Hays, a U.S. Episcopal priest who spent a year there on behalf of the independent American organization Clergy and Laymen Concerned about Vietnam.

Of the 378 deserters in contact with the Swedish Government in 1969, 325 were granted residence. According to Swedish figures, twenty-two men had served or were serving some time in prison, a refutation of the statement of one syndicated columnist that "one out of six men had been in trouble in Sweden."

"Thousands have gone into exile," writes Hays, "rather than be part of this nation's immoral and illegal involvement in Southeast Asia, and the concomitant repression at home." He estimates two thousand in Europe, alone.

To finance a pastoral ministry to the draft-age immigrants in Canada, a special appeal for funds was made last June by the Division of Interchurch Aid, Refugee and World Service of the World Council of Churches. Specifically, the funds had been requested by the Canadian Council of Churches to carry out a program already begun.

At the time, Alan A. Brash, director of the service agency, said, "These men are refugees and we do not make any judgment on the rightness or wrongness of their decision. We help them as human beings whom the churches in Canada are trying to assist."

Over the next three years, $210,000 will be sought from churches belonging to the World Council of Churches. Of this sum, $70,000 is asked for 1971. It has been stated that "none of the funds will be used to induce desertion." *Ecumenical Press Service.*

Church money to spur minority-owned business

Churches can help minorities by helping minority business. A representative rom the U. S. Department of Labor has proposed four possible ways of doing this to leaders in the General Conference Mennonite Church.

Thomas H. Gibbons, Jr., Secretary for the Office of Minority Business, called for a meeting of Mennonite eaders on December 9. Present were Palmer Becker, executive secretary of the Commission on Home Ministries; Gary Franz, director of the Poverty Fund; Heinz Janzen, general secretary of the General Conference; George Lehman, director of voluntary service. Dwight Wiebe, secretary for Missions and Service of Mennonite Brethren churches; Clifford Stutzman of SHARE, Hesston, Kan.: and Marvin Hostetler, director of Region III of Mennonite Disaster Service.

The first program which Gibbons presented was that of participating in the minority bank loan program. The Government will guarantee deposits in minority banks up to $20,000. Minority personnel own and manage only forty banks in the United States and all but two of these are having difficulty in getting larger deposit amounts. Gibbons invited the denominations to consider depositing some of the churches' liquid assets in minority-owned banks. He pointed to the American Lutheran Church which has deposited $300,000 in minority banks and has motivated their congregations to deposit another $1,700,000 in these banks.

In a second program, church and business organizations would purchase from minority marketers. Gibbons pointed out that religious institutions spend seven and one-half billion dollars annually in the United States. If 15 percent of these purchases were made from minority entrepreneurs, it would be of major help to them. Gibbons went on to point out that although minority groups comprise 17 percent of the U. S. citizenry, they own or control only one half of one percent of all business assets. The Small Business Association of Washington, D. C., will make a book available to the General Conference which lists all minority suppliers from which purchases could be made. Most of these suppliers can give as good service as Caucasian-dominated businesses.

The third program outlined by Gibbons was that of setting up a national loan and revolving cash fund.

Gibbons is most interested in a fourth program. In it he encourages each denomination to develop a minority enterprise small business investment company. Such an enterprise can be formed with $150,000 worth of capital funds from a business or organization. These funds will be matched with $300,000 from the Small Business Arministration of Washington, D.C. The total of $450,000 can receive guaranteed bank loans on a four-to-one basis. This means that $150,000 worth of seed money can generate $2,225,000 of funds for minority enterprises.

Further information on these projects may be obtained from Palmer Becker or from Thomas H. Gibbons, Jr., Office of Minority Business Enterprises, U. S. Department of Labor, Washington, D. C. 20230. *G. C. News Service.*

RECORD

Science teacher from India Works in college lab

Wickson J. Victor is an MCC *trainee from India working in a college in Pennsylvania. He tells his story here.*

Last October and November, I had the privilege to attend the All-India Mennonite Youth Retreat arranged by the Mennonite Central Committee at Hyderabad, South India. Vernon Reimer, MCC director for India, Nepal, and Pakistan, talked about the Trainee Program and the Teachers Abroad Program of MCC. I was impressed and decided to apply. I talked about this program with Bishop P. J. Malagar, director of Mennonite Christian Service Fellowship of India, who explained the program to me and helped me complete the application form. I was selected for the program for this year.

I was born in a Mennonite family. My father was converted by Mennonite missionaries. He has served as a deacon in our church for the last seventeen years. So I had heard and learned about Mennonites since my childhood. I studied at the Mennonite Higher Secondary School. Dhamtari, M.P., India and graduated in 1959. Due to financial difficulties, I could not attend college to study science. I got a job at the same school as a clerk and worked for three years. I taught mathematics and science for one year. I left teaching and attended college to finish my degree in science.

I wanted to teach at the Mennonite school but at that time there was no opening for a science teacher. So I joined the government secondary school in Jagdalpur as a science teacher. The same year. I applied to the Teachers Abroad Program of MCC. I received my assignment letter in July 1967, but at the same time, I was assigned by the government to do my teacher's training. I was committed for two years to the government. I could not join TAP.

After finishing my degree last July, I left India for the United States. I was certified in the Education Department by the Government as a science teacher in 1968, so I received a year's leave without pay to join the Trainee program. In the fall, I will go back to my country to teach in the same school.

Since my profession is teaching, I wanted to be assigned in one of the high schools in the United States to teach science. But when I arrived here, I could not get a job of high school teaching. I was placed at Messiah College, Grantham, Pennsylvania, as a laboratory instructor and technician in the biology department.

My assignment is lab assistant. I fix apparatus and clean and sterilize appliances. I also care for plants in the greenhouse and animals in the animal room. Now I am getting acquainted with many new types of equipment and am learning a lot. I am also allowed to attend the theory classes. I am sure that the knowledge I am getting here will help me in my teaching in India.

The church life is, in many respects, different from my own Mennonite church at home, as I am attending a Brethren in Christ Church. A warm welcome by the pastor and the members of the church impressed me much and I am feeling at home. I have opportunity to hear many speakers from different places at church and in college chapel. I like to attend midweek prayer meetings where anybody can bring requests for prayer and the congregation as a whole prays for them. The Messiah College choir has taught me for the first time in my life that we can praise our Lord through singing and music.

During my stay in the United States, I am getting much experience academically and spiritually. The knowledge and the experience which I am getting in the college and church will certainly help in my teaching back home. I am sure that I will be showing Christ through my life to the forty staff members and 1200 students in my school who are mostly non-Christians. MCC *News Service.*

Workers

Dan Cross, First Baptist Chur Colombia, Mo., is serving a two-y term of voluntary service with Upland, Calif., unit. His work be as a chaplain's assistant at Paci State Hospital. He graduated fr Central Missouri State College at W rensburg and attended the Saint P School of Theology in Kansas Ci His parents are Mr. and Mrs. Ce Cross.

Ron Harder, Emmaus Chur Whitewater, Kan., is serving a 1- assignment in Port-of-Spain, Trinid

Byron Hatcher, First Method Church, West Covina, Calif., has e tered a two-year term of volunta service with the Fort Wayne, In unit in vocational therapy. He is t son of Mr. and Mrs. Emory Hatch He attended California State Pol technic College in Pomona, Calif.

Penner

Rosie Penner, Altona (Menn. Church will work in a day-care nurse as a member of the Markham, Ill voluntary service unit. She attende Elim Bible School in Altona and nur ing school in Winnipeg. Her paren are George and Nettie Penner.

Dave and Nancy Stucky, Fir Church, Pretty Prairie, Kan., an Hopefield Church, Moundridge, Kan are serving a two-year voluntary ser ice assignment in Houston, Tex. Bot attended Bethel College. He attende Kansas State University. His parent are Mr. and Mrs. Martin Stucky. Sh had been working as a secretary i the General Conference central offic Newton, Kan. Her parents are M and Mrs. John Juhnke.

Lyle and Linda Stucky, Hopefiel Church, Moundridge, Kan., and Osle ask.) Church, are serving a two- ar voluntary service assignment with e service unit in Minneapolis. Both e graduates of Bethel College, North ewton, Kan. His mother is Mrs. velyn Stucky. Her parents are Mr. d Mrs. Ravid Boldt, and she at- nded Canadian Mennonite Bible ollege. Winnipeg.

Richard Welte joined the Okla- ma City, Okla., service group on nuary 4. He is the son of Mrs. Rita elte and a resident of Denver. He a member of the Roman Catholic hurch and attended Metropolitan ate College of Denver.

alendar

Feb. 10-12—Newton, Kan., Coun- l of Commissions.

Aug. 14-20—Fresno, Calif., Gen- al Conference.

Apr. 13-16, 1972—Chicago, Men- nite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, ennonite World Conference.

ilms

he World of Martin Luther is a doc- mentary film that recreates the work nd life of the leader of the Protes- nt Reformation. The use of Luther's ords, old maps, prints, and authen- c scenery portrays Luther's struggle r the truth. It is available for $10 ental from Audio Visual Library, ox 347, Newton, Kansas 67114.

Aarriages

enneth Rowe, Cleveland, Ohio, nd *Gloria Jaberg,* First Church, Su- arcreek, Ohio, on Dec. 5.

Timothy Stevanus and *Susan urkey,* both of First Church, Sugar- reek, Ohio, on Dec. 26.

College basketball

ec. 21: Spring Arbor 99--Bluffton 89
ec. 22: Anderson 111—Bluffton 83
ec. 23: Northwood 88—Bluffton 87

DISCUSSION

Conference resolutions threaten church unity

THERE MUST BE another way to conduct conference business! This is my conclusion after hearing the debates on resolutions at the General Conference in Estes Park and the last two Western District conferences. Why this conclusion? Let me relate what happens as I have observed it.

I have observed great confusion at these conferences. Resolutions which are presented are often long and involved, some occupying as much as a typewritten page. They may be perfectly clear to the writer but often are not so to the delegates. Confusion results also from the debates on these resolutions. Repeatedly, I have heard the question clarified after the vote has been taken. A delegate may well find that he has voted contrary to his own convictions or the opinions which he knows are held by the church members he represents. But it is too late. The motion has been adopted or rejected. The delegate is unhappy and may well feel guilty because of what he has done. How many resolutions have been enacted or defeated because delegates did not understand the question?

Secondly, I have noticed that debate on resolutions causes extreme polarization. It frequently divides the conference and breaks the fellowship of the church. I have found some of my friends on the *wrong* side of a question. I must then decide how important the question is and how much I am willing to impair my relationship by debating against my friends. If this were a mere academic procedure it would not matter too much, but this is a matter of life and conviction. If one feels very deeply about both the question and the relationship with one's fellowman, the dilemma with which one is faced is serious. What does one do in a case like this?

Thirdly, I have observed that debates on resolutions frequently represent personal views rather than the opinions held by the congregation. A yes or no vote presents the problem for the delegate as to whether he shall vote his own position or that of his congregation. His own view may not be that of his congregation. He cannot be honest both with himself and also with his congregation. Must he now compromise his own position to satisfy his congregation or shall he ignore his own people whom he represents?

The delegate faces another problem. Suppose he can vote in favor of a resolution which he feels most of his congregation will favor. What does his yes vote mean? Let's see what happens to a resolution adopted by the conference. For several years now, the Western District Conference has adopted a budget for the year by resolution. This budget was presented and accepted on the assumption that this money was needed for the work to be done by the conference. For the past three years, the budget which was accepted has not been met, in spite of the pleadings of conference officials. What does this do to the resolution?

Look at another resolution. Last year, the Western District Conference adopted a resolution that each

National anathema

Highway homicide:
Men killed in quartets.
Vietnam countryside:
Whole choruses yet continue
The dissonant slaughter.
Gunfire's percussion
Sets a loud, angry pace
For a riot-torn nation
That has not faced this fact:
We are composers of violence.

Ruth Naylor

congregation support Bethel College on the basis of $10 per member. The gift report of Bethel College reveals that only two churches met this goal. Basically the question becomes, how honest are we when we pass resolutions? Are resolutions adopted for a psychological effect? Are they intended to show how we would like to perform? Are they actually binding? Can a few delegates representing the local congregation obligate the congregation they represent? The answers do not come easily.

What are the alternatives to conference action by means of resolutions only? Let me suggest that an educational approach might be just as effective without dividing the brotherhood as extremely as debates on resolutions have. (Some delegates, it is reported, have left conferences because they were offended by the debates and the debaters.) Let each committee formulate whatever action it wishes the conference to take and have each congregation study the proposals. The issues involved can be clarified and explained, questions can be asked, and committee members may be called for clarification. The report of the result of such a congregational study may come back to the committee either favoring or not favoring the proposal. The committee can then decide on the basis of reports received whether to move ahead on the enacting of the proposal or not. The proposal may still not have the support of some congregations but at least the congregation knows what the issues are. A resolution adopted at a conference is never educational. It only asks delegates to choose sides.

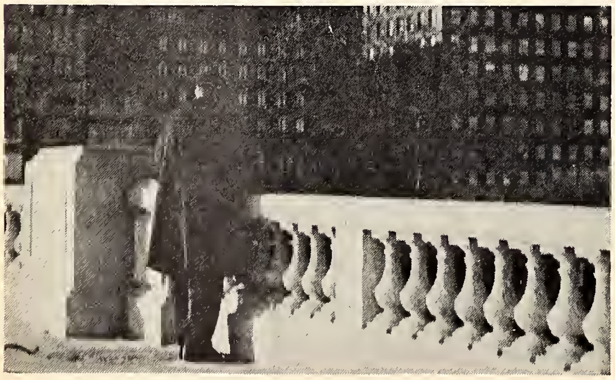
Another alternative may be in the direction of letting each congregation study the proposals and then come to the conference with a report of the feelings and insights revealed in the meeting of local congregations. This will eliminate the situation where a delegate represents only his own wisdom or lack of it. The matter can then be discussed on the conference floor and the resolutions committee then summarizes the discussion out of which conference approval or disapproval can result.

The most serious effect of conducting conference work by resolutio lies in the fact that we are not taki the local congregations along and fact, in some instances, we are ev losing them.

The delegates acting on their o or even if reflecting the feelings a opinions of their respective cong gations, have no way of helping t local church to face the issues pr posed by and at conference sessio The report that gets back to the loc church consists primarily of a su mary of resolutions adopted or r jected. The result is further polariz tion, the breaking of fellowship, di sion in the congregation, or ev withdrawal from the conference.

Let there be conference sessio that move forward and that retain t fellowship of believers. The sugge tions made in the above paragrap may not meet the need. Let this b be a beginning in finding better wa to work for Christ and His kingdo Whatever change we make must l in the direction of respect and lo for the brotherhood. *D. C. Wed North Newton, Kan. 67117.*

CRISIS: *Depression*



When people in a community become depressed, a broad spectrum of impoverishment must be met. Needs include recreation, housing, drug education, employment, and counseling. Through a community development program in Kansas City . . .

poverty fund
will help meet this crisis!

LETTERS

hanks God for Grandma

o THE EDITOR: Memories of my andma: She lived to be ninety-seven ears old, and now I'm seventy-one. he came to the United States of merica on a sailboat, in 1832, with ollys, Iutzis, Kennels, and Brenneanns from Germany. She was three ears old then and her future husand was five. Her name was Jacobine tzi. Her mother was a Holly.

The families settled first in Marynd, then moved to Bulter County Southern Ohio. The Brennemanns ian left Ohio and bought land in azewell County, Boynton Township.

When I was young, there, ten of y father's folks lived in the northern art of Boynton. Today there are nly four families on the land the overnment sold to their ancestors.

My Grandma Brennemann was ighty years old, when my mother, ate Shurts Brennemann died. I was en, my sister, twelve, and my brothr fifteen. Dad kept on farming, then ented the land to neighbors and took are of his three children.

My Grandma came and stayed while. She lived one-half mile west f us and I can see her walking over little hill, carrying a big stick, to ee us. She liked to knit and darn our tockings and tell us of the days when he was young. Her sisters and brothrs had stayed in Bulter County, Ohio, but they came to see her often, nd maiden nieces of hers stayed everal weeks at a time with her. One f them lived to be 101, Cousin Elise Holly.

Grandma had a big garden, four ows of grapes, flowers down both ides of a sidewalk, a fig tree, a pecan ree, an apple orchard, and a walnut rove.

She loved to give parties for children, and the Boynton Mennonite Church was started by her children.

She had seventeen grandchildren, of which I was about the tenth. She gave me her watch, a beautiful watch, which I still wear. It is seventy-five years old and, this fall, the Delevan jeweler tells me it is about worn out. It gains some days and runs a few minutes slow on other days. But I can depend on it to get me to appointments on time.

On my Grandma's farm now there is a hog market building, an FS Supply and a flee market every Saturday and Sunday. The house is gone but the barn and a few other buildings are still used.

I dreamed about the flower garden and orchard just this fall. The front pasture still has a creek running through it, with cattle grazing.

I thank God for my Grandma—Jacobine Iutzi Brennemann. *Mildred May Brennemann, Downtown Motel 106, Pekin, Ill. 67554.* Nov. 6

Buddhist appeal for prayer

DEAR FRIENDS OF THE MENNONITE: Should we not listen to the Buddhists of Vietnam who are calling for prayers from all of us on January 3 for an end to the Vietnam war? The Unified Buddhist Church of Vietnam is requesting religious organizations and institutions to participate in worldwide religious prayer services on that day for support for the Vietnamese peace movement and its efforts to obtain a cease-fire.

"We know that you and your community are anxious to help the Vietnamese end the war which is destroying their country," writes Thich Nhat Hanh, chairman of the Vietnamese Buddhist Peace Delegation in Paris. "We request you and your organization to participate in this international day of support for the Vietnamese peace effort, and to sponsor peace prayer meetings, rallies, and other manifestations according to the customs of your religion and your country on this issue.

"We also ask you to request the organization you represent to adopt the Six Point Proposals [presented on October 20, 1970, at the World Conference on Religion and Peace in Kyoto, Japan]. "These ask for an end to the suffering of the people, beginning with a cease-fire.

Students from Saigon School of Youth for Social Service (Buddhist) wrote, "Now, once again, we solemnly promise never to hate those who kill us, above all, never to use violence to answer violence, even if the antagonists see us as enemies and kill till they annihilate us. We recall our pledge that people, no matter what their origin, never are our enemies. . . . Help us to keep steadily this nonviolent mind in our social work by love which asks for nothing in return."

Could these young Buddhists possibly be practicing the Sermon on the Mount? Can we do less than back them up in their appeal for our help through prayer? We believe God hears our prayers. Do you suppose He hears theirs, too? *Helene Dick, 403 S. State Street, Bloomington, Ill. 61701.* Dec. 21

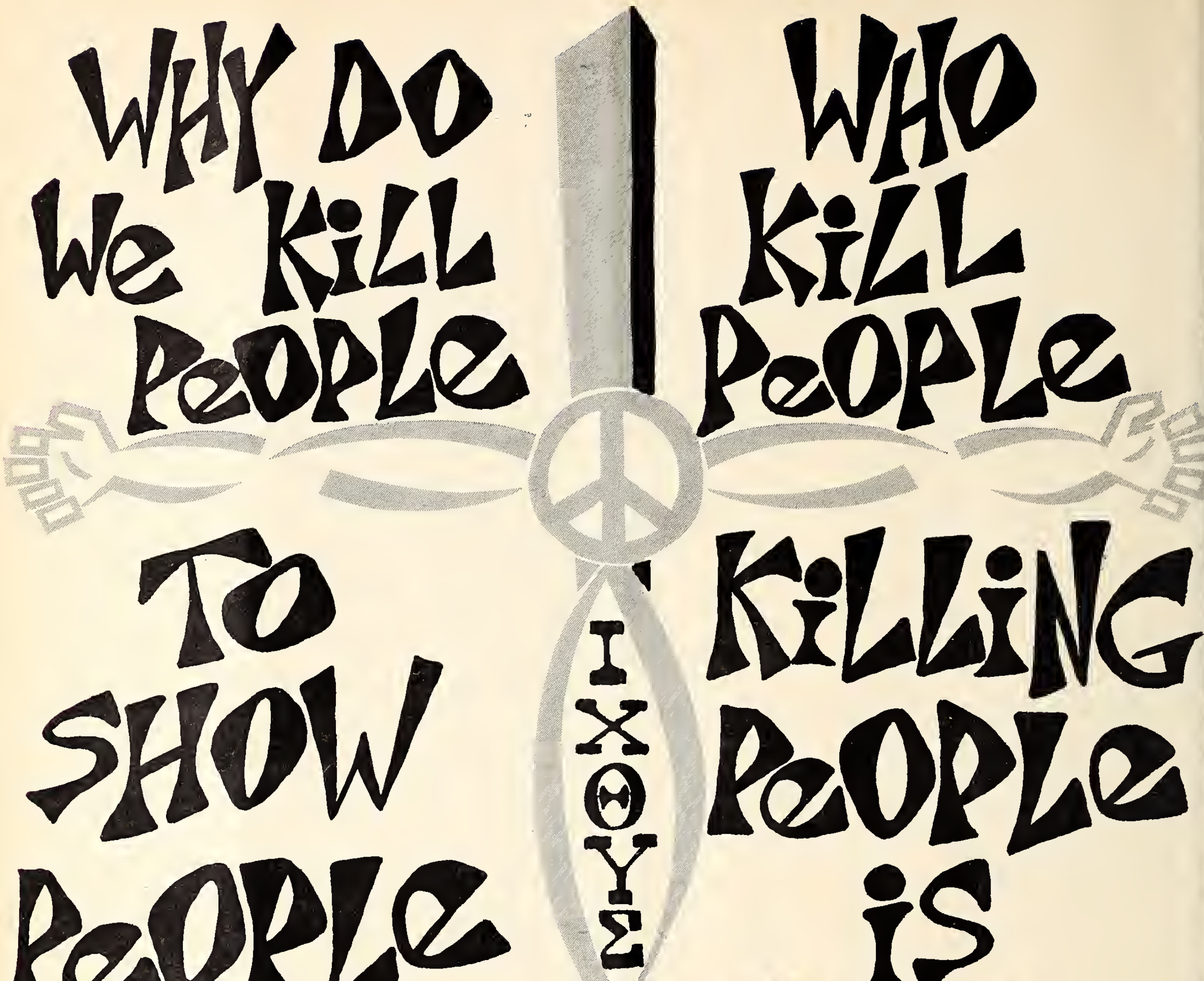
Begin to prepare for peace

DEAR EDITOR: I am sharing my concern with our people who are citizens of our beloved land. . . . Let me now quote from the Fellowship of Reconciliation for March 1, 1970: "Dr. Edward Teller, long a leading advocate of more and bigger nuclear missiles and one of the three scientists who built the first hydrogen bomb, now recognizes the futility of developing more nuclear missiles and urges that the U.S. take the initiative toward unilateral disarmament.

"Teller says that, contrary to the use of many (including heretofore, his own) such step would 'increase our security' by helping to 'convince the Russians that they should reciprocate' to save mankind from destruction.

"Teller now concedes that the main purpose of our nuclear policy—to guarantee our own security and to 'impede the progress of our opponents'—have both completely failed."

This stand which Teller takes should inspire every one of us to follow his example. He knows, being one of the three scientists who built the first hydrogen bomb, how important it is to stop preparing for war, and begin to prepare for peace. There is, in fact, no other way open for us to save mankind from destruction. *J. P. Baehr, Schowalter Villa, Hesston, Kan. 67062.* Oct. 12


WHY DO WE KILL PEOPLE
WHO KILL PEOPLE
TO SHOW PEOPLE THAT
KILLING PEOPLE IS WRONG
ΙΧΘΥΣ
?

Betti Myers

MEDITATION

Concern that connects

WAS THAT section of Saigon, Vietnam, where the tat-tat-tat action the Tet Invasion by the Vietcong in 1968 had left its holes and ockmarks which, to this day, are everywhere visible that missionaries ames and Arlene Stauffer took me for an interview with a Vietnam-e father and mother of seven children. Some of the punctured and lasted houses in the area have been repaired or rebuilt with the help the Mennonite Mission and Vietnam Christian Service. The house the family we were visiting was one of these. It stood in pleasant ontrast to the desultory scene around it.

The mother, I learned, has become Christian and the eldest daughter an assistant at the Mission Clinic. The father has recently been ithout work. The house, though small and crude by western stan-ards, showed touches of taste: a cushion cover and the curtain that ivides the two rooms both showed needlecraft designs of colorful owers.

The mother poured four glasses of hot tea. Three of the younger ildren were in the room looking at some dog-eared paper books at might have been Vietnamese comics.

"Do you think," I asked the father through the missionary interpre-r, "that the work done in your country by the Vietnam Christian ervice and the Mennonite Mission has been worthwhile?"

"For the rich Vietnamese and those who are benefiting from the ar," he replied, "your work has meant much, but for those who ave suffered from the war it has meant everything."

"In what way have *you* and your family been helped?" I asked.

The father of seven children rolled his eyes in reflection and then t some length explained how they had lost everything by the in-asion of the Vietcong. "If it had not been for the material aid iven by the Vietnam Christian Service," he remarked, "we would kely not have been able to survive. It was help that came in the time f real need.

"But that was not all." He paused and again rolled his eyes. You see, we had lost all confidence in people—everyone, even the overnment. The enemy destroyed us, our friends went back on us, overnment made promises but did not carry them out. We lost hope nd we were at the end of the rope. We trusted no one."

He continued, "When, then, VNCS and the mission came along and ctually did something tangible about our condition, you won our onfidence. This meant more to us than even the material aid you ave us. We could hope again."

I thought, as we finished our glass of tea, is not this indeed the ltimate purpose of both material aid and mission work: to establish onfidence, confidence in self, confidence in others and, highest of all, onfidence in God! It is concern that connects that produces onfidence.

Norman A. Wingert

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COVER

The cover theme contains the words of Cesar Chavez.

CONTRIBUTORS

Robert Kreider, president of Bluffton College, Bluffton, Ohio, is currently completing a sabbatical year in Europe and the Middle East. His article is adapted from a baccalaureate sermon delivered to last spring's graduating class.

Barbara Jurgensen lives at 216 Fairmont Dr., DeKalb, Ill. 60115. A frequent contributor to our pages, she was the author of the poem "A Captial Question" which appeared in our November 17 issue (p. 703). Readers will note a similarity between this poem and the theme of the poster by Betti Myers on page 14 of this issue. Both of them developed their ideas separately from an idea that is being expressed by many other people during these years.

Ruth Naylor, Rt. 2, Box 213, Bluffton, Ohio 45817.

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The struggle for men's minds

Carl Liechty

"Who is it that overcometh the world but he that believeth that Jesus Christ is the Son of God?" (1 Jn. 5:5).

One of the continuing dramas of life has been the struggle for men's minds. We have passed through the age of faith, the age of reason, and now find ourselves trying to escape from reason. Francis A. Schaeffer describes this condition so well: "Man is dead. God is dead. Life has become meaningless existence, man a cog in a machine. The only way of escape lies in a nonrational fantasy world of experience, drugs, absurdity, pornography, an elusive final experience, madness."

Here in Japan, we live in the midst of one hundred million people going about the business of living. Few will admit to knowing where they are going in a spiritual sense. At times, Japan seems to be a spiritual desert. We constantly hear the term "economic animal" used seriously by these industrious island people. Is it possible that here people are at least honest about life; while in North America, people hide behind the guise of religion while going about the business of continuing to be the number one economic animal of the world?

What is our role as Christians? Can we be content to play with religion? Can we allow Christianity to become just another cultural appendage of the American system? To beat off debate at this point and throw up our hands in despair is to contribute in a real way to the mass neurosis which seems to plague many, as is evidenced by the gulping of amphetamines by day and the popping of barbiturates by night now going on at an alarming rate. Is this all there is to life?

What is the role of the believer in this age of unbelief? Perhaps it is time we got in the arena to fight the good fight rather than sit on the sidelines mumbling, "Well, belief might be all right but. . . ."

If we are going to call ourselves Christians, we must catch the thrill and excitement of those first simple fishermen whose lives were drastically changed when they met the Master. A true disciple can't sit on the sidelines very long! He must get up and exercise his vocal cords because he has found the pearl of great price! The struggle for the mind is won and the time has come to speak for the faith.

We need to begin with the smallest social unit; man to man, person to person, until the thrill is caught and the cycle repeats itself many times over. Most of us are not called to be the world's greatest evangelist, but we are called to see Christ between ourselves and the next person with whom we have dialogue. It may be our wife, tonight's date, or our best friend who hasn't yet discovered where we stand on the issue of belief or unbelief.

If Christ really be in us, we will want, daily, to show Christian love instead of carrying the burden of being only an economic animal. I can't think of anything more thrilling as we enter this struggle for men's minds than to think of the words of the writer of Hebrews, who can state after that great chapter on the faith of our forefathers: "As for us we have this large crowd of witnesses around us" (Heb. 12:1).

Can't you imagine them up there shouting and cheering as we fight the good fight? It's just like the biggest moment of the most important basketball game of the year and there you are down in the arena with the opportunity to decide between victory and defeat—but you're not alone because we have this great crowd of witnesses up there cheering us on in the very greatest game of life—the struggle for men's minds.

Carl Liechty in conversation with Hiroshi Yamada, a pastor.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:02 JANUARY 12, 1971

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Out of the voices of the oppressed—God

THE GOD OF creation has always acted in society.

Today, He is calling a remnant to draw near to Him and obey His commandments. He is calling, out of chaos, a nation to repentance.

Yet, His chosen ones who should hear His voice, do not know Him.

His chosen ones have become heathen who mouth the right things at the appropriate times.

His chosen ones, whom He led to a land of free worship, have turned against His will and have refused to follow their Master, and have become the oppressors in middle-class America.

So, God says to a new people, "Come unto Me and I will give you rest."

The blacks, the browns, and the whites who feel a part of Him, out of understanding and devotion, have reached out to find what God is saying to a decaying society.

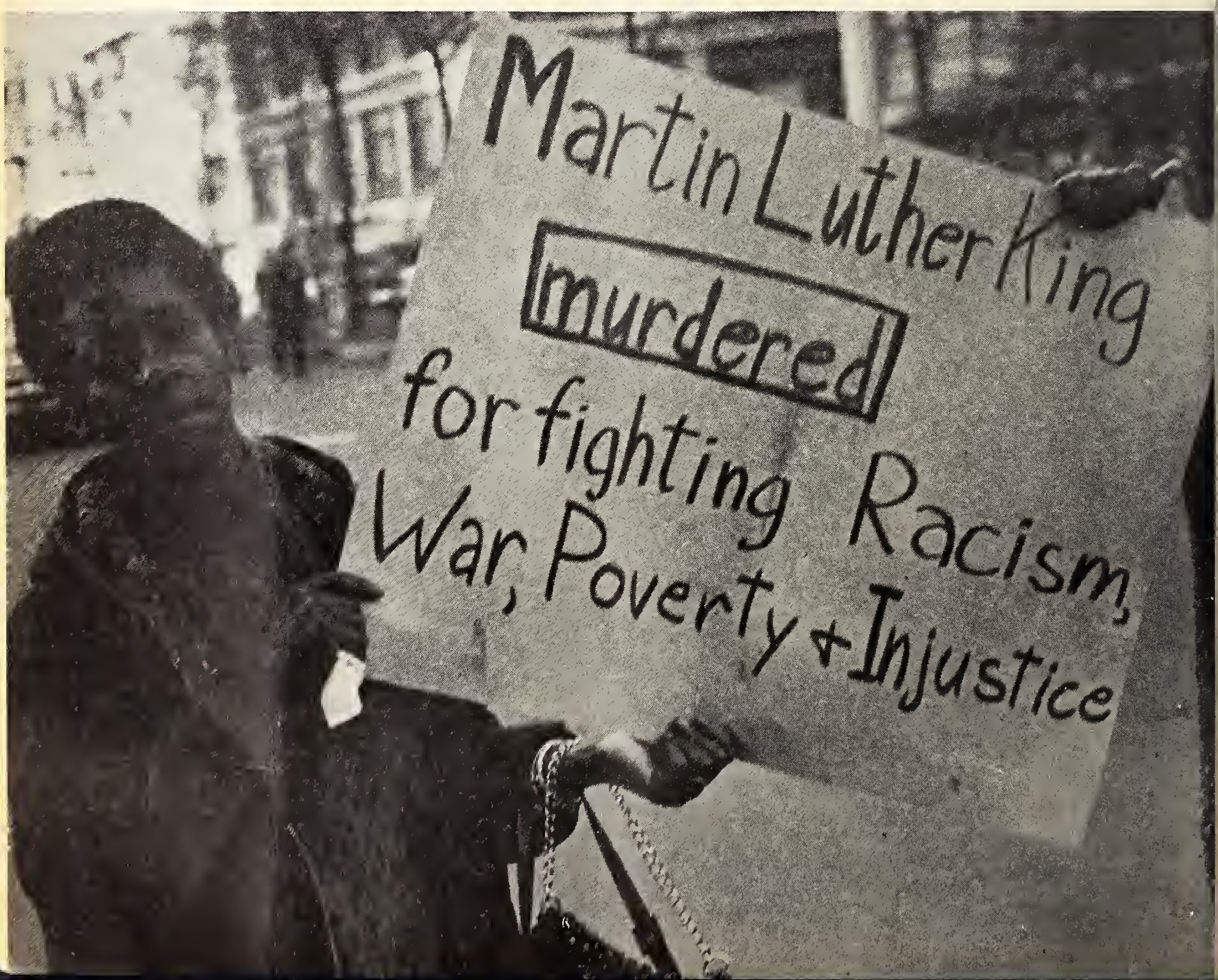
And like a mighty thunder, God calls out through the black and brown voices of the oppressed, "White America, My loved ones, come back t Me!"

Yet, no response.

God's call is not new: it has echoe constantly, in every decaying societ of every age.

As one hears the voices of th blacks and browns crying out, the become the voices of the Israelite in bondage in Egypt. As one hear the words of Malcolm X and o Martin Luther King, one hears th voices of Moses and of Amos. Th hammering of Black Power advocate

John Powell



enouncing the sickness of society ounds much like the cries of the ealots and the shouts of Jesus Barbas. The rigid legalism of contempory Christians becomes the Pharisees f old. The nation, which in its naonalism and patriotism refuses to e the difference between violence f a person and violence of a system, ecomes the nation of Israel, who ard-headedly refused to hear Christ.

But the murders of prominent leads assure the oppressed minorities at the Messiah is about ready to turn to draw His people together. es, the oppressed peoples of this nd see a God of grace and power ho has destroyed, and is destroying, e system of servitude that the rich hite society has perpetuated and iddle-class society has condoned. o, God, through Christ and the oices of the oppressed, continues to irect, convict, convert, and conserate.

The God of history and the Christ f the poor are active forces within ppressed communities. God is love, nd love is active. Love is being recgnized as the basis of unity within e minority communities. The love at Christ showed to an oppressed eople — the Zealots, the lame, the eaf, the poor, the immorally sick, nd the spiritually ill—is permeating en's minds today: permeating the inds of those challenging the power ossessed by white, middle-class merica; permeating the minds of those who are denying themselves the privilege and power given to white, middle-class America.

Christ, then, is the revelator. His life is so interwoven with the lives of others that He takes on the hurts, the unwanted feelings of the oppressed sinners.

Ah! Christ the revolutionist!

Yes, and He talks about the kingdom of God and the reconciling power of the Holy Spirit in bridging the gap between God and man.

He digs into the core of human existence and involvement to break the shackles of slavery wherever slavery is found by Him.

In His life and ministry, Christ not only sought to heal the lame, cure the sick, and comfort the oppressed, but He sought to bring the trueness of the Scriptures to bear upon the minds of the oppressors. He, today, is tearing down the unethical and irreligious principles of society; thus, bringing about healing and reconciliation.

In Luke 4:18-19, Christ defines this ministry: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

A revolutionary Christ? Ah, yes! His life is one of liberation. He becomes one of the oppressed and verifies the reality of human existence.

This is the God of the minorities of this land.

This is the Captain who calls His troops to a campaign against the human oppressors in society.

Yes, this is the Christ who calls to white, middle-class society, "Deny yourselves, pick up your cross, and follow Me. Follow Me into the ghettoes. Follow Me into rejection by your white friends when you befriend a black man. Follow Me in purging the immoral people from responsible decision-making positions in our land.

"Follow Me into the hills of Kentucky, Virginia, and Tennessee to bring the healing ministry to poor, southern whites. Follow Me into the migrant camps of the Mexican American. Follow Me in breaking the chains of slavery that now keep the American Indian on reservations.

"Follow Me in your own family relationships to repent of the hypocrisy of your mothers and fathers, and to preach love; but even more, follow Me into death—a death to social acceptability and economic prosperity."

Is this too much to ask?

Not really!

If one is searching for happiness, then this is the path.

Do you want this relevant Christ?

If you do, believe on Him.

Pick up your cross and follow Him.

But never look back!

The murders of prominent leaders assure the oppressed minorities that the Messiah is about to return to draw His people together.

Japanese protest Shinto revival

Meeting in extraordinary session on November 29, the Kyushu Mennonite Christian Church Conference (with which General Conference missionaries in Japan work) voted to send a formal protest to the members of the Diet (the Japanese legislature), protesting the proposed nationalization of the Yasukuni Shrine which is to be considered by the Diet during its next session.

The Yasukuni Shrine is a Shinto religious institution in which Japan's war dead are enshrined and treated as gods who continue to protect this nation. The ruling Liberal-Democratic Party is pushing the passage of this bill and it is expected to be passed at the next Diet session in spite of the fact that Japan's Constitution clearly forbids the support of religious institutions by the state.

Passage of the bill is seen as not only the first step toward the revival of Shinto as the state religion and the redeification of the Emperor, but as also another step toward the remilitarization of Japan. The bill is strongly supported by veterans' organizations and by organizations of families of soldiers who died in World War Two. It is opposed by most religious groups and by those who support Japan's Constitution and oppose the remilitarization of Japan.

The decision to send this message to governmental leaders by the Kyushu Mennonite Conference marks another significant step in the understanding of what it means to be a Christian in today's world. While individual church members have occasionally suffered discrimination and hostility because of their faith, this marks the first time that the church as a body has taken a public stand on a controversial issue.

Delegates to the conference realized full well that taking a public stand now could mean persecution in the future if the revival of State Shinto and militarism continues, however we felt that as Christians we had no alternative. With the passage of this protest, we were also enjoined to remember to pray more diligently for those with responsibility in government and to look again at the whole relationship of the Christian, his church, and his government in our present situation.

As a result of this action, members of local churches are discussing this issue in their own neighborhoods an many have been circulating petitior urging Diet members to support th Constitution and vote against this bil In addition, local churches are becon ing more aware of the growing powe of the state, an issue of concern nc only for Christians, but for all cit zens of this country. In the churcl groups are studying the issues ir

A Shinto shrine: action by the Japanese Diet may make it a state religion again.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Implications for those who live by faith

Resolution of the Kyushu Mennonite Christian Church Conference opposing the nationalization of the Yasukuni Shrine.

In the name of the Kyushu Mennonite Christian Church Conference, we oppose the nationalization of the Yasukuni Shrine for the following reasons:

1. The nationalization of the Yasukuni Shrine violates articles 19 and 20 of the Constitution of Japan; freedom of thought and conscience, and freedom of religion.
2. The nationalization of the Yasukuni Shrine is an attempt to beautify war and open the way to a revival of militarism in this country, violating the spirit of our peace Constitution.
3. From the standpoint of Japanese history, it is clear that the Yasukuni Shrine is a religious institution and that its nationalization violates the principle of the separation of religion and politics. This has grave implications for us who live by faith.

Kyushu Mennonite Christian Church Conference
1 December 1970

The articles referred to above in section one read as follows:

Article 19. Freedom of thought and conscience shall not be violated.

Article 20. Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration, rite, or practice.

The State and its organs shall refrain from religious education or any other religious activity.

Invocation for a new year

Into the new year, Lord, I carry
seeds of myself, of the fruit
of other years; and I am wary—
indeed, comparing mine to Yours, am mute.

For I recall a little that was good,
ripening to full, firm toll
as perfect fruit should,
becoming a worthy feast for my soul.

But, ah, unworthy me, I also know
the greater part was wizened, small,
reflecting a desperate need to grow
before it could be used to meet life's call.

Lord of my every day, from beginning to end,
garden closely in my soul this year;
be my daily comforter and friend
that I may live the love which knows no fear.

Pollyanna Sedziol

volved, trying to see what Christians should be doing, what the role of the Christian church in this struggle should be.

In wrestling with these problems, we in the Mennonite Church in Japan are becoming aware in a new way of our role and calling, and of the meaning for our existence. In the increasingly critical days ahead we will need the support of our brothers in Christ around the world if we are to remain faithful to our calling as disciples of Christ and fulfill the mission which He has for us in this place at this time. *Robert L. Ramseyer.*

Team of six to visit Congo To boost brotherhood bonds

The Congo Inland Mission board is responding to an invitation from the Mennonite Church of the Congo for a visit from the board.

On January 2, a delegation left for Congo. The trip is scheduled for approximately four weeks. The six delegates are Milo Nussbaum, Morton, Illinois, pastor of the Grace Mennonite Church and president of the board; Elmer Neufeld, Bluffton, Ohio, professor at Bluffton College and vice-president of the board; Heinz Janzen, Newton, Kansas, general secretary of the General Conference Mennonite Church and secretary of the board; George Loewen, Steinbach, Manitoba, businessman and lay leader in the Evangelical Mennonite Brethren Church and treasurer of the board; Howard Habegger, Berne, Indiana, former missionary to Colombia and executive secretary-elect of the General Conference Mennonite Church's Commission on Overseas Mission; and Reuben Short, Elkhart, Indiana, executive secretary of Congo Inland Mission.

A similar visit was made in 1967 at which time autonomy for the Congo church was inaugurated.

This will be an additional step toward refinement of developing brotherhood relationships. A six-day conference is scheduled with Congolese church representatives to be held at the historical Charlesville center.

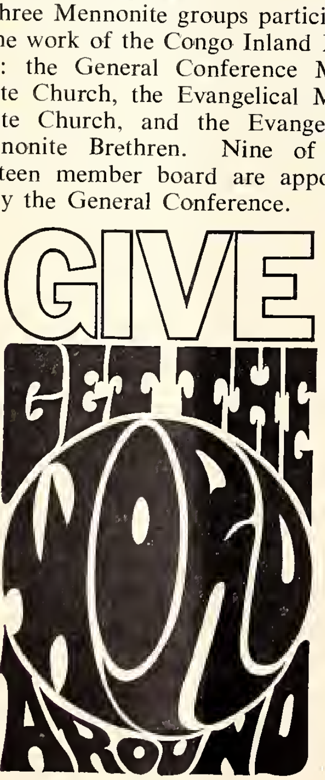
Charlesville was the first mission center, founded in 1912.

It is assumed that the North American Mennonite churches will continue to provide personnel and material aid to the Congo church. Differences in opportunity and economy demand this. But it is understood that the church is to be free from expatriate controls and free to act by itself as a community of believers. Mutual respect should prevail and differences be warmly tolerated.

To strengthen intercontinental brotherhood relations, a three-member team of Congolese church leaders plans to visit the American brotherhood in the summer of 1971.

Congo Inland Mission was incorporated in 1912 and will celebrate the sixtieth anniversary in 1972 with special meetings and with the publication of a history being written by Melvin Loewen, former missionary and Rector of the Free University of Kisangani in Congo, and now on the staff of the International World Bank with special assignment of Africa.

Three Mennonite groups participate in the work of the Congo Inland Mission: the General Conference Mennonite Church, the Evangelical Mennonite Church, and the Evangelical Mennonite Brethren. Nine of the nineteen member board are appointed by the General Conference.



Mennonite articles chosen 15 listed in new index

Fifteen articles which appeared in *The Mennonite* during the first quarter of 1970 were chosen to be indexed in the first edition of *Religious Periodicals Index.*

The primary purpose of the new publication is to help scholars and researchers find the material they need which has been published in religious periodicals. The index covers 214 Protestant, Roman Catholic, and Jewish magazines. *The Mennonite* and the *Mennonite Quarterly Review* are the only Mennonite publications included.

"In a day when religious periodicals are beginning and ending at a constantly accelerating rate, it may seem ill-advised to initiate publication of an index of such publications," says the editor, Philip Deemer.

But the death rate of religious publications, he feels, is not due to a decline of interest in religious writing.

"It seemed more likely that the moribund periodicals were dying because their content was not consistently relevant to contemporary religious thought and the preoccupation of today's society," he said.

Though a considerable number of religious periodicals have passed from the scene, Deemer notes that "their places have been taken by new publications more precisely directed at the involvement of the church with today's world."

He believes that more religious periodicals of merit now exist than ever before. "The steadily increasing involvement of the church with the problems of today's world makes it mandatory that this wealth of published material be indexed," he says.

Among the articles from *The Mennonite* noted in the index are: "Hunger Stalks the Land of Milk and Honey" by Delton Franz (Jan. 27); "What Should We Be Doing for Peace" by Mrs. D. P. Ewert (Jan. 20); "Serving God and Man" by David Janzen (Feb. 17); "Hard Choices for NCC in Stormy Sessions" by William Klassen (Jan. 13); "Both Sides of the Holy Land" by Maynard Shelly (Feb. 10); "Emphasize the Process of Commitment" by Joseph Smucker (Feb. 3); "Life, Death, and Orga Transplants" by J. C. Wenger; an "Cases of Double Exposure" by Takashi Yamada (Feb. 24).

Other articles listed included "Yo Can Have Better Sermons in You Church" by Robert Bolton (Feb. 10); "God Who Is Visible" by Paul C. Empie (Mar. 3); and "The Cup That Kills" by Carroll H. Lee (Feb. 3). Also noted were the four articles by Leighton Ford on evangelism which were published in January issues.

Reprints from *The Mennonite* appearing in other publications were also listed as the "Retarded Child" by David L. Haarer in *Vital Christianity* which had been published September 9, 1969, and the series on the Middle East by Maynard Shelly in *Quaker Life,* November 1969.

Religious Periodicals Index is published quarterly by Jarrow Press, 1556 Third Avenue, New York 10028. Subscriptions are $15 per year.

Bloomington hospital beds On their way to Taiwan

Hospital beds, anesthetic machine and an incubator were among sever hospital articles recently donated b Mennonite Hospital, Bloomington, Ill nois, to be shipped to Mennonit Christian Hospital in Taiwan.

Though considered obsolete b American medical standards, suc equipment is greatly needed in unde privileged countries.

The need for such equipment wa noted by Erwin C. Goering, vice president of development at Mennonite Hospital. While Goering and hi wife were vacationing last summer o a round-the-world-trip, the director o the Taiwanese hospital, Dr. Rolan Brown, requested the unneeded equipment for use at the hospital.

Upon returning to Bloomington Goering presented the request t Mennonite Board of Trustees.

The equipment was picked up b a Mennonite Central Committee truc and will be shipped from the eas coast.

The hospital and School of Nursing Education in Taiwan were founded as an MCC relief project, and ar now supported by the General Conference Mennonite Church.

Missing wheat in Morocco puts Paxmen to test

John Stucky, Moundridge, Kansas, has recently completed an assignment in Morocco with Pax.

March: Plan, man! Plan for two years, ten, or twenty. We're starting something.

May: Work! Don't think. Tear out the old; start the new. I had blisters.

July: Learn Arabic. This is an Arab country, not French. I tried.

October: Twenty-five boys! Wow! Our reason for being at Fkih-Ben-Salah. An agricultural section, an agricultural school, an agricultural vision. I had hopes.

November: Another hundred acres? I don't know. Sow the barley. Sow the sugar beets. Sow the alfalfa. Get ready for wheat. Do the boys have to work this hard? It's Ramadan. They're hungry. I am, too, and I ate.

December: Each boy has his own garden plot. Look at them, they're fighting over tools, over seeds, over their plots! They're excited! I am, too.

January: Sow the wheat. Things are growing now. They like their garden plots. Get a class started. This is an occasion for a learning experience. The teacher in me rejoiced.

February: The big fete. Two weeks vacation. Relax on the beach a couple of days. Think! 220 acres, twenty-five boys, remodeling the barn, starting a class. Only two volunteers. We were tired.

March: Evaporation? No! Water doesn't go into the sky. Maybe in America but here it goes into the ground. Ah! Something to explain. An experiment. Maybe they're learning something.

April: Must learn Arabic! Tomato plants need pruning. I illustrate how. Rejection—refusal. "It's a sin to cut up the plant; perhaps we're cutting off little buds." That afternoon, a boy stands in his plot. Amidst grumbling, he yells, "If he doesn't know, who here does? If they aren't here to help, who is? I'm going to prune tomato plants!" I helped him. Others followed. I smiled.

May: Birds are eating the wheat and barley. Watch the birds! Pull boys out of class. Save the wheat! Why? Why are we here? Are we farmers or instructors? I'm mixed up.

June: They cut the wheat! Without telling us, they cut the wheat! This can't be all of the wheat, where is the rest? It was better than that. Much better. What did they do? I can't believe it!

July: Confusion, investigation, accusation. What's happening? What's going on? Are we going to lose this project? Wait a minute? I'm confused.

August: We're asked to leave. We leave. I hurt.

I must have made a silly picture coming to this Arab country two years ago. My French was weak and I knew no Arabic. I knew nothing of the Arab people. And yet I was sent to advise, to lead, and to develop. Like all starting volunteers, I was *up* for the challenge. It wasn't until one year later that I became convinced that what counts isn't so much what a volunteer brings, as how well he adjusts when he is there.

My first few months were unrewarding. Then I started watching the Arab people and began learning their language. But it wasn't until I went to work at Fkih-Ben-Salah that things started to fall into place.

Fkih-Ben-Salah held all the elements a volunteer could hope for. The farm's 220 acres demanded hard physical labor and careful planning. The construction of project facilities required our technical advice, and the twenty-five boys with whom we worked provided a real point of contact for interpersonal relationships.

I was a foreign volunteer but a Moroccan instructor. I came to Morocco to do my thing . . . but my thing had to be molded to be accepted. I thought, "You're yourself, man, you are you . . . but you've got to become someone else. They expect it of you. You'll never make it, not all the way!" So I rested somewhere in between. I was almost two people. It was a mess!

For example, the boys were rotated between us and were expected to work sometimes in the big fields, sometimes in their gardens, and sometimes in the classroom. One morning, I arrived feeling like a real Moroccan instructor. I began by telling the boys where they were assigned for

Each boy has his own garden plot at the agricultural school.

the morning. The small boys were to go to the big fields. I was cold and almost feelingless. One small boy came up to me and took my hand.

"I have work to do in my garden. I can't go out to the big fields today."

"OK," I said, "show me this work that is so important."

He led me to his garden plot. It was clean, but he said he had work. He walked back and forth across his garden and I followed him asking, "Where is this work?" I was ready and full of authority that I was sure was expected of me. Finally, he looked up from his clean garden and said, "I guess I'll have to pull weeds."

I melted! I allowed him to stay and put fertilizer on his corn. I knew he didn't want to work in the big fields. And I knew that I didn't really want him to be working the big fields.

We had two fields. One field was located twenty-five miles from the center. We had planted it in wheat and barley. Upon one of our usual checks, we found the wheat harvested. We were certain that much of the wheat was missing. We reported it to our director and he reported it to the ministry in Rabat. Rabat officials convinced themselves that we, the volunteers, were wrong. A long list of accusations were filed against us. Quick words followed on both sides, and we were asked to leave.

A volunteer takes, personally, a defeat like we suffered in Fkih-Ben-Salah. Were my ideals, convictions, and hopes so foreign that Morocco rejected my attempt? Though I learned something of the people, religion, and language, did I remain a misfit?

There is little left to say about Fkih-Ben-Salah. Our dream was shattered. Our work was only a beginning. Now there would be no results. I justified my stay there because I helped start something I deemed important for the youth of Morocco. The last hope is that, through our efforts, we made a year and a half more enjoyable for twenty-five Moroccan boys, and that by being with us they might have learned something. I did. MCC *News Service.*

Home ec at Bluffton Gets a new touch of color

Soft greens and golds with jonquil and calypso custom-made draperies decorate the renovated home economics department at Bluffton College.

This may not seem newsworthy to many people but it brings a sense of accomplishment to the personnel responsible for keeping home economice "alive" at Bluffton College.

Several studies were done, the last one in 1969, to determine the importance of home economics at BC and the extent to which the program should be developed.

It was decided, on the basis of this study, that the purpose of the program should involve more than to teach students how to cook and sew. Rather, it should be to educate and train leaders in the field who will be serving people in all areas of life; in classrooms, as teachers; in hospitals, as dieticians; in college and university residence halls, in exclusive restaurants, in business and industry, in overseas programs for underdeveloped countries and in many other areas.

In view of this decision, Bluffton now offers a comprehensive major in home economics, with specialization in the areas of teaching, business, extension work, interior decorating, and food management.

Approximately $2800 was raised through alumni and anonymous donors for renovation of the facilities.

The Ohio Power Company of Findlay supplied electric ranges, a dishwasher and refrigerator. The West Ohio Gas Company donated two gas ranges, while the Singer Company supplied materials for the sewing lab.

The department facilities consist of four kitchen units and a dining room. A seminar area and special rooms for instructors complete the arrangements.

The department also includes a home management house where home economics students live in residence to learn home management through actual practice. Mara-Alva House has been used for this purpose since its completion in 1958.

Dr. Maria Friesen, part-time instructor, is in charge of clothing and textiles, while Mrs. Barbara Stettler directs food preparation.

Mrs. Lois Rodabaugh, dean of students and director of health services, heads the child development section of the program.

Smallest African nation Swaziland to get teachers

Swaziland has been approved by the Mennonite Central Committee executive committee as the ninth country in subsahara Africa for the Teachers Abroad Program.

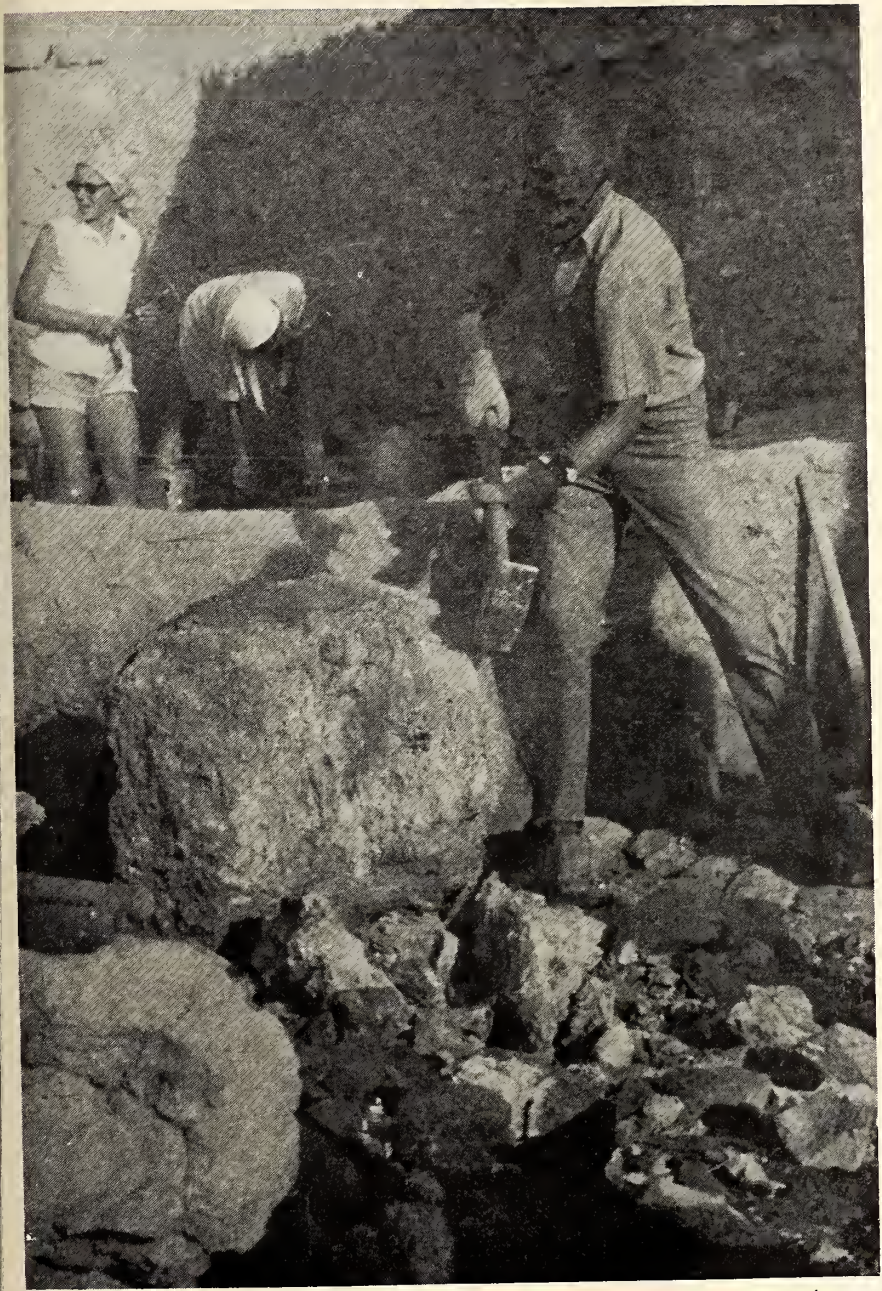
Authorization was given to send eight teachers to Swaziland in 1971. The president of the local conference of churches, David Hynd, will assist in placing these teachers in church related secondary schools.

The initial suggestion to place teachers in Swaziland came from Don Jacobs, Eastern Mennonite Board missionary to Kenya, and Jim Bertsche of the Congo Inland Mission, at the time of their visit to southern Africa last April.

Sending teachers to Swaziland is only one phase of a broader Mennonite involvement with service and mission personnel in southern Africa. Mennonite Central Committee has had teachers and agriculturists in Botswana since 1968. There is also a possibility of placing personnel in Lesotho, particularly at the University of Lesotho. Branch campuses of the University of Lesotho will be opened in Botswana and Swaziland in 1971.

Swaziland is one of the newest of Africa's independent nations, having gained its independence in 1968. With four hundred thousand people in sixty-seven thousand square miles, it has the distinction of being one of the smallest African nations both in population and land area. Swaziland also has one of the higher per capita incomes in Africa. A greater percentage of children are able to attend primary and secondary schools than in most countries of Africa.

As is true in the countries where MCC is sending teachers, the greatest need in Swaziland is for science and math. Domestic science, agriculture, and industrial arts teachers are also needed. English and history teachers are needed in limited numbers. MCC *News Service.*



At Tell Gezer, a volunteer archaeologist's helper breaks up a stone that formed part of a wall of a Philistine house dating to about 1200 B.C.

Digging in Solomon's city
One way to uncover history

The hierarchy which makes up an archaeological excavation begins with the director and ends with the laborer or volunteer who does the actual digging down into the ruins of an ancient *tell* (mound or hill). In between are various experts in field archaeology, geology, pottery, drafting, and so on. Ivan and Rachel Friesen, who are serving a three-year voluntary service assignment with Mennonite Central Committee in Jerusalem, qualified for the bottom rung in the hierarchy at the excavation at *Tell Gezer* this past summer during their vacation.

Tell Gezer is located near the town of Ramla, near Lod airport, in modern Israel. According to the designations of biblical geography, the site stands on the northern edge of the Philistine plain. Since 1964, archaeological excavations have been in progress each spring and summer with the help of volunteer workers from the United States, Europe, and the Middle East. During the two sessions of work each summer, everyone lives in an excavation camp located on top of the *tell* not far from the acropolis. Work begins at four in the morning and ends at noon, in order to avoid the intense summer heat. Everyone rests during the afternoon, does routine camp chores, and listens to a lecture each evening on some aspect of Palestinian archaeology.

Ivan and Rachel were assigned to one specific area where excavation was taking place and they spent the entire three-week session in that area with four other volunteers and an area supervisor. They worked on the acropolis of the *tell* near a crumbling Muslim *welly*. The previous session had dug down and exposed some Iron-age architecture. They and their team proceeded from where the previous session had left off by continuing to dig down and clear the Iron-age (Philistine) levels. After walls are carefully exposed and their relationship to the surrounding strata is noted, they are drawn, photographed, measured, studied, and finally, dismantled, broken up, and removed.

In the absence of a significant quantity of literary evidence, archaeology

Rachel Friesen cleans a surface with a wire brush and places the debris in a rubber guffa for transport to a dump site.

provides the only way to recover and understand the history of a given site. The Bible gives a few clues to Gezer's history during the time of Solomon in 1 Kings 1:9, and the city is mentioned elsewhere in the Bible.

Gezer is also mentioned in several nonbiblical contexts. But there are many gaps in the history. There is much that is unknown, for example, about the life of the people who lived in this city. Who were they? How did they live? What were their skills? Archaeology provides some answers by carefully studying the artifactual evidence, dating it, and reconstructing the history of the site. *Ivan Friesen,* MCC *News Service.*

Swiss nurse sparks Vietnam surgical team

ELIZABETH ROGGLI, A nurse, whose home is near Zurich, Switzerland, is serving her third year at the Evangelical Hospital Clinic near Nhatrang, Vietnam, under Mennonite Central Committee. After her nursing education, Liz worked two years in a country hospital and then a year at home to help her mother direct a home for one hundred mentally retarded children.

After her father died in 1954, Liz and her four older sisters and brothers did all they could to help their mother carry on the work of the *Kinderheimbühl,* so Liz was no stranger to hard work when she arrived in Nhatrang in July 1968. She was initially assigned to be in charge of the surgery unit which was largely limited to cataract and other eye surgery.

By September 1968, the arrival of a general surgeon on the Nhatrang staff meant the possibility for her to do more than eye surgery. However, the staff was anxious to keep up the eye surgery for which the hospital was known and limit general surgery, because general surgery would be too great a burden for the clinic program and nursing staff.

Despite the staff's lack of enthusiasm for beginning general surgery and her own lack of special training in operating room nursing, Liz was willing to help as much as possible. She performed, without hesitation, the numerous tasks necessary. She had no experienced operating room nurse to give her direction.

The one small operating room had previously been used for eye surgery, deliveries, and minor surgery, and was cluttered with stored apparatus and supplies that collected dust and hindered movement. The tile floor was dirty and dim light came from the overhead lights. With much effort on Liz's part, the clutter was cleaned out, the floor scrubbed until it was white and shining, and a thick layer of dirt removed from the operating light so that it shone brightly.

The doctor was encouraged to begin a program of major surgery in addition to the eye cases. As time passed, a proper operating table and instruments were obtained. In the storehouse, Liz spent many hours going through boxes of miscellaneous items given the hospital. To everybody's surprise, she found many of the instruments that a general surgeon would need. These she sorted out, wrapped in sets, and sterilized. She worked with only a pressure cooker as an autoclave until larger autoclaves could be obtained.

Eventually, two small rooms were added to the surgical unit. One was adapted for minor surgery and deliveries and the other became a sterilizing room. Liz taught the Vietnamese staff how to prepare the instruments for sterilizing and how to keep the surgical suite organized and clean. Following her example, others began to attack, with determination, the problem of flies and dirt.

In addition to the many tasks of supervising the work of the operating rooms, Liz also worked the usual night relief duty, and weekend duty that the hospital nurses took turns doing. This often meant being up most of the night prior to a busy morning in surgery.

The staff was surprised that the patients did so well and did not make such a heavy burden to the nurses. In fact, the surgical patients were usually up and discharged quicker than the critically ill or chronically ill medical patients. None of the eye surgery was neglected, and the Evangelical Clinic could meet more of the needs of the many patients coming for the kind of concerned and loving care offered.

When Liz completes her term of service in July 1971, she will have trained Vietnamese nurses to take over what she began. This is the ideal pattern of Vietnam Christian Service in Vietnam. One Vietnamese nurse is now doing much of the work of supervising the operating rooms. Others have learned to scrub and circulate and form an effective operating room nursing crew, thanks to the unselfish work and service of this Swiss nurse. *Marvin Frank Piburn, M.D.,* MCC *News Service.*

Selling coffee in Congo
Working together pays off

Coffee farmers in the central Congo region between Nyanga and Charlesville have a problem. Because they cannot take their crop to Kinshasa, the capital, they must sell it locally for a much lower price.

But the Congo Mennonite Agriculture Service (COMAS) is going to change that. A number of coffee raisers in the Nyanga area are interested in hauling their coffee to Charlesville. Here, COMAS has an outpost located on the river port where barges from Kinshasa can dock.

A large warehouse for storing the coffee has also been found where the coffee can be stored until the barges come calling. And COMAS has made arrangements with CAFE Congo in Kinshasha to buy the coffee that will be sent.

According to a report from Fremont Regier, Mennonite missionary working with COMAS, efforts are being made to get enough coffee raisers interested in the project. Much of the decision making and responsibility will be left to the farmers themselves.

Both the Congo Inland Mission and the Mennonite Central Committee participate in the operation of COMAS in improving agriculture in the Congo.

Workers covered by press
Fort Wayne and Upland

Mennonite voluntary service workers do make an impact in their communities, if their coverage by the press is any barometer. The work of two units—in Upland, California, and in Fort Wayne, Indiana—was publicized in newspapers reaching residents in their local areas.

In the fall, the Fort Wayne *Journal-Gazette* printed an article on the unit in that city. It spoke about the communal nature of the unit and the background of the people involved. Accompanying a picture of some of the volunteers at work, the article reported details of the group's life, such as pooling of wages, sharing of costs, and good relationships among all involved.

The Pomona *Progress-Bulletin* printed an article that centered on the program in which Mennonite volunteers are involved. Rey Neufeld, director of social service volunteers, was quoted several times concerning that organization's hope to motivate young people to go from poverty backgrounds into careers that interest them. The service organizes a volunteer counseling program in which adults and college-age people provide financial and career counseling for high school and junior high students. Judi Janzen, a Mennonite volunteer from Newton, Kansas, was featured as a planner in the program and a counselor since September. *G. C. News Service.*

Words and deeds

The Church in Korea continues to grow at a rapid rate. Statistics for 1970 show that in every decade for the last 30 years, the Protestant community in Korea has almost doubled its constituency: from 372,000 in 1940 to 2,250,000 today. This growth represents a near 10 percent increase per year over against a 2.2 percent annual population increase.

Douglas Hostetter, a Mennonite graduate student and former relief worker, spent eleven days in Saigon early in December on a mission for the United States National Student Association laying the groundwork for a peace campaign involving both Vietnamese and American students. According to a report in the *Christian Science Monitor* of December 11, Hostetter was able to enter Saigon, even though visas were refused to eight other members of the student delegation. (See *The Mennonite,* Dec. 8, p. 752.)

Eleven Old Order Mennonite fathers in Rockingham County, Virginia, have been excused from paying fines for not sending their children to high school. The court granted their appeal and recognized that they had a conscientious objection to education above the eighth grade and their children could be excused from school attendance. The appeal was sponsored by the National Committee for Amish Religious Freedom whose chairman is a Lutheran clergyman from Livonia, Michigan, William C. Lindholm.

World Leprosy Day is being sponsored on February 14 by Protestant and Roman Catholic leprosy organizations: the Damien-Dutton Society and the American Leprosy Missions. Purpose of the observance is to focus public attention on the still unsolved problems of leprosy.

West Berlin is the site of a work-study program for twelve Bethel College students during their January interterm. They will live and work at *Evangelisches Johannesstift,* a home for orphans, retired persons, and individuals with emotional and physical problems.

Three hundred students and teachers at Eastern Mennonite College, Harrisonburg, Virginia, responded to an invitation by David Shank, missionary to Belgium, to give themselves to the working of the Spirit in their lives. "It was a rather moving experience," said Shank who had given a similar invitation at a meeting in Goshen College earlier (*The Mennonite,* Dec. 29, p. 799). "I did not anticipate such a thing at EMC because I felt that there was already a bit of spiritual saturation on campus." He also said, "I don't know how this will relate to the home churches. Students are not convinced that the established church is always doing what God wants to do. The thing that impressed me as students across the country opened their lives to the work of the Spirit was that the home churches better listen very intently to what the young people are saying. The students are trained and informed about problems and social injustices, yet ready to be Spirit-filled people in such a world."

RECORD

Epp

Workers

Donald Epp, Beatrice, Neb., has begun a twenty-seven-month term of teaching physical education at the Beit Jala School for Boys, West Bank, Palestine, under Pax Services. He has attended Freeman Junior College and Penn State College and is a member of the Beatrice Church.

Jake Harms, pastor of the Whitewater Church, Boissevain, Man., has been elected chairman of the Mennonite Central Committee of Manitoba. He is also a consulting editor of *The Mennonite.*

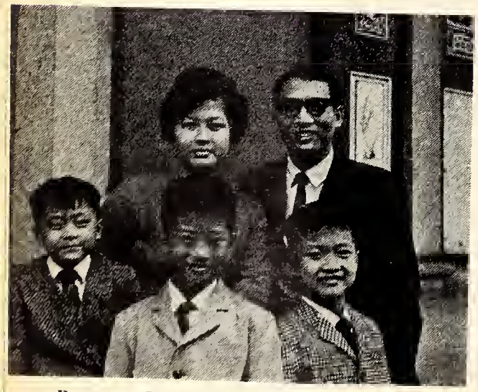
Jacob and Irma Koehn, Tabor Church, Newton, Kan., have entered voluntary service with the Markham, Ill., unit. She will work as a cook and in child care, and he will be in charge of bussing children to the daycare center. They were previously farmers in the Newton area.

Dawson Minsch, United Methodist Church, Humboldt, Kan., is serving a two-year voluntary service assignment with the Kansas City, Kan., unit. He attended Allen County (Kan.) Community Junior College, Iola, and the University of Kansas, Lawrence. His parents are Mr. and Mrs. Charles H. Minsch.

Kervin Wiebe, Emmaus Church, Whitewater, Kan., is serving a 1-W assignment in Philadelphia.

Ministers

Chen Sun-Cheng has been ordained as pastor of the Ta-Tung Mennonite Church, Taipei, Taiwan. On October 25, Paul Lin, chairman of the Fellowship of Mennonite Churches in Taiwan, conducted the ceremony which introduced Chen to the pastoral ministry. He served the Ta-Tung Church as evangelist for the past three years. He has also served the Meilun Mennonite Church and the Ta-Ya Mennonite Church.



Pastor Chen Sun-Cheng and family.

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16 — Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil Mennonite World Conference.

Pacific

Jan. 24 — Phoenix, First Church Annual Homecoming, Albert Epp speaker.

Deaths

Peter Bartholoma, First Church Aberdeen, Idaho, was born May 27 1893, in Haigler, Neb., died Dec. 14.

Ezra C. Hirschler, United Methodist Church, Clarinda, Iowa, was born Feb. 12, 1896, in Moundridge, Kan., and died Oct. 16. He was formerly a member of the Zion Church, Donnellson, Iowa.

Lilia Morrison Wollman, Bethany Church, Freeman, S.D., was born Aug. 24, 1893, and died Dec. 7.

Marriages

John Wade Brubacher, Bethel College Church, North Newton, Kan., and *Joan Harriet Goering,* Eden Church, Moundridge, on Dec. 19.

Darrell Elkins, Brethren Church, Continental, Ohio, and *Beverly Sommer,* Ebenezer Church, Bluffton, Ohio, on Dec. 23.

James Haun, Topeka, Kan., and *Gloria Schrag,* Eden Church, Moundridge, Kan., on Dec. 12.

Robert Gene Holt, Columbus Grove, Ohio, and *Karlyn Lou Reichenbach,* Ebenezer Church, Bluffton, Ohio, on Dec. 19.

Dennis Huffaker, Methodist Church, Spirit Lake, Iowa, and *Patricia Senner,* Salem-Zion Church, Freeman, S.D., on Dec. 20.

Mark Spallinger, Ebenezer Church, Bluffton, Ohio, and *Emily Kay Stemen,* Lima (Ohio) Baptist Temple, on Jan. 1.

Eric Stucky, Moundridge, Kan., and *Terry Sue Flickner,* Eden Church, at West Zion Church, Moundridge, Kan., on Dec. 19.

DISCUSSION

Attention, builders of churches

Not long ago, I attended a church wedding at the end of a long and weary day. To my dismay, I discovered that the sanctuary of the church was six steps up, the rest rooms twelve steps down, and the basement was unequipped with any place to sit other than a table. Later, I spoke to the minister's wife, whom I know personally, and I told her, "I would never join your church. And it is no reflection upon you or your husband's sermons or the church fellowship. For anyone who is not in the peak of health, your church is impossible."

"I'm glad you said that," she replied graciously, "because we are in the process of building a new church, and we might forget the handicapped."

Now, I can excuse an older building which seemingly was built for mountain climbers. But I have a hard time with new churches which are so inconvenient. I am sure that no congregation I know would put up a sign in front of the building, "No one allowed in this church who is over sixty years of age or physically defective." But for all practical purposes, many churches I have visited might just as well erect the sign.

Those of us who travel on crutches or in wheelchairs are quick to notice physical facilities when we enter a public building. A friend of mine, who walks with the aid of crutches, recently moved into a new town. She and her husband were attracted to a nearby Mennonite church, but after one visit they looked elsewhere for a church home. Too many steps! A pastor's wife tells me that a lady in her congregation has become a radio Christian because she is embarrassed to be carried up two flights of stairs in her wheelchair. Another wheelchair friend reports that although she bought a youth-sized chair for going through narrow passageways, she has encountered new public buildings with rest room doors so narrow that even a youth chair will not go through.

On the positive side, I have noticed some thoughtful provisions for the less-abled. One new church, which has its major fellowship facilities in the basement, has provided a convenient rest room on the main floor. In my home church, comfortable lounge chairs have appeared in the front entrance, where it is often necessary to wait for transportation or to stand for extended periods of time. It is not unusual to find hearing aids installed in many church pews for those who are handicapped in that way. Even older buildings are often equipped with handrailings on stairways; occasionally, one finds a wheelchair ramp or an elevator. And wherever one goes there are always people who are quick to stretch out a helping hand or to show Christian courtesy in any of a dozen ways.

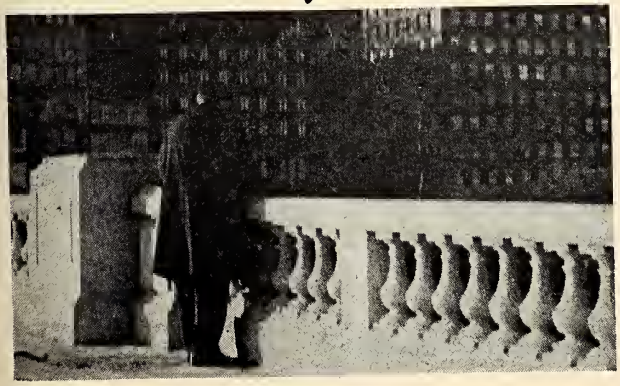
I hesitated to write this article, for it sounds a bit complaining, but I feared that while I hesitated someone might build a magnificent house of worship, lovely to look upon, but so high and lofty that some of us would be left out in the cold. *Helen Good Brenneman, 516 E. Waverly Ave., Goshen, Ind. 46526.*

Growing up

I turned down up
and walked with down
until one day I needed up
to make up down
and it was not.

I. Merle Good

CRISIS: *Depression*



When people in a community become depressed, a broad spectrum of impoverishment must be met. Needs include recreation, housing, drug education, employment, and counseling. Through a community development program in Kansas City . . .

poverty fund
will help meet this crisis!

LETTERS

Others who can't wait

To The Mennonite: As I sit here and read over again the words of Kathy Goering on the back cover of *The Mennonite* (Dec. 8) entitled, "Why I Won't Wait," I feel as though she has expressed the way I often feel. Although I am a member of the generation just preceding hers, we can share the same concerns.

Sometimes when I see the faces of starving children, hear of the plight of the Arab refugees whose young people have known only of life in a refugee camp, seen the horrible treatment of the Vietnamese civilians, and see the face of hopelessness in the American ghetto, I feel as though I don't want to know any more. I don't want to see any more. I would like to crawl into my comfortable corner and hide because I don't even know how to cope with what I have already seen and heard.

There is loneliness in the search for fellowship with those who share my concern, but there is also joy in seeing those who have found a way to work for that in which they believe. I have seen Christ working in Kansas City through Cross-lines, helping the downtrodden. I have seen Christ in the radiant face of Mrs. Charlene Carter, as she told of her work with the children of Wonder House, in Oklahoma City. I have heard Christ in the prophetic words of Peter Ediger in Arvada, Colo., and from the pen of Maynard Shelly as he relates the gospel to the world in which we live. I have seen Christ in the tireless efforts of those who worked so hard to bring new priorities to our fourth congressional district. I have seen Christ in the dedicated life of Vincent Harding and the unflinching courage of Curtis Burrell in Chicago.

Kathy Goering, don't wait! Do what you feel you must now, before it is too late. And I will search for a way to do the same. *Mrs. Raymond Brandt, Rt. 1, Hillsboro, Kan. 67063.* Dec. 9

Work to make things right

Dear Editor: I look forward to getting *The Mennonite*, like a letter from home every week. Verney Unruh did a terrific job tracing the missionary effort and its changes in the issue of December 8.

I was fascinated by the well-written article by Kathy Goering [Dec. 8]. I agree that Christians have done too little to right the many wrongs of this world.

But I was scared, too, when I was a youngster ten years old. It must have been in 1918. A school friend told me the war was coming here and our fathers would fight.

Then, as a young adult, I paid income taxes my government used to make war and bomb innocent people. Then my church used my offering to help these same people. Yes, I questioned, too.

I don't want to wait either, but I do want to try to be patient while the wrongs are made right by using Christ's way of love. That will be better than bombing and burning buildings, breaking windows by throwing stones, and using other forms of violence which could never make anything better. Let's be patient but, at the same time, work hard to make things right. *Minerva Hilty, Rt. 2, Bluffton, Ohio 45817.* Dec. 17

Youth are our bright hope

Dear Mr. Editor: Cheers and loud huzzahs for Kathy Goering's article, "Why I Won't Wait," in the December 8 *Mennonite.*

In my opinion, it was an outstanding piece of writing in the interest of narrowing the generation gap of understanding and explaining why our concerned young people think there is so little time to get on with the huge tasks that face them and be about their "Father's business."

These young people need and deserve our understanding and support. They are our last, but, thank God, our bright hope for our dying world. *Kenneth E. Halterman, 178 Wolf Avenue, Wadsworth, Ohio 44281.* Dec. 14

Merge Mennonite colleges

Dear Mr. Shelly: Recently, the Mennonite press reported on the financial crisis of Bethel College. I also received a letter in the mail asking for donations. I also read about nearby Hesston College starting a building program which will cost $290,000.

This does not make sense. Higher education in America faces a general financial crisis and the Mennonite churches feel that they can afford to run three Mennonite colleges in one state.

Until I read about serious efforts to merge the Mennonite colleges in Kansas (Bethel, Hesston, Tabor), I will not support any one of those colleges. I suggest that Mennonites in Kansas wake up to the twentieth century. *Adalbert Goertz, 22 Strickler Avenue, Waynesboro, Pa. 17268.* Dec. 28

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

On believing enough

DURING MY FRESHMAN year in college, I roomed with an Independent Baptist. Now there's nothing wrong with that and we had a good year *fter* learning not to talk about theology. For I remember feeling hat, no matter what I believed, I never believed enough.

I believed in the inspiration of the Scriptures. My roommate wanted me to believe in the verbal, plenary inspiration of the King James Version of the Scriptures.

I believed in the second coming of Christ but my roommate felt it was important that I believe in His premillennial return. (Or was it postmillennial? I never could get those straight. I must lack faith.)

I can laugh about playing all those "believing games" a few years go. Somehow, believing was an intellectual acceptability game. It eems like a strange game to me now.

My sophomore year was different. I lost most of the beliefs that had not even been enough for my roommate my freshman year. (He had eft Bluffton College or else I would have really been in trouble.)

Even though I lost a lot of beliefs, I think I came out of my ophomore year more Christian than I went in. I came out with a imple theology that I felt and that I could talk about comfortably.

God exists.
He loves us.
He showed His love in Jesus.
Faith is living as if the above is true without knowing it for sure.

I've changed since my early years of college. My theology has expanded quite a bit. But I still get the feeling that people are trying o judge me on the quantity of my beliefs rather than on the realness of my beliefs.

Sometimes I feel that Mennonites, generally, are still playing 'believe enough" games rather than asking what a person believes hat really changes his life. *George Lehman*

The girl

WE WALKED THROUGH the heavy, swinging doors. The early morning December air was chill; not cold, but chill. The icy-blue lights of the runway sent a shiver down my spine and the fur coat felt good to my fingers as my arm circled around her shoulders. We kissed our goodbyes and I watched her as she walked toward the huge jet. Her trim legs stepped lightly and soon she disappeared inside the steel gray belly of the plane.

Suddenly, to my left, I became aware of the young girl. She was snapping picture after picture of the waiting plane. What a waste of film I thought as I called to her, "Good luck—it's pretty dark." She said nothing but came to my side and I saw tears falling on her cheeks. Her lip was trembling as she looked up at me.

"Your boyfriend?"

"He's going to Vietnam." The words cut into me sharply and I felt a deep guilt for having questioned her last efforts to cling to reality.

"Is your wife on the plane?"

"No, my girl friend, she's going home for Christmas."

Then suddenly the disparity of the two destinations hit me and I wanted to put my arm around the trembling figure standing so close to me. I felt her desperation and loneliness and I wanted to cry out.

Then the low, steady whine of the jet rose in pitch till it became a scream and it was as if the whole world were screaming out for what was happening to this girl. The huge bird turned and as the engines sent their blast of hot air and dust, I turned my back. *Lyle Preheim*

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COVER

"The God of history and the Christ of the poor are active forces within oppressed communities." See "Out of the Voices of the Oppressed—God."

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John Powell is secretary of the Minority Ministries Council of the Board of Missions and Charities, Box 370, Elkhart, Ind. 46514. His article is adapted from a radio talk on the Mennonite Hour on Jan. 25, 1970, and is available in tract form for two cents each ($1.50 for 100) under the title "How Few His Followers" (#127) from the Mennonite Hour, Box 427, Harrisonburg, Va. 22801, or Box 334, Kitchener, Ont.

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Ex Libris Golda Meir

If things have been going a bit better in the Middle East lately, it could just be because a young Mennonite historian recently shook the hand of Israeli Prime Minister Golda Meir and gave her a copy of a book he had just written on the Middle East in which he said, "If survival is desirable and necessary, and if it is to be made possible, then compromise must also be possible."

Yes, I suppose it is too much to expect that one book even in the hands of one prime minister could bring peace to the Middle East after centuries of hate and bloodshed. In fact, we're not sure that Mrs. Meir has even read *Whose Land Is Palestine?* by Frank H. Epp which she received during her recent visit to Canada.

And whether she finds time to read and study the book is not of as much concern to me as is my desire that it be read by ten thousand Christians in North America (including at least a thousand Mennonites, I would hope). For, it seems to me, peace in the Middle East pivots more on the understanding of the people in our congregations than on the decisions made in Tel Aviv, Cairo, Amman, or Jerusalem.

In this book which was sponsored by the Mennonite Central Committee Peace Section, Epp says, "The theology and politics of Christians have had, in the past, and may have in the future, a profound effect on western policies with regard to the Middle East."

I agree. Much mischief has been done because we have misunderstood the nature of the promises of the Bible that have mentioned the relationship of God's people to Palestine.

Jews, Christians, and Muslims have all formed an attachment to the Holy Land which has corrupted the religion of all three groups, and Christians will not be able to help others until they help themselves. "It was this notion of sacred ground being indispensable to religious experience that gave all three religions an unholy character," says Epp.

He has undertaken for us the gigantic task of unravelling the conflicting claims for this parcel of real estate so often called holy. In twelve chapters, Epp reviews the claims to the land made even before the time of Abraham up until the present time. The history has seemed confused because the facts of the Middle East have too often been abused to serve the special interests of the parties involved whether Jews, Arabs, British, Americans, or Russians. But the story of the Middle East can be clarified and Frank Epp has helped us all by compressing the narrative into one portable book of slightly more than 250 pages.

One chilling piece of evidence is a table on page 165 that lists the Jewish dead in European countries in World War II. That total comes to 6,026,000, a figure we have heard often before. But just as sobering is the percentage of Jews in Europe that this represents—63.2 percent. These gruesome numbers are part of the Middle East story. We need to ponder the sources of anti-Semitism and Christian guilt as we discuss this issue.

Another part of the story is the fate of the Palestinian Arab refugees—and here one must reckon with numbers also. Epp lists these as 1,523,278. He says that "the most basic confrontation in the Middle East is not between the United States and the Soviet Union or between Egypt and Israel, but rather between Israel and the Palestinians."

Even though Epp's book deals largely with the history of the Middle East, I value it most highly because of the help that it can give us in reading the Bible more clearly. At one place, he says, "The prophetic direction of the scriptural message is toward the universalization not the tribalization of God, toward racial inclusiveness rather than exclusiveness with respect to the chosen people." Big words, those, but they mean the same as Revelation 19:16 which says that Christ is "King of kings and Lord of lords." No matter how simply the matter is stated, we do not always know what it means in a specific situation. *Whose Land Is Palestine?* helps us to apply the claims of God to the Middle East. M.S.

Whose Land Is Palestine? by Frank H. Epp. Eerdmans, Grand Rapids, Michigan, 1970. 283 pp. Cloth, $6.95; paper, $3.95.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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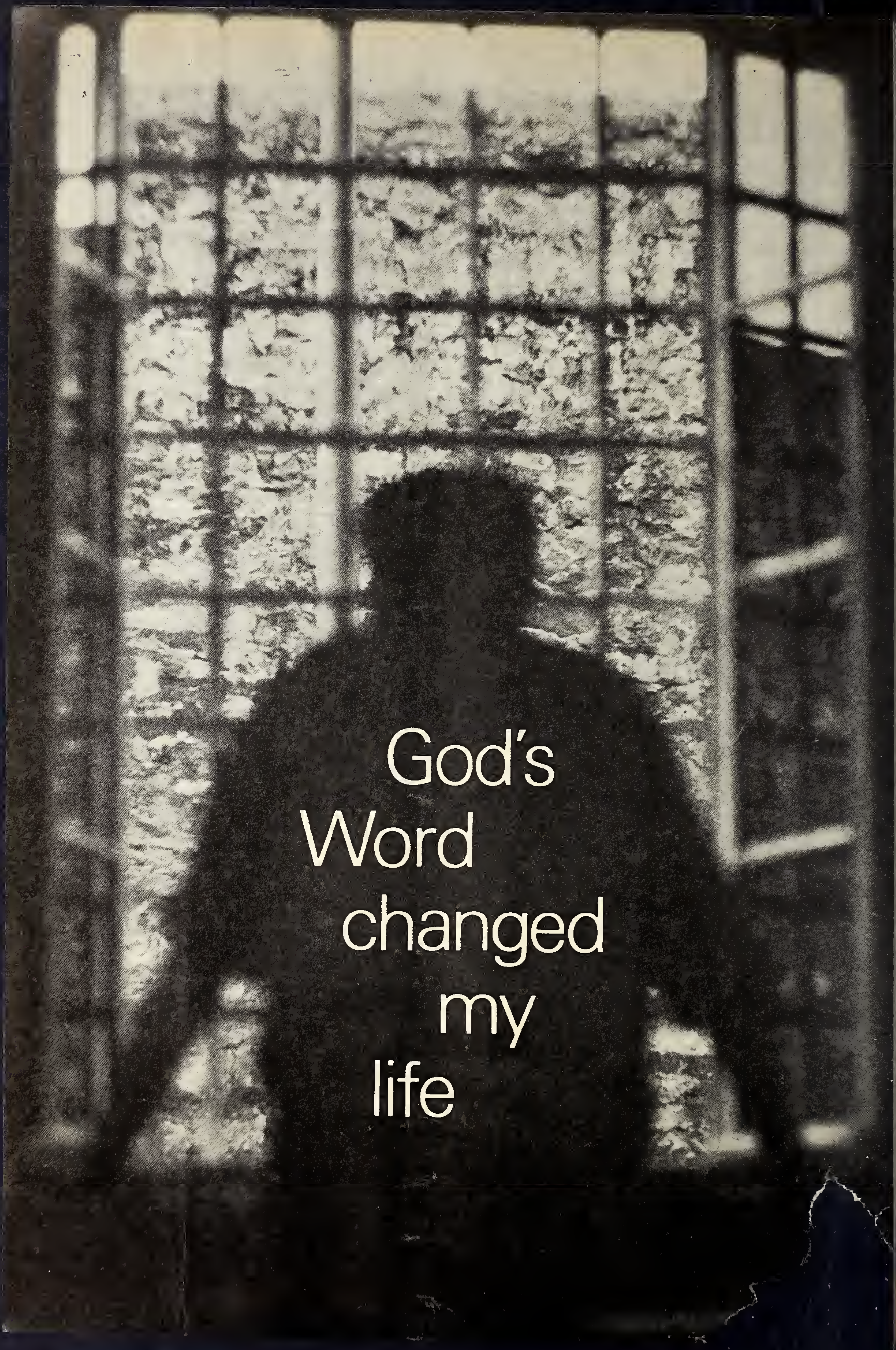


God's Word changed my life

Mike Sokoll

MY MOTHER USED to say that if anybody could do wrong right, it was me.

I was in the drunk tank in the county jail in Centerville, Michigan. In the morning, a policeman came up to the cell and said, "You're the guy who gave us all the trouble last night?" I nodded, and he opened the cell.

"You give me any trouble, I'll fix you good," I said. He reached for me, and I shoved my face up to him: "Buddy, I eat bigger guys than you for breakfast!"

That's me. Talk it up big. On the way down the hall I saw a sign, "G-max," indicating the maximum security station. A gate slid open. The cop stopped. The gate closed. "Take a right," the cop yelled. Another door slid open and closed behind me.

I looked around. On a shelf was a pile of magazines and a paperback, *Good News for Modern Man.* I picked it up. I don't know how I knew it was a copy of the New Testament, but I did.

For awhile, I just sat and looked at the paperback, thinking; I've got a good memory. Back as a kid, I'd been to church a few times at Christmas and Easter. I remembered some of the things I'd seen and heard, such as a picture of Jesus on the cross.

But that was a long time ago. In my twenty-five years, a lot of water had gone over the dam. I was about eight years old when my dad left home. That was back in Detroit. I was already a boozer and smoked pretty heavily. By the time I hit age ten, I had learned to run with the guys in Detroit and taught them how to steal cigarettes and phonograph records. I started to fence the stuff and was making $100 a week.

On the other side of the coin, by the time I hit fifteen, I'd been locked up three years. When I got out of reform school, my mother and I moved to Upper Michigan. By then, she had passed through her third husband. A heavy drinker, she needed hospital care. I went to work to pay the bills.

When my mother got out of the hospital, she married a fourth time. But that didn't last long, either. We moved to Sacramento, California, and lived on the alimony, but again, that didn't [illegible] long. We moved to Las [illegible]vada, where I had a brother.

In a few weeks, mother wanted to move again, but I'd had enough. So I stayed in Vegas, thinking I could lean on my brother as father. That didn't work. It was too late for me to have a father.

I moved out of my brother's house and in with some of the boys. Pretty soon, I learned how to run the crap tables and how to hustle the women. Vegas has lots of women to hustle.

About then, Mary came into my life. On Halloween as I was walking down the sidewalk, she was standing on the corner with a bunch of girls. "Hi," she said. I walked over to her, picked her up, and carried her to my car. When we got there, I sat her down on the hood and gave her a big kiss. I saw her the next day and every day after that for the next year.

One way to get out of the big time in Vegas is to join the Marines. In eighty-five days, they kicked me out.

Mary was pregnant. I ran away from her for a month. I couldn't face being a husband and father. I, the "big man," was hooked! But the fact that I loved Mary made me call her and ask her to marry me.

I was a good husband for six months. Then it was back to Detroit and the rackets. The boys there were stealing $50 cars and $2.00 sweaters. I taught them how to steal $3000 cars and $1000 furs.

Mary left me a couple of times. Can you blame her? And jail—I was in and out like a fiddler's elbow. My life had started to change. I got worse!

I was in Sturgis, Michigan, with a girl I'd picked up. We had a big booze party. Two boys and I went and robbed a brewery.

A couple of days later, the police picked me up in a tavern. I got two years' probation and a $100 fine. The judge told me, "Support your family, no more bad associations, no drinking."

I walked out of the court and into the nearest bar. About one-thirty the next morning, I was still drinking and shooting pool. A guy walked up to the pool table and got in my way. I said, "Move!" He said, "No," and stepped toward me. I hit him with a pool cue. I hit him all over—until eight men threw me out.

That's how I ended up in G-max, sitting there with the Today's English Version New Testament in my hands. Finally, I opened the cover. I envisioned Jesus nailed to the cross. I started to cry, "Why? Why?"

I saw the toilet in the corner of the cell. I got down on my knees next to the toilet, where I belonged, and prayed: "Lord, my life's in bad shape. I know I'm a sinner. In the best way I know how, I ask You to do something. Save me! Come into my heart. Make me a new kind of person." And He did.

After two days, I finally stopped crying. Peace flooded my soul. Then I started reading *Good News.* I went from Matthew all the way through Revelation. If I didn't understand what I read, I would ask the Holy Spirit to make it clear.

When the man I had attacked didn't die, I was moved to a larger cell. I read the New Testament to my cellmates, and we had a good time.

Later on, some Christian friends went to bat for me with the prosecutor. My attorney was with us, too. He said to the prosecutor, "You know, I got this man when he was arrested, and I've got him right now. If I hadn't seen his face when they brought him in, I could not tell you it was the same man."

That seems like ages ago, now—yet the joy and wonder of Jesus Christ and His transforming, life-changing grace abide with me, still. I got out of jail and went into the painting business. Within a year, I eliminated $30,000 in debts.

Back in prison I had heard the call, "Preach the Word! Preach the Word!" The call became stronger during the year I was in business. I prayed, "Lord, if You want me to go into the ministry, You're going to have to show me, for I wouldn't know Your will if it hit me." He did show me.

I became a member of the local Mennonite church, which had placed the Today's English Version New Testaments in the Centerville jail. After selling my painting equipment, I was commissioned by the church to lead a Mennonite mission in Stockton, California. Two and a half years ago, I moved there with Mary and our two daughters and one son.

Jesus Christ and His Word changed my life. He's changing it still, into His likeness!

Violations seen on both sides in Vietnam

Both sides in the Vietnam war came under criticism in a letter sent by missionaries and relief workers to the Secretary General of the United Nations in December.

"The participants have waged a war which has not distinguished noncombatants from combatants, nor civilian targets from military targets," say the forty-six signers.

Vice-president Spiro Agnew is cited in the letter as admitting to a television audience in the United States that hospitals in Cambodia were intentionally bombed, a violation of the Geneva Convention that asks that fixed and mobile medical units be respected and protected at all times by the parties of the conflict.

Evidence is also given that the United States destroyed two hospitals, twenty-one miles south of DaNang in South Vietnam that were being used by the North Vietnamese and the National Liberation Front (often referred to as the Vietcong).

Both sides are accused of attacking unprotected cities and villages. And both sides have made illegal displays of prisoners of war.

The relief workers and missionaries call on the government of North Vietnam to allow the International Red Cross to inspect the prisons in which it is holding its prisoners of war.

The civilian workers in Vietnam also asked that the United States end saturation bombing of populated areas and that political prisoners held by South Vietnam be protected under the guarantees of international conventions.

The letter was written on December 16 and made public in Saigon on December 28. Signers of the letters included the entire Vietnam staff of the American Friends Service Committee, the director of CARE in Vietnam; Don Luce, a development economist in Saigon and journalist (*The Mennonite,* Jan. 5, p. 6); Mennonite missionaries, and several members of Vietnam Christian Service assigned by the Mennonite Central Committee.

In the latter group were Allen J. Stucky, Cincinnati, a physician serving at Nhatrang, and Kevin Byrne, Syracuse, New York, a social worker at Dongha.

Three Mennonite missionaries whose names were on the letter sent to the United Nations were Donald M Sensenig, Paul Bucher, and Esth Bucher, serving under the Easter Mennonite Board of Missions an Charities, Salunga, Pennsylvania.

A copy of the letter was also ser to President Nixon.

Lack of concern for rules of war

The following letter was sent by forty-six relief workers and missionaries i Vietnam to U Thant, secretary general of the United Nations, in Decembe A copy was also forwarded to President Nixon.

Dear Mr. Secretary General: We have all worked in Indochina on socia welfare and development projects. From as long ago as 1958, we have ob served the war that is being waged in this area. During this time, we hav seen continued flagrant violations of the various international declarations an conventions on the conduct of war and respect for human rights.

There is a lack of concern at the highest levels for the accepted rules o the conduct of war. The participants have waged a war which has not distin guished noncombatants from combatants, nor civilian targets from militar targets.

The international community of nations has done little to raise its voic against these injustices. We call on you as Secretary General of the Unitec Nations to use your prestige and influence to the end that the Indochinese civilians and those held in all the prisons of Indochina will receive the protection that is specified in the various international conventions and declarations.

We would like to bring a few cases to your attention as examples of flagrant violations that have occurred in the past and, in most cases, are still occurring.

Last May 3, 1970, the Vice-president of the United States in a *Face the Nation* television appearance said: "The purpose of the strikes into the sanctuaries is not to go into Cambodia, but to take and reduce these supply depots, *the hospital complexes,* . . ." (italics added). Vice-president Agnew also said in explaining the attack on Cambodia: "But they [the NLF and North Vietnamese] cannot move these facilities such as hospitals. . . ."

Typhoon, an authorized publication of the Fifth Public Information Detachment of the United State Department of Army, reported in its July-August issue that because of the Cambodia operation, the North Vietnamese and NLF would have ". . . no medical facilities left to treat the wounded."

In Viet Nam, the September 18, 1970 *Observer,* published by the U.S. Military Assistance Command, Viet Nam, described the effects on the North Vietnamese and NLF troops when two hospitals in the Que Son mountains, twenty-one miles south of Da Nang, were attacked and overcome. "The two hospital finds could seriously hurt the NVA units and VC operating in the Que Son area by almost eliminating any chance of intensive medical care," the *Observer* reported.

Article 19 of the Geneva Convention for the Amelioration of the Conditions

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of [illegible] General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in [illegible] Canado; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newto[illegible]4.

Homes destroyed in Hanoi in 1966: "The right of belligerents to adopt means of injuring the enemy is not unlimited."

of the Wounded and Sick in Armed Forces in the Field of 12 August 1949 states: "Fixed establishments and mobile medical units of the Medical Service may on no circumstances be attacked, but shall at all times be respected and protected by the Parties to the Conflict."

We have seen the effects of the bombing and shelling of cities and villages by both sides. We know that in many cases the cities and villages hit were unprotected and the victims noncombatants. We have talked with refugees who have lost grandparents, children, wives, and neighbors . . . all civilian victims of the bombings. The bombings and shellings have been reported in the press for the last five years. There is no need to list here more tragic examples.

Principle VI of the Charter of the Nuremberg Tribunal lists as a war crime, "wanton destruction by cities, towns, or villages, or devastation not justified by military necessity."

Article; 25 of the Hague Convention No. IV states: "The attack or bombardment, by whatever means, of towns, villages, dwellings, or buildings which are undefended is prohibited."

The U.S. and South Vietnamese have sprayed over 100,000,000 pounds of herbicide chemicals over the land of South Viet Nam. Over half a million acres of cropland have been destroyed and thousands of families forced to leave their land which was made unproductive. Research has indicated that defoliants may cause genetic defects in humans. The allies have used chemicals extensively in the land of Vietnam, without knowing the long-term effects on the genetic makeup of the people or the ecology of the land.

Article 50 of the Hague Convention No. IV states that "no general penalty, pecuniary or otherwise, shall be inflicted upon the population on account of the acts of individuals for which they cannot be regarded as jointly and severally responsible."

Article 23 of the Hague Convention No. IV states that it is "especially forbidden to employ poison or poison weapons."

Nearly a third of the people of South Viet Nam and Laos have been moved from their homes. Most of them are the victims of forced transfers by the allied military, or saturation bombing, or are farm people who have seen their land become unproductive because of the defoliation.

Article 49 of the Geneva Convention Relative to the Protection of Civilian Persons in Time of War states: "Individual or mass forcible transfers, as well as deportations of protected persons from occupied territory to the territory of the Occupying Power or to that of any other country, occupied or not, are prohibited, regardless of their motive."

Some of us have personally seen the effects of torture on our South Vietnamese friends by the Saigon Government police. This includes blackened fingernails, small, round burns reportedly caused by extinguishing cigarettes in sensitive parts of the body, broken bones, and black-and-blue bruises. We have been repeatedly told of indignities against female prisoners of the Saigon Government: rape, forcing beer or coke bottles into the vagina, and parading girls naked in front of police officers.

Article 5 of the Universal Declaration of Human Rights states: "No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment."

Article 3 of the Geneva Convention of 12 August 1949 prohibits "outrages upon personal dignity, in particular humiliating and degrading treatment."

Both sides have reportedly paraded prisoners through populated areas. The Joint United States Public Affairs Office distributes pictures of prisoners on display. One such photo shows a group of blindfolded prisoners surrounded by a crowd of people. The caption to the photo states: "Viet Cong (one a woman) captured during the Communist TET in Quang Ngai . . . are paraded in among the people who refused to support them during their so-called liberation offensive." Another photo is captioned: "Vietnamese Rangers proudly pose with slightly wounded Viet Cong battalion commander. . . ."

Article 13 of the Geneva Convention Relative to the Treatment of Prisoners of War states: "Prisoners of war at all times be protected, particularly against acts of violence or intimidations and against insults and public curiosity."

There are many other examples. Our purpose is not to make a definite list of the violations of international agreements. It is rather to bring world attention to the fact that the rights of millions of Indochinese have been disregarded and to point out the need for effective international machinery to give these people the protection of which they are presently being deprived.

We have observed that more attention has been given the effects of defoliation by the allied governments, and that the shelling of towns by the NLF and North Vietnamese troops has decreased. Yet, other violations continue and immediate action is needed. Specifically:

1. The Allied Forces should cease carrying out operations with the purpose of destroying hospitals and medical supplies.
2. The United States should end saturation bombing in populated areas. We know that thousands of innocent civilians have been the victims of such bombings in both Viet Nam and Laos.
3. Greater respect should be shown all prisoners by both sides. No person should be put on display. The South Vietnamese Government should end its policy of displaying the dead bodies of NLF and North Vietnamese soldiers at marketplaces and on the roadsides.
4. North Viet Nam should allow International Red Cross inspection of the prisons holding allied prisoners.
5. The Allied Forces should include those people picked up in military operations and the Phoenix operation as well as political prisoners among those receiving the protection of international conventions and declarations. Regular International Red Cross visits should be provided all such prisoners and other persons.
6. The United Nations should seek effective means to prevent violations of the international conventions and declarations.

These comments are made with deep concern for all humanity. If the international laws are broken in Indochina, they will soon become meaningless elsewhere. Hundreds of thousands of people are now the victims of war machinery that has thoughtlessly ignored their rights.

As the Hague Convention No. IV states, "The right of belligerents to adopt means of injuring the enemy is not unlimited."

Korba celebrates with song 50 years for India church

The Korba Mennonite Church in India celebrated its fiftieth year in a Jubilee Day on October 25.

A spirit of cooperation surrounded the event, writes M. P. Nand, pastor of the church, as guests were lodged in schoolrooms, houses, and tents; and all church members actively made the day a success. The day celebrated the seventy-year history of Mennonite missions in India and particularly the history of the Korba church.

"Nearly six hundred people participated in the holy communion," Nand says. "It was a blessed hope to see all things in action. People were all thrilled and filled with joy."

The day was full as the participants went out into the streets of Korba in the afternoon, singing, playing instruments, and distributing tracts. In the evening, they enjoyed a drama in the church, played by the young people.

Nand writes, "This day was a unique day and one of the most blessed days of the year that God has given to us." *G.C. News Service.*

To go to Curitiba or not Decision of Brazil session

A meeting to consider further th question of location for the 197 Mennonite World Conference sessions, as well as program implications for it, has been scheduled fo January 18 and 19 in Curitiba, Brazi Participating in the meeting will b representatives from German and Latin Mennonite conferences in Sout America, Professor J. A. Oosterbaa of the Netherlands; Marvin Hein moderator of the Mennonite Brethre Conference of North America, and C J. Dyck, executive secretary of th Mennonite World Conference.

Henry Poettcker, Winnipeg, president of the General Conference, currently visiting South America, wil also attend the meeting.

At the last conference in Amsterdam, 1967, Mennonite World Conference accepted an invitation fro the Mennonite conferences of Brazil supported by all Mennonite conferences in South America, that the nex sessions be held in Curitiba.

Since that time, there has bee growing concern among Mennonite about how they can witness mos effectively against injustice and oppression in today's world, and how the good news of Jesus Christ ca be made known most effectively. Because of the proposed location fo the conference, particular attention has been focused on problems in South America.

The expressions of concern sent t Mennonite World Conference officers, and those appearing in the Mennonite press, have represented a variety of viewpoints but all have been concerned for giving a faithful and effective witness in a time of need.

The purpose of this month's meeting in Curitiba is to explore whether these concerns can be met if the 1972 sessions are held as scheduled, to find alternate solutions if necessary, and to shape the program in keeping with these new realities. Recommendations from the meeting will be brought to the Executive Committee, Presidium, and delegate body of Mennonite World Conference.

The theme set for 1972 remains "Jesus Christ Reconciles."

Publishing is undernourished in Congo

Congolese are enlarging their participation in the religious literature produced for their nation. Six of the seven vernacular periodicals are produced by African editors and staffs. Local talent provides art for three of the seven. Translation projects are done by the Congolese themselves or as joint efforts between nationals and missionaries.

But Protestant literature effort in Congo is still missionary in character. Although much of the literature is written or translated by nationals, the financing and overall supervision are done by missionaries. If missionaries were forced to withdraw indefinitely, literature production in most areas would flounder.

Even in centers where competent nationals could carry on the editorial functions, the work would experience contraction because it is accustomed to breathing the artificial atmosphere of subsidy from abroad.

The problem is compounded by the church's perspective of priorities. Education, medical work, church administration monopolize energy and talent. Little is left for publishing.

Accurate statistics are unavailable. However, literature workers estimate that 50 percent in the interior and 80 percent in the centers can now read.

Language preference is a problem. French is spoken in school and in business and government offices. A trade language (Swahili, Lingala, Kituba) is used on the streets and for common exchanges. The tribal language is spoken at home behind closed doors for family communication. Lingala, language of President Joseph Mobutu, and official language of the army, is gaining prominence in west and central Congo. French is the undisputed favorite of youth, perhaps for mixed motives. Language creates a complex problem for the market-minded publisher.

Church people understandably form the majority of buyers of Christian literature since probably 90 percent of the material is geared to their needs. Bibles and Testaments find a large buying public, including Catholics and sects.

The average Congolese reader apparently looks upon reading as a tool of education rather than a means of enjoyment.

Distribution effort, outside a few major cities, is almost a total monopoly of Protestants. Protestants have an unequalled opportunity of publishing throughout Congo a witness for Christ in the languages of the people.

The above report was written by Robert Niklaus, an editor at LECO, *the interdenominational publishing house in the Congo in which the Congo Inland Mission, an inter-Mennonite agency, participates.*

Christian literature in Africa is accustomed to breathing the artificial atmosphere of subsidy from abroad.

Bethel students in Denver Study Mexican problems

Thirteen Bethel College students and a professor, Howard Snider, are spending three weeks in Denver interterm workshop in minorities and race relations. The group is working primarily in the Mexican-American community, with other contacts in the black community.

"We will be concerned with the relationships of the powerless and the powerful as they interrelate in respect to such institutions as education and the law," says Snider, assistant professor of sociology and psychology. A schedule of contacts with representatives from the Mexican American community representing radical, moderate and conservative groups has been arranged.

"As an example of a powerless group in American society, the Mexican Americans are receiving increasing attention," Snider observed. "This is partly because they offer another area of study parallel to the black minority groups of the country and also because they are beginning to organize and become conscious of their disadvantaged condition and the possibilities of exerting some pressure on the powerful elements in the structure of our society."

Denver's sizable Mexican-American community has, in recent years, come to the attention of the people in positions of power in the city, and particularly to the attention of the police branch of the establishment. Representatives from a wide variety of agencies and organizations will be interviewed and a number are scheduled to make formal presentations.

Minority groups tend to be overrepresented in police courts and penal institutions, Snider noted. This aspect of minority subculture will be studied by some contact at the state prison with both officials and inmates.

Home for Canadian Indians Aided by business group

In the fall of 1969, Mennonite Economic Development Associates (MEDA) agreed to assist Mr. and Mrs. Leo Kessic, Thunder Bay, Ontario, in buying a large house. They needed the large house so they could house Indian children from broken homes or those who must live hundreds of miles away from home to attend school.

The children also come from the Children's Aid Society and some are as far as three hundred miles from their homes. Their room and board which the government and parents pay for the children provide an income for the Kessics and, in addition, they are able to repay MEDA on a regular basis for the money which was loaned to them to buy the house.

This school year, the Kessics are again keeping nine children so they can attend school. Mr. Kessic has a strong concern for the Indians in the outlying areas of Thunder Bay and hopes to begin a church among the Indian people in the area, which would be associated with the larger Indian church body of northern Ontario.

Mr. Kessic is an Indian from Red Lake, Ontario. For many years, he worked for the Lands and Forest Department at Red Lake. Mrs. Kessic is the former Marie Zimmerman from Elizabethtown, Pennsylvania. Prior to their moving to Thunder Bay two years ago, they spent a year at the mission station at Pikangikum.

MEDA is a corporation of Christian business people organized to assist fellow Christians in developing nations extend their resources on a brother-to-brother relationship, by providing funds for them to begin projects which eventually become self-sustaining. *MCC News Service.*

Farming in Mississippi means early rising

Ken Ortman, Brookings, South Dakota, a volunteer at Prentiss Institute in Mississippi, writes about what he is learning about farming.

I've been at Prentiss for only two months. I enjoy my work here and look forward to each morning when at four-thirty I can go push the rooster off his perch, shine a light in his face, and then watch him as he sheepishly starts waking up the cows. He is kind of a monotone, though.

I remember one morning the cows didn't come home so Dock, one of our two morning milkers, and I went to get them. After some time, I still hadn't found the cows so I let out a healthy yell, "Where are you, Doc?"

A soft, meek voice answered, "Right behind you!"

I asked him why he was following me and he answered, "There are a lot of snakes here!" He had to carry me back to the barn.

Our farm supplies 350 students at the junior college of Prentiss Institute with their milk, eggs, and mea This means that we milk at leas twelve cows, have about four hun dred chickens, feed about twent steers, and farrow and feed out abou twenty-five hogs a year. We have surplus, so the rest of our produce i sold and used as an example of goo animal and crop husbandry.

My job is to see that the work get done. I have four student milkers an egg man, and four farm helpers These students, like 99 percent of th rest of the students, work fifteen hour a week to help themselves throug college. I have had a little trouble i trying to impress on them the importance of being on time and i keeping one's word. So just to embarrass me, they come early once i a while and then smile triumphantl when I'm a minute or two late.

One of my milkers was openly hostile to me when I first came to Prentiss. Gradually, we began to reconcile our differences and after several weeks I felt closer to him than to any

Ken Ortman accepting a load of feed for the farm at Prentiss, Mississippi.

CENTRAL DISTRICT REPORTER

January 19, 1971

CENTRAL DISTRICT EDITION

The emerging church

If we are living in the first days of the church, and I believe we are, what is the shape of this emerging church?

The emerging church is a church of the new people. At long last, the institutional church is recognizing the ineffectiveness of masses of unconverted people within the church.

This church is composed of people who are made new by Jesus Christ. By *made new,* I mean those persons who have received the spirit of Jesus Christ into their lives and who are obedient to Him as their Lord.

The emerging church is a fellowship of persons. This fellowship stands in contrast to an organizational superstructure. I am not opposed to organization, but it must never supersede the interpersonal fellowship of this new church.

In sharing groups of every kind, thousands of persons are rediscovering the meaning of the church. Person after person is saying to me, "I never knew what the church was until I became part of a small group fellowship."

The emerging church will set forth new forms of worship. Far too many churches are missing the celebration aspect of worship. The eleven o'clock hour is a dull, monotonous routine lacking the dimension of spirit. In our ten-family congregation which meets in a home, we have been stimulated by the total participation of the whole membership in worship, study, and prayer, together.

Some churches are coming alive through the sermon dialogue, during which members of the congregation respond to the witness of the minister.

Still other churches are discovering meaning in the folk mass in which there is music, celebration, and Christian festivity.

The emerging church has a new strategy for ministry. This new church recognizes the error of a clergy-centered church and is endeavoring to elevate every committed person to ministry. Thus, in the future, we may expect the church to be a fellowship of ministers equipped and sustained by the clergy.

The emerging church will demonstrate the new shape of mission. Some critics have embarrassingly called attention to the church's focus on itself —its own welfare, its own building programs, and its own maintenance. The new church which is being born for tomorrow is looking *up* to God for strength and guidance and looking *out* to a world which needs forgiveness and reconciliation. *Ben C. Johnson, A Newsletter of Renewal.*

Resources for small groups

Hundreds of churches around the world are being renewed or becoming creative as a result of small groups which have formed within them for the purpose of Bible study, prayer, and sharing. Thousands of Christians are finding new strength for living the Christian life in these groups. Some have experienced breakthroughs to more effective Christian witness and service.

With a Congregational Mobilizing Resource Kit, the Commission on Home Ministries gives guidelines and helps for beginning a group in your church or community. The following resources are among those available for small groups which are already in existence or for those persons who are not satisfied with their present level of spiritual life and would like to have the affirming and in-depth experience of a small group.

Faith at Work Magazine, Box 1790, Waco, Texas 76703. Subscription price $5.00 per year.

Groups at Work edited by Faith at Work, Publications, Box 1790, Waco, Texas 76703. Ninety-five cents per copy.

How to Conduct Home Bible Classes, Scripture Press, Wheaton, Illinois 60187; Ajax, Ontario. Seventy-five cents per copy.

Groups in Action by Lyman Coleman, published by the Halfway House, Box 2, Newtown, Pennsylvania 18940. $3.95 per copy.

"Dialogues with Men of Vision." This is a series of twelve dialogues on ten tapes, available from the Lay Renewal Foundation, 1610 La Vista Road, Northeast, Atlanta, Georgia 30329. On these tapes, Ben C. Johnson, director of the Institute of Church Renewal interviews men such as: Bruce Larson of Faith at Work; Keith Miller, author and lecturer; Kenneth Chafin, professor and leader of evangelism in the Southern Baptist Convention; Bill Starr of Young Life;

Elton Trueblood, father of the Lay Renewal Movement; Gordon and Mary Cosby of the Church of the Saviour; Robert Raines, pastor of a renewed church; Glenn Galtere, minister to night people. Thomas A. Carruth, founder of the Prayer Life Movement and promoter of Missions of Love; Dean Griffith, a layman with visions for transforming a city; Ros lind Rinker, leader in the Prayer Li Movement; James L. Robertson, layman with ideas for apartme house ministry; Geraldine Conwa lay speaker, television personality, an retreat leader. *Conference Visitor.*

A new thing Pockets of renewal

What happens when men and women, from all walks of life from New York's Lower East Side to a farm community in Kansas, from affluent Houston to the streets of Pittsburgh, from Detroit to California to Tennessee, frankly and openly share what they are discovering in Jesus Christ and His church? *A New Thing* is the result, a film by Faith at Work.

A New Thing is a documentary film showing glimpses of situations where renewal is taking place. Its aim is to stimulate lay people to b gin to think in terms of their ow mission, their place in the emergin church, and their ministry in th world.

A New Thing is a 34-minute ful color film produced by Burt Marti Associates in cooperation with Fait at Work, Inc. It can be ordered, t gether with a leader's guide, for rental fee of $22.50 from the Audi Visual Library, Box 347, Newto Kan. 67114.

HAPPENINGS

Stauffer installed

William H. Stauffer was installed as pastor of the Fiat and Ragersville United Church of Christ congregations on November 8.

Springer ordained

On the first Sunday in December, the Boynton Church participated in the ordination to the full responsibilities of the pastoral ministry of Edward Springer. Ed grew up in the community and is teaching in the junior high, and living in Morton. He has served the congregation for the past three years. He is a graduate of Bluffton College. He is married to Esther Schmidt of the Goessel (Kan.) Church. They have two children: Todd, four; and Melanie, two. As a part of the morning service, Melanie was presented with her parents for consecration.

Harry Yoder, Bluffton College, presented the ordination sermon. Jacob T. Friesen, conference minister, was in charge of ordination. Evan Kaufman, pastor of the sister Mennonite church, participated in the laying on of hands.

Eighth St., Goshen selects Art by Arthur Sprunger

Art selection committee appointed "to consider and investigate the possibility of acquiring a work of art by Arthur Sprunger."

The choice was based on the following considerations: "It was hoped that our choice would contribute:

1. A worship experience and have religious meaning.

2. Be a piece of sculpture rather than a painting.

3. A choice that the majority of the church could appreciate.

4. Artistic merit as judged by professional critics.

5. Be acceptable to the Stemen family.

6. As well as a choice that Sprunger would recommend.

At the final meeting of the commi tee, the sculpture *Cathedral of th Spirit* was selected, unanimously. I was felt that this piece of sculptu met all of the criteria, satisfactoril It was felt that it is a tribute to th artistic ability of Art Sprunger an serves as an appropriate atmosphe of the church, the selection create a mood of intrigue and mystery. Th observer not only witnesses an obje of beauty and creativity but feels warmth in the reflections and shadow which stimulates a deep religious experience.

Novel Christmas program

The Sunday school Christmas program presented on Sunday evening December 13, at Calvary Church Washington, Illinois, consisted of singing by the children and the showin of forty to fifty colored slides o scenes of our children, taken previously, which depict the Christmas story

Some scenes were taken out in th field with the sheep.

White Gift presentations will als be made. *Calvary Church, Washington, Ill.*

Mennonite Men — a call to action

Jim Gundys at seminary

At the last conference, the Mennonite Men committed themselves to assist individuals who, after establishing themselves in a career, felt a call to the ministry and a need for seminary training. The Jim Gundy family has felt such a call. Jim has interrupted a teaching career to answer this call. He has moved his family to Elkhart and is immersed in seminary studies. It is a great opportunity for us to guarantee that those who feel called to the ministry will be able to answer and take action.

Jim Gundy grew up in the Meadows (Ill.) Church where his grandfather, George I. Gundy, was a long-time pastor. Jim graduated from Bluffton College and, while earning his degree also won his wife, Marjorie. They now have six children who help to keep the family on course as they follow their calling.

The Jim Gundy family.

New church at Peoria

Mennonite Men have pledged financial support in the amount of $5000 for each new church started in the Central District. It has been three years since we have been called upon for assistance.

The Mennonite Gospel Mission church in Peoria plans to make a new start in a new neighborhood. The population of the present location is shrinking as industry moves houses away. Hostility toward middle-class whites does not make the neighborhood safe for members to come to the church in its present location, even though some of their children's program had been interracial.

So after many years of service to that neighborhood, the congregation will move its place of worship toward the edge of Peoria. Several locations have been looked at but land in the suburban fringe sells for more than they received from their old building. A black congregation requested a chance to buy the building and is more effective with the community's new residents than our white group could be.

In the past two years, the congregation has become practically self-supporting and we hope to help them with a $5000 gift from Kingdom Builder's to buy land and build a church. This is a big venture for a small group but they, too, have a call which they must answer.

So now, with a double opportunity to further the work of the kingdom, we are called to be Builders. So whether you have been a member of the Kingdom Builders or not, now is the time to answer your call. Send your $10 Kingdom Builders pledge to: Stanley Naylor, R. R. 2, Bluffton, Ohio 45817, or give it to your Men's fellowship treasurer.

REMINDER

Father-son retreat
February 5-7
Camp Friedenswald.

KINGDOM BUILDER

Name____________________ Pledge____________

Address__________________ Cash____________

Return to Stanley Naylor, Villanova Drive,
Bluffton, Ohio 45817, by Feb. 7.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

Litany for peace

LEADER: Remember, O Lord, the peoples of the world divided into many nations and tongues; deliver us from every evil which obstructs Your redeeming freeing and constructive purposes.

From the curse of war and all that begets it and all it begets,

CONGREGATION: O Lord of the world and the church, deliver us.

LEADER: From narrow loyalties and selfish isolation, from believing and speaking lies against other nations, from fear and distrust of other nations, from all false pride, vainglory, and self-conceit.

CONGREGATION: O Lord, deliver us.

LEADER: From the lust of the mighty for economic control of world resources which drives peaceful people to the slaughter, from putting our trust in the weapons of war, and from the lack of faith in the power of justice and goodwill.

CONGREGATION: O Lord, deliver us.

LEADER: That nations may vie with each other in the service of man and not in seeking dominion, that science may be the constant support of life and not the henchman of death, that the treasure now spent on the engines of war may be used for the arts of peace, that Your people may rejoice to endure labor and sacrifice and death to win, not war, but Your kind of world where the least of Yours are carried and nurtured to participate in the joy of life and its promise,

CONGREGATION: Father, we pray You that Your will be done on earth.

LEADER: That we may love not only our own country but also the whole family of nations, that ancient enmities may pass away and that You will make all things new,

CONGREGATION: O Lord Christ, at whose Word the wind and waves were still, rebuke, we pray, the violence of men.

LEADER: By the prophets' dream of old,

CONGREGATION: Grant us victory over war!

LEADER: By the angels' song of peace,

CONGREGATION: Raise up leaders of goodwill!

LEADER: By Your gospel's Word of a new love,

CONGREGATION: Help us love our enemies

LEADER: By Your sacrificial death,

CONGREGATION: Teach the nations self-denial.

LEADER: For the common folk in every land who live and desire peace and quietness,

CONGREGATION: We make our plea.

LEADER: Remember not, O Lord, the offenses of Your people; do not deal with us in anger and punishment, neither reward us for what wickedness is ours, but from presumptuous sins, pride of possession, boastings, and national hypocrisies,

CONGREGATION: Save this people!

LEADER: From the covetousness which is idolatry, from hard bargaining and ruthless competition, from class warfare and class hatred, from racial antagonisms, from the spirit of sectional party, from seeking sectional advantage, from the neglect of the unemployed and of the aged, from indifference to strangers and immigrants and outcasts, from cruelty to prisoners,

CONGREGATION: Make Your people free!

LEADER: From failure to take account of the need of other nations, from living to ourselves alone, and from putting our trust in our own strength apart from You, Lord of the world and universe and unknown worlds,

CONGREGATION: Make Your people free!

LEADER: That social life and industry may be ordered among us that one man's good may not be another's hurt, that all may have a just share of the world's resources, security, and freedom, that men and women may eagerly respond to every call to sacrifice and service, so that the burden of sin may be lifted off all human hearts and the ends of the earth see your salvation,

CONGREGATION: Make us say and do!

LEADER: Comfort, O Lord, we pray You, all who mourn for the loss of those near and dear to them; grant a new outpouring of Your Spirit that bloodshed may be stopped and peace implemented, that the energy of war may be diverted to the building of nations and not their destruction.

CONGREGATION: Use us, enable us, hear us, for the sake of Your name's reputation among us!

"God, grant peace to the children in Vietnam. God, grant peace to the children in Egypt. God, grant peace to the children in Israel. Forgive the adults."—*prayer from church bulletin, First Church, Phoenix, Ariz.*

CONSIDERATION FOR MARCH REPORTER

John sees all things as black or white. An action or argument is either all right or all wrong. John's favorite last words are, "If you're not on the road, you're in the ditch."

Sue feels that John is a strong Christian and knows the answers. Sam shakes his head. Tom insists that John is hopelessly closed to any ideas but his own.

Carol adds quietly, "I think *extremism* is a sickness affecting all of us. Rapid changes, unsolved problems, insecurity, and fear drive us to grasp at simple black-and-white answers. Life is not that way. You can't just plug the hole in an argument with a Scripture verse and cover it up by saying we should pray more."

John is puzzled. He has lived by the rule that proof of a strong Christian is a quick answer that shuts off all further argument. In fact, John thinks this is one reason he was elected deacon. But why does he feel so alone in a group discussing a problem? John has no one he really trusts to share his real feelings. Can you help John? Enlarge on the views represented above, or speak for yourself.

Send your response to Editor of *Reporter.*

The Poverty Fund prayer

Almighty God, You have given us the world and all that is therein. Help us to care.

You have confronted us with hunger, poverty, illiteracy, disease, and ignorance.

Help us to be aware.

You have endowed us with intelligence, ingenuity, energies, resources, and skills.

Help us to share.

Help us to become increasingly sensitive to the needs of all Your people, everywhere.

Help us to work together to gain a better understanding of our place in the family of man.

Our lives will be our thanks. Amen. *Southern Hills Church, Topeka, Kan.*

This is our poverty

This is our poverty: We do not belong to each other, nor serve one another; we go each his own way and do not care for our neighbors. We pray Thee, O Lord; redeem us from our estrangement, redeem us out of this loneliness. Amen. *From a German prayer. Hively Avenue Church.*

Lord, teach us how

Lord, teach us, as Your faithful followers, how: to have fun without folly, to be cheerful without vanity, to have self-respect without pride, to be strict without fanaticism, to be relaxed without laziness, to be serious without gloom, to be friendly and not fickle, to be sunny and not silly. Lord, teach us how. Amen. *Boynton (Ill.) Church.*

Confession

Father, we admit that we are not always grateful to You. We forget that You gave us everything—food, shelter, family, friends, a country, and most of all, a Savior. We also admit that we have not always used the things You gave us in the right ways. We are overly concerned about food and shelter. We use our family and friends to get our own way. And we bury Your gift of salvation, rather than take it into the marketplace. For this we ask Your forgiveness. Amen. *Bethel, Pekin, Ill.*

Celebration of confession And forgiveness

Confession

LEADER: Why have we come to this place?

PEOPLE: We have come to expose our illusions, to remember our heritage, to dare to claim again our destiny.

We have come to decide again to be the people of God, ready to live and ready to die on behalf of all mankind.

LEADER: Let us expose ourselves before the Lord of history. Let us speak of our sin.

ALL: We are not alive; we only exist. We do not love; we only pretend. Therefore, our so-called living is pretending. We talk about being reborn, of changing, of maturing, but how much of our talk is hollow! Play is work for us, and work is boredom. Our believing is swallowed up in doubt, but we will not confess our doubt. What creativity we are capable of we repress in conformity. Destruction, suffering, and death seem to be our Lord's. Where can we turn for help? Lord, can You forgive and remake us?

Forgiveness

"The mercy of the Lord is everlasting." Such is the witness of our heritage, which, being interpreted for our lives, means that now and in every moment our every past is accepted, our every future is open, our every present is offered to us afresh. *First, Wadsworth, Ohio.*

Status in straw

Once upon a time
a girl had a baby
in a barn.
The couple was traveling
without reservations
or status
so they couldn't stay at the hotel.
He helped her deliver the boy
alive and strong
and laid Him in straw.
The child began
without a home.
He ended on a cross.
He didn't lose His status
never having had any
except with God
whose son He was
and who alone gives us ours.

—*Judith M. French*

You cannot give Without loving

You cannot give without loving, but you cannot love without giving. Love of the right use of money is the root of much good. It is a misnomer for a man to call himself a disciple without first being a good steward. Money is value concentrated into the smallest possible material bulk. *Pleasant Oaks, Middlebury, Ind.*

Your Answer

Then whose shall those things be . . .?

Paraphrase: Luke 12:13-21

The prosperity of a certain American Mennonite mushroomed beyond his fondest dreams. He never had it so good, to say nothing of the comparison with his forebears. But, what's more, the standard of living in his community and church kept climbing and the mass media seduced him to keep buying even more.

One day he thought to himself, "What shall I do about all this? I could live on less than I do, but since I'm making more we will be able to get some of the finer things of life, like a bigger and fancier car, and the latest color TV; and we can eat a little better and take more trips.

"I suppose I could invest more in the mission of the church if I would cut back a little, but I think I'll put more money in some of these high return investments, even though I hear some of the companies are war oriented and unscrupulous in ethics. That way, I will be able to give a little more to the Lord's work *and* have more for myself and my family, besides. I mustn't forget my family.

"I like the secure feeling of knowing I don't need to worry about having plenty to take care of our needs; and we just need so much more these days to live decently. I like the good feeling of dressing just as well as the next fellow and letting it show just a little that I've made it in this economic rat race. Since I have it, I may as well enjoy some of it, I say."

But the Lord said, "You selfish fool! Such unfaithful stewardship makes you unfit to live. You act as if the blessings I have given you are for your private consumption. You could well afford to invest increasing percentages of your income in My work, but no, you spend it on yourself while My work gets cut back. You think in terms of the comforts of this life rather than of eternal values. You congratudate yourself on what you give, but it has not been at any sacrifice whatsoever to your ease."

So it is with those who think they are children of God, but have in reality sold out to the materialism of this age. *Gospel Herald, Ernest D. Martin.*

FOR DISTRICT WOMEN

THEME: *"What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God"* (MIC. 6:8).

Grace for the new day

As we look back on the year that has just passed, all of us have had joys and sorrows. But let us look *forward* in this new year! May it be as an open book before our eyes. The Christian does not meet the challenges alone, Jesus goes before us to prepare the way. He provides grace and strength for every moment of our lives.

Recently, I read this story I would like to share with you. A young child was helping his mother store away apples for the winter. He would put his little arms around so many of them and try to carry a big load. He managed for a step or two, then one fell out, then another, till they were all falling on the floor. Then his mother told him to carry just one and to go back for another.

This lesson applies to life itself. Never try to put your arms around a year or even a week, but rather pray, "Lord, give me, just today, the patience, wisdom, and strength that I need."

As we enter the new year, God promises us unfailing help, love, and grace, but only as we require it—*one day at a time. Mrs. Dale Schertz, president.*

Resolved: To live victoriously

An unusual theft occurred in our community recently. A stranger loaded over thirty dollars worth of groceries into her cart, wrote a check in payment, and when the girl at the cash register stepped to the office to have the check verified, the woman hurried out and drove away with the groceries which had been placed in the car by a prompt and unsuspecting carry-out boy. As you may have guessed, the supermarket was left holding the bag.

Without inner resources to back them, New Year's resolutions are like checks written against a nonexistent bank account. Many a resolution dies the day it is born.

Many of us have resolved, from time to time, to be more faithful in prayer, more diligent in Bible study. We have tried to be more patient in our homes, more concerned about others, more active in church, more loyal to our WMS group. Oh, there are any number of areas in which we would like to improve!

What is the answer? Jesus himself has taught us how we can be more fruitful. He said, "You must go on growing in me and I will grow in you. For just as the branch cannot bear any fruit unless it shares the life of the vine, so you can produce nothing unless you are growing in me. I am the vine itself; you are the branches. It is the man who shares my life and whose life I share who proves fruitful" (Jn. 15:4, 5 Phillips).

The best and most productive New Year's resolution we can make is to determine to dwell in Christ, to grow in Him, to share His life, and to obey His will. That is what abiding in Him really means. It is the *account* upon which we can draw, again and again, in every problem area of our lives. It will turn disappointment and defeat into victorious living. *Mrs. Leslie Lehman, district advisor.*

To attend meeting

Mrs. James Moser, Berne, Indiana, Young Mission Workers' advisor, will attend the Council of Commissions meetings in Newton in February, under the sponsorship of the CDWMA. Mrs. Leslie Lehman, district advisor, will also attend.

E xtending
C hristian
H ope
O utward

P erhaps your WMA group can
R ecruit support for one or many of the
O pportunities listed in the booklets
J anzen, (Lester E.) sent to your president.
E cho projects includes needs of the
C ommissions on Education, Home Ministries,
T he seminary, and Commission on Overseas Mission.
S tudy the needs, then do all *you* can to help!

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Youth finds answer

"For the past eight years since my baptism, I had been searching for answers to my numerous questions. I was really a skeptic; preferring to prove things for myself, rather than to trust in God's plan.

"In my act of running from God, I often bumped into Him. But I still didn't try to listen to what He had to say. Being a wishy-washy Christian like that was easy. I went to church and youth rallies, often without really knowing why. I realized that God was the ultimate answer to everything, but it was so easy to float around in my comfortable pattern of noncommitment.

"One evening late in April, everything changed. After a Young Life meeting in Canton, I asked God to refresh my stagnant life with His clean Spirit.

"Now, if you ask God for something and He thinks it's time for you to have it, He *really* gives it to you. This was no exception. I was completely filled with the power of the Holy Spirit. It seemed as though someone had turned on a light in a dark room. Love, peace, and joy were all around me—but more important, they were *inside* of me, too.

"As a result of this, I began smiling constantly. My friends kept asking me what was wrong. They remembered how hard it was to get me to smile before. It's hard to hate anyone now. If I have hard feelings toward anyone, I just remember that God loves everyone. And if He can love even me, I should be able to love others, too.

"The emoiton of that night has long since faded away. But Christianity is not a one-night thing, anyway. It's a lifelong journey. The journey is hard, not easy. It's more fun for the devil to tempt someone if they've got Christ. If you are not committed, you won't be worth tempting. The ease of this journey is knowing that God is there. He picks you up when you fall and sends you on your way again. No matter what you do, He still loves you. I've been reading the Bible for my answers, now. I've found that some answers aren't meant to be understood until later; or possibly even until after death on earth. Although I don't have the answers, I don't need them anyway. All I need is God's everlasting faith and love." *Marj Troyer.*

Service assignments

Eric Larson, Carlock (Ill.) Church, has joined the work of the Arvada (Colo.) voluntary service unit. He will work in community services for two years. He is a graduate of the University of Iowa and is the son of Mr. and Mrs. Thomas Larson.

Jan Sohar, Kidron, Ohio, has accepted a two-year term of voluntary service at Children's Center, Laurel, Md. He is a graduate of Dalton High School and a member of the Salem Mennonite Church, Kidron, Ohio.

War and peace studied at boot camp

"I killed a communist. When I searched his wallet I found pictures of his wife and child—and, in that moment, I realized that he was human and the killing was wrong." An audience of twenty-two young men facing the question of how to register for the draft listened in stunned silence as an ex-GI recently returned from Vietnam related his combat experiences in Vietnam and Cambodia. The group at Swan Lake Christian Camp on November 27-28 had assembled for the third annual predraft training camp for Northern District young men.

Vron Mishler, Elkhart, Indiana, was one of the four staff members with military service who shared their experiences. Mishler related how he participated in 103 combat assaults and that he had come to hate the war and the killing after seeing the family pictures in the wallet of a man he had killed. "I am telling you this very personal story so that you won't make the decision I made," he explained. Teddy Risingsun, Busby, Montana, a platoon sergeant in the Korean War stated that when he was wounded in Korea he shared rations with a Chinese POW only half an hour after attempting to kill his comrades. "This contradiction made me begin to understand that there are two kinds of courage—the courage to kill and the courage to refuse to kill."

The full range of draft options were analyzed and discussed. Jim Beitler, a draft counselor in Kansas, explained the nature of the present draft system and outlined the possibilities of voluntary service. Bill Rappold, Freeman, South Dakota, presented his experiences in Teachers Abroad Program in Nigeria. Gordon Harder of Austin, Minnesota, illustrated opportunities for personal contact and service while in Pax in Indonesia. Nathan

Predraft boot camp talks.

YOUTH PAGE

Material for the Youth Page should be sent to Hans Houshower, Rt. 2, Bluffton, Ohio 45817.

Habegger, a draft resister, stated his reasons for nonregistration.

The discussions became so intense at times that recreational periods were rescheduled or canceled as the extremely serious group of men wrestled with the decision they would be forced to make at age eighteen. A Bible study on the Lamb's War, led by Palmer Becker, program director, of Newton, Kansas, became a spirited discussion about "problem" passages in the Bible that did not seem to clearly present a peace position. Becker concluded the discussion by saying that for the Christian, the example and work of Jesus Christ must be the final pattern for a Christian's action in the world. *Dale Suderman. From Northern Light.*

For youth and adults
The exploited generation

The Exploited Generation, a set of two full-color filmstrips, explores the buying power and buying habits of the young.

LSD: *The Acid World,* a set of two full-color filmstrips, traces the course taken by an eighteen-year-old boy who does take LSD.

Each set of filmstrips comes equipped with a *Counselor's Guide* and long-playing records. Rental price (in sets only) is $3.00 per set. Send request for filmstrips to the Audio Visual Library, Box 347, Newton, Kansas 67114.

The film *The Youth Drug Scene* is a firsthand account of an actual teenage boy, Mark, caught up in a nightmare of drug use and experimentation. The story is a true one, about real people, played by real people—there are no actors in the film.

The Youth Drug Scene is a thirty-minute 16-mm sound-and-color motion picture produced by Family Films. The film, with accompanying leader's guide, can be obtained for a rental fee of $20 from the Audio Visual Library, Box 347, Newton, Kansas 67114.

Filmstrip available

A filmstrip, *Take a Minute,* written by Larry Kehler and narrated by Rollin R. Rheinheimer, deals with MCC Self-Help projects in foreign countries which help to sell articles made by natives. It may be rented for a free-will offering or contribution from Audio Visual Library, Box 347, Newton, Kansas 67114.

VITAL STATISTICS

MARRIAGES

Calvary, Washington, Ill.: Bonnie Chamberlain and Keith Schrock, Oct. 4.

Carlock, Ill.: Virginia McCarty and Ron McCuan, Nov. 28.

First, Berne, Ind.: Lila Faye Hostetler and Keith Fox, Nov. 28; Marcia Habegger and Gary Gerber, Dec. 5; Rebecca Beitler and Joseph A. Liechty, Dec. 5.

Flanagan, Ill.: Connie Abrahams and Michael Yordy, Nov. 28.

Salem, Kidron, Ohio: Anna Gerber and Earl Gerber, Nov. 28.

Ebenezer, Bluffton, Ohio: Karlyn Reichenbach and Robert Holt, Dec. 19.

Maplewood, Fort Wayne, Ind.: Leann Sprouls and Roger Neuenschwander, Dec. 19.

BIRTHS

Bethel, Fortuna, Mo.: to the Dan Baumgartners, Beverly Kay, Dec. 6.

First, Berne, Ind.: to the Paul S. Habeggers, Teresa Kaye, Nov. 13; to the Sydney Hawkins, Michelle Eileen, Nov. 26; to the Byron Foxes, Sara Jilaine, Dec. 2.

First, Bluffton, Ohio: to the Russell Gregorys, Christopher Tye, Nov. 12.

First, Sugarcreek, Ohio: to the James L. Lees, Anjenette Micaele, Oct. 21; to the Bruce Stauffers, Amy Elizabeth, Nov. 12.

Meadows, Ill.: to the John McPhersons, Michael Neal, Nov. 24.

Salem, Kidron, Ohio: to the Myron Nussbaums, Lance Michael, Nov. 18.

Summit Christian Fellowship, Barberton, Ohio: to the Gerald Nissleys, Stacy Renee, Sept. 9; to the Carl Newcomers, Kirk Anthony, Nov. 14.

Ebenezer, Bluffton, Ohio: to the Leland Garmatters, Curt Robert, Dec. 8.

NEW MEMBERS

Boynton, Ill.: Fanny Sutter, Bambi Hash, Arlis Springer.

Zion, Donnellson, Iowa: Pastor and Mrs. Alvin Kleinsasser, Glenn Kleinsasser.

ANNIVERSARIES

Bethel, Fortuna, Mo.: Mr. and Mrs. David Schaftner celebrated their golden wedding on Oct. 18.

Bethel, Pekin, Ill.: Mr. and Mrs. Milo Miller were honored on Nov. 22, their fiftieth wedding anniversary.

Carlock, Ill.: Mr. and Mrs. Wm. Schad celebrated their sixty-second anniversary on Nov. 26.

Ebenezer, Bluffton, Ohio: Congratulations to Mr. and Mrs. Stanley Bixel on their forty-fifth wedding anniversary Dec. 6.

First, Berne, Ind.: The congratulations of the congregation were extended to Mr. and Mrs. Rufus Nussbaum who were married fifty-one years on Nov. 23, and to Mr. and Mrs. Peter B. Lehman who were married fifty-six years on Nov. 26.

Zion, Donnellson, Iowa: Mr. and Mrs. Fred Krebill celebrated their fiftieth wedding anniversary on Nov. 24.

DEATHS

Ebenezer, Bluffton, Ohio: Mrs. Ella Bixler, Nov. 27.

First, Berne, Ind.: John H. Baumgartner; Lydia Habegger, Nov. 24; Homer Felber; Mrs. Emma Lehman; John Zimmerman; Ernest E. Miller.

First, Bluffton, Ohio: Edwin Luginbihl, Nov. 15; Mrs. Lulu Niswander, Nov. 26.

First, Normal, Ill.: Arthur Spencer, Nov. 19.

Hively Avenue, Elkhart, Ind.: Mrs. Harvey Nunemaker, Nov. 25.

Meadows, Ill.: Pearl Marie Augspurger, Nov. 8.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

other student. Then, suddenly, he decided school was a waste of time and he joined the Navy. I, crestfallen, looked for another milker.

Sheila and I have been visiting the neighborhood Negro churches. All of the people have been friendly and really demonstrated Christian brotherhood. We've been asked to give testimonies and teach Sunday school, and I can truthfully say that I've been strengthened more from our worship together than they have benefitted from our presence.

Today in Sunday school, we talked about stewardship. One of the young men said that you'd have to be crazy to give a tenth of $50 when you have $55 worth of debts. I sometimes think that we have to be crazy not to give the Lord nine tenths of our blessings, but I guess it's different when we've had a little more abundance. I hope and pray that I can be more of a spiritual than a material help to the people I come in contact with.

I've helped a little with the work of Heifer Project, an organization which places heifers with needy families. The farmer must have a good pasture, a barn, and he must give back the first heifer calf so it can be given to another family. One incident really impressed me. A farmer was getting a cow but he thought a neighboring widow with six children should have a heifer, too, so he made his pasture and barn big enough for two cows and then gave the widow her choice of the two heifers. I hope I can be as unselfish and loving with the wealth that I have.

We are glad we are here and although there are frustrations, there are also happy moments. I get all giggly when a cockroach runs over my toes in the night.

The Prentiss Institute is a junior college with an all Negro enrollment. Mennonite Central Committee now has one couple serving there. The farm has approximately six hundred acres and is sponsored jointly by the Prentiss Institute and Heifer Project, Inc. The MCC volunteer is responsible for the overall running of the farm.

Teaches reading in India He never went to school

Gracefully, Sumaru lowered himself onto the mat, cross-legged, his *dhoti* neatly tucked under him. The two lanterns, one on each side of him, were neatly trimmed and clean.

Sumaru bowed his head for a moment of silent meditation. Then he reached into his bag to draw out with loving care a handful of adult literacy primers. The teacher was ready.

I sat enthralled. Could this man, so confident and with such radiance on his face, be the man who had told us two months earlier at the adult literacy teachers' workshop that he had never gone to school?

"What little I know," he told us humbly, "the Lord in His great mercy has given to me. Last year when I was challenged with teaching an adult literacy class, I was afraid. I prayed much. I spent many hours on my knees. I asked God to give me fifteen students; He gave me forty-three. If I have had any success in class, I owe it to God alone."

The students began to file in on my reverie by one's, two's, and three's, until the verandah could hold no more. They were strapping, young fellows who had worked hard all day. Now, in the evening, they brought with them to class the same earnestness about learning to read and write. Sumaru led in an audible prayer, then called upon his class to stand and sing. This wasn't all. Without any prompting, the young men recited Scripture passages from the book of Proverbs that were related to obtaining wisdom.

"How many Christian young men were in that class?" I asked Sumaru later.

"None," he answered simply.

At the adult literacy evaluation conference held at the close of the three and a half months' campaign, Sumaru told the group of teachers present, "Every day, I pray for each of my students by name. When I don't, I am sure to have several absences in class. I cannot afford to betray God's trust in me."

From about January 15 to April 30, there were thirty-four centers in the Phuljhar (southern) areas of our field were evening classes were conducted for adults. Over 850 students enrolled. These classes were conducted by thirty-eight teachers and four supervisors. The teachers were local young men, some with third- and fourth-grade education, some with matric (Indian equivalent of high school). Local church councils processed teachers' applications and chose centers where classes would be held. The classes were open to all, and were usually held on the verandahs of the village leaders' homes. The four supervisors were appointed by the Christian Nurture Board, to whom they were responsible. The Christian Nurture Board provided the students with books and gave a slight remuneration to teachers, which amounted to little more than pocket money.

Adult literacy was God's trust to Sumaru. Is it God's trust to you and me? *Helen Kornelsen, India Calling.*

Sumaru teaches a literacy class of forty-three men—none Christians.

Help for human relations Mental health center offer To assist local churches

An experimental program, whereby the Mennonite mental health centers will assist congregations with their needs, is being launched in 1971. This program was announced recently by Vernon Neufeld, director of Mennonite Mental Health Services (MMHS).

The program was approved by the MMHS board, pending adequate funding. A recent grant from Mennonite Mutual Aid Association Fraternal Activities Funds has enabled the program to be started.

The purposes of the program, according to the brief prepared by MMHS, is "to make available to congregations the supportive resources of the Mennonite mental health centers; to assist congregations face and deal with personal and group problems as these are expressed in congregational life—marital difficulties, generational conflicts, pastoral problems, breakdowns in communications, and questions of authority; to assist congregations in the prevention of these problems by developing personal relationships, better communications, self-understanding, and leadership."

Six mental health centers are affiliated with MMHS. Each offers certain resources of support and assistance which can be of help to congregations. The centers provide such skills as counseling, group process, psychodrama, human relations development, and organizational development. The centers are Brook Lane Psychiatric Center, Eden Mental Health Center, Kern View, Kings View, Oaklawn Psychiatric Center, and Prairie View.

The program is considered experimental, Neufeld said, lasting two years. Only a few projects will be undertaken and these will concentrate on specific problems. It is hoped that these local projects will become models for other congregations or church conferences, so they will utilize to a greater extent the resources of the mental health centers.

Applications are now being received at the office at 1105 North Wishon, Fresno, California 93728. A project, its objectives, schedule, and budget, is to be planned and submitted jointly by a congregation, church officer, or group and the center with which the congregation expects to collaborate. A committee of MMHS will process and approve the applications. *MCC News Service.*

Words and deeds

Summer seminars for children's choir directors will be held in Gettysburg, Pennsylvania, July 2 to 8, and in Naramata, British Columbia, July 31 to August 7. Information on these programs is available from the Choristers Guild, Box 38188, Dallas, Tex. 75238.

Carl J. Landes, field secretary for the American Friends Service Committee, was the chief resource person for a two-day seminar on social change during the Bluffton College interterm. Purpose of the seminar was to bring together persons who have concerns about the direction of change in society.

Muslim leaders in Israel appealed to the Islamic conference held in Libya in December to assure that the Arab countries concerned would permit Israel's Muslims to fulfill the holy obligation to make pilgrimages to Mecca which is located in Saudi Arabia. Israel will allow its Muslim citizens to make such a trip, but the Arab countries, because of their nonrecognition of the legitimacy of the Israel states, have refused to accept pilgrims from Israel.

The Santa Fe Railway Foundation has granted $27,000 to the Kansas Foundation for Private Colleges of which Bethel College is one of twenty members.

The Bethel College Madrigal Singers, a group of fourteen, under the direction of David H. Suderman, is making a twenty-day concert tour of Colombia during January.

RECORD

Deaths

Bernard Axe, Alberta Community Church, Portland, Ore., was born June 6, 1932, and died Dec. 26.

Helena Quiring Buhler (Mrs. A. H.), Deer Creek (Okla.) Church, was born Jan. 1, 1884, and died Oct. 25.

Jacob W. Ediger, First Church, Hutchinson, Kan., was born May 27, 1893, and died Dec. 29.

Carrie M. Gehman, seventy-five, Grace Church, Lansdale, Pa., was buried Dec. 24.

Peter L. Goertzen, Grace Church, Dallas, Ore., was born Aug. 27, 1907, in Delft, Minn., and died Dec. 28.

Anna Graber, First Church, Reedley, Calif., was born at Parker, S.D., Nov. 9, 1875, and died Nov. 15.

Ellyce Gruver (Mrs. Milo), First Church, Wadsworth, Ohio, was born July 20, 1894, and died Dec. 30.

Alice Hart (Mrs. Russell) First Church, Wadsworth, Ohio, was born Oct. 3, 1897, and died Dec. 19.

Clara S. Krehbiel, First Church, Reedley, Calif., was born May 8, 1880, and died Dec. 11.

Katherine E. Nickel, Trinity Church, Hillsboro, Kan., was born Mar. 18, 1894, and died Dec. 22.

Cornelius C. Reimer, Alexanderwohl Church, Goessel, Kan., was born Apr. 14, 1891, and died Dec. 30.

Sara Quiring Richert (Mrs. Jacob H.), First Church, Newton, Kan., was born Oct. 6, 1878, and died Dec. 30.

Mrs. Henry J. Voth, charter member of Buhler (Kan.) Church, was born Jan. 30, 1887, and died Dec. 27.

Charles Whiteman was born in 1878 near Darlington, Okla., where the Cheyenne and Arapaho tribes first encamped, moving down here from Wyoming and Montana. He was the son of Black Whiteman and Flat Nose. Both his parents were members of the first Mennonite church which was established at Darlington. Having grown up in that area, being among horses, he joined the Pawnee Bill Show at age twenty-three years. He traveled the eastern half of the United States and on into Canada. After two years of handling buffalo, horses, and being a trick rider, he came back to Oklahoma. He farmed most of his life south of Canton. He was a hard worker who displayed his dependence on God, taking care of the Arapaho Mennonite Mission, where he was baptized Apr. 12, 1953. He died on Dec. 30, at the age of ninety-one, leaving two daughters, one son, twelve grandchildren, fifty-one great-grandchildren, five great-great-grandchildren. There are eight tribes among his grandchildren.

Marriages

John Blosser, North Canton, Ohio, and *Jan Lee Loewen,* Bethel Church, Mountain Lake, Minn., on Dec. 22.

Larry Brown, Carbondale, Ill., and *Joan Wind,* Calvary Church, Washington, Ill., on Dec. 18.

Eugene J. Frey, Goessel (Kan.) Church, and *Beverly Diane Hoffman,* United Methodist Church, Fillmore, Ill., on Nov. 28.

Garth Gerber, First Church, Bluffton, Ohio, and *Ann Sprunger,* First Church, Berne, Ind., on Dec. 26.

Keith Goertzen and *LeAnne Wedel,* both of Alexanderwohl Church, Goessel, Kan., on Dec. 19.

Louis Dale Gray and *Gaylene Joyce Fast,* Grace Church, Dallas, Ore., on Dec. 19.

William B. Hostetler, First Church, Sugarcreek, Ohio, *Myrna Fee,* Park Methodist Church, Coshocton, Ohio, on Dec. 12.

Steve Kenedy and *Susan Wance,* First Church, Newton, Kan., Dec. 20.

John King and *Sylvia Laubel,* Calvary Church, both of Washington, Ill., on Jan. 1.

Richard J. Mast, First Church, Phoenix, and *Cosalee Rae Goering,* at First Church, Phoenix, Dec. 26.

Steven Reimer, Bethel Church, and *Roxann Wolf,* Trinity Lutheran Church, both of Mountain Lake, Minn., on Dec. 22.

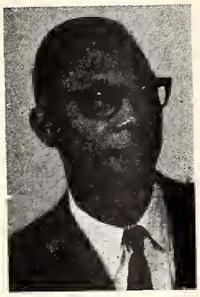
Timothy Vander Molen, Grandview, Tenn., and *Roberta Ann Voth,* First Church, Newton, Kan., Dec. 27.

New addresses

S. T. Moyer, 410 West Elm St., Bluffton, Ohio 45817.

Ministers

Carlton Minnis, Philadelphia, became pastor of the Second Mennonite Church, Franklin Street and Indiana Avenue, Philadelphia, on Jan. 1. Born in 1929, he was educated in the Philadelphia public school system and will receive a degree from the Philadelphia College of the Bible, where he has been studying since 1965, in June. A veteran of four years with the Strategic Air Command in Korea, 1951-55, he was licensed to preach by the New Welcome Baptist Church, Philadelphia, in 1964. He has served as assistant pastor of the Mount Moriah Temple Baptist Church since 1968 and worked with the Presbyterian Summertime Evangelism Committee, the Inner City Outreach Program of the Camden YMCA, and the Baptist Chaplain's office at Philadelphia General Hospital.



Minnis

Walter Neufeld has been called to the pastorate of the Eden Church, Moundridge, Kan. Presently pastor of the Wayland (Iowa) Church, he will begin his new charge in August. He graduated from Bethel College, North Newton, Kan., and from Mennonite Biblical Seminary, Elkhart, Ind.

Harold D. Thieszen was installed as pastor of First Church, Mountain Lake, Minn., on Jan. 17.

Kenneth Shelly has accepted part-time interim pastoral services at Hebron Church, Buhler, Kan.

Workers

William and Judy Buhler, First Church, and Evangelical Mennonite Church, Burns Lake, B.C., have accepted a two-year voluntary service assignment at Gulfport, Miss. He will drive a bus and she will work as a secretary and teaching assistant. He is a graduate of Bethel Bible Institute, Abbotsford, B.C. Their parents are Mr. and Mrs. Abraham Buhler and Mrs. and Mrs. John Knelsen.

Norman Daily, First Missionary Church, Fort Wayne, Ind., has joined the Elkhart, Ind., voluntary service unit. His parents are Mr. and Mrs. Paul Daily, and he attended Fort Wayne Bible College.

Baptisms

Buhler (Kan.) Church, on Jan. 3: Maribeth Buller, Steven Ediger, Phillip Friesen, Shirley Gaeddert, John Hein, Steven Pankratz, Kathy Regier, Barbara Reimer, Jon Thieszen, Kathryn Thieszen, Mark Voth.

First Church of Christian, Moundridge, Kan., on Dec. 13: Stuart Dyck, Selma Goering, Wynn Goering, Carlene Juhnke, Marcus Loganbill, Bruce Stucky, Gardell Stucky, Brenda Vogts, Kent Wedel, Wayne Wollmann.

First Church, Wadsworth, Ohio, on Dec. 27: Luella Labik.

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Pacific

Jan. 22-24—Dallas, Ore., Missionary Conference, George Janzen, speaker.

Jan. 24—Phoenix, First Church, Annual Homecoming, Albert Epp, speaker.

College basketball

Jan. 6: McPherson 89—Bethel 82
  Bluffton 95—Wilmington 77
Jan. 9: Bethel 101—Tabor 69
  Bluffton 80—Malone 71
Jan. 11: Freeman 81—Sioux Empire 71

LETTERS

Condemning spirit hurts

DEAR MR. SHELLY: Why are we, as a conference, forever unable to meet our budget? The delegates of the Western District Conference in Hillsboro voted a higher budget for next year in spite of the fact that we had not nearly met last year's budget. Our intentions are good but we lack willingness to sacrifice.

However, part of the trouble is the radical opinions some have and radical resolutions adopted like the one adopted in 1969, and condemning of those opposed to such revolutionary action. And there are a number who disagree, according to the letters in *The Mennonite* and personal letters I have received.

This year at the conference, a resolution was introduced to change the wording so it would not involve all members of the conference. It was sent to the Peace and Social Concerns Committee. They wrote their condemnation of the same and recommended it should be defeated. The discussion period was taken up largely by a discussion between the president and people around the podium. After the vote was taken and the teller had the ballots, one of the pastors went to the main microphone and publicly announced that I could not be a Mennonite because I wrote the resolution.

Consequently, I have stopped all my donation to the Mennonite project. That would not hurt the treasury but what about those who voted for my resolution, those fifty-three votes? Did he throw all of them out of the Mennonite brotherhood? That would make quite a difference in the treasury. Some of the delegates told me their church members instructed them to vote for the resolution. Did he throw the whole congregation out of the conference? Even though he did not have the power to say who can be a Mennonite and who cannot, he did not promote loyalty to the conference.

Neither do I think that the Baptists or other denominations appreciate being put below the Mennonite denomination, when he said I could be a good Baptist or other denomination but absolutely not a Mennonite.

When I talked to the president of the conference, he agreed with the pastor. I am an ostracized Mennonite. Since none of the other delegates voiced their disagreements, I presume they agree that those of us who believe voluntary Christian alternative service expresses the Spirit of Christ better than the spirit of revolution cannot be Mennonites anymore, even though alternate service was granted to the Mennonites on their own request.

It is this kind of condemning spirit of opinions different than that of their own that hurts the good feeling in churches and conferences, and certainly does not make for sacrificial giving. Or don't the lay members have any rights to their opinions and beliefs? *Sam Baergen, 121 S. Charles, Wichita, Kan. 67213.* Dec. 7

Prophets not all negative

DEAR EDITOR: Until I read your editorial, "Baal on Main Street," I must admit that I had a distorted view of prophets. I saw them as unloving, even downright ruthless.

The perfect antidote, I thought, was the sensitivity lab, to which prophets could bring their hangups, especially the image breakers and those who had absolutely no glow, who were caught in a groove, spouting their negativisms as copiously as a computer on Doom's Day.

But by calling my attention to the people to whom they preached, the renegade Israel of both the Old Testament and of today, I saw, for the first time, that it was the setting into which they were placed and not their own spleens which made them what they were and are.

This was a complete one-hundred-and-eighty-degree-angle turn for me. I, too, can now better understand their positive negativism, which I interpret as a new dimension of love. Thank you for sharing this bit of prophetic insight with one such as I. *Naomi Yoder, Hesston, Kan. 67062.* Jan. 6

Oldsters puzzled by youth

DEAR EDITOR AND READERS: Nothing dull about *The Mennonite*! Now and then, an article keeps me awake for half a night, as did Kathy's "Why I can't wait" (Dec. 9). Nineteen reporting; her message is clear, concise, compelling.

I remember how at nineteen, delays and frustrations, even in trivial matters, were near-fatal, and called for action, not for patience and waiting. Perhaps nobody ever intends to learn to wait. Life, however, requires it at times. The father of the prodigal son waited at home until the boy had time to change and return. Waiting can be an evasion of responsibility; it can also be a growing, redemptive experience. A mother waits long for her baby to be born, then waits longer for the child to grow to maturity, but all the while, she is deeply involved in a great service. Waiting is not apathy, or sitting it out. Habukkuk 2:1-3 speaks movingly of waiting upon God.

We are grateful for the sense of mission among youth. It is not to be taken for granted. Kathy, we do not hate youth for being young, nor for wearing peace medals, nor even for how they dress, eat, and live, but *we are puzzled.* Extreme, sometimes absurd and physically hazardous demonstrations are not new. Simeon Stylites of Syria sat on top of a sixty-foot-high pillar for thirty *years,* braving illness and harsh weather, all for the glory of God. But what did it do for the ignorant, hungry masses? Or now, in 1970, what can severe dietary restrictions among our youth do for the malnourished around the world? Or tacky, offensive attire for the destitute? A seamless robe in Jesus' day was a symbol of affluence; it was probably a gift, but why did He wear it? Or why, when multitudes were hungry, did He accept dinner invitations?

May I be frank, as you have been? What some of us don't like is when your leaders insinuate that their parents *didn't know, didn't care,* and *didn't do* much about social needs. Even when not verbalized, there is an implied downgrading of all that was done before, as if love and concern began during the past decade. And we are cited for handing over to them a world in a big mess. It was in a mess when we took over, but it did not occur to us to blame our parents, or the preceding generation. It is for God to say who leaves the world a better place for having lived, and who does not. It is unfair, of course, to judge all of you by your dress and demeanor, but that is what often happens, and then you get these hard looks from some of us, who wouldn't judge you in this same manner as a person.

A half-century ago, John R. Mott challenged and inspired college students through the Student Christian Movement to "win the world for Christ in one generation." He convinced us that, never in history, had a generation of youth had such opportunity. We believed him, and much was achieved. But the power of evil is entrenched beyond human knowing, and in time, we joined the host of faithful men and women "who received not the promise" (Heb. 2: 39). No great work was ever completed in one generation, or even in a lifetime. That small country where Jesus lived and served for thirty-three years, did not appear greatly changed by it, and is now Moslem and Jewish, not Christian; but a light went forth to shine to all nations and peoples, and the leaven of the kingdom of God went to work all around the world.

Jesus knew this, yet He was not discouraged. He commanded His disciples to teach and heal and make disciples; but even these men who had been with Him for several years were not ready for the task. They were commanded to go to Jerusalem and *wait* for the Spirit. Rushing ahead without proper equipment does not avail.

We, too, are troubled; we wonder how a merciful, omnipotent Father can permit so much suffering. Habukkuk's prayer for God's intervention against Israel's enemies was not answered, but he was given strength, confidence in dangerous paths, and

Retarded can be productive

DEAR MAYNARD: Occasionally, our churches or auxiliaries thereof are faced with the question of a particular project they might support with the money from their offerings. They often have the feeling that the money ought to be sent some place overseas —Asia, Africa, or the Near East, for then it is a worthy project. And it *may* be.

However, there is one project right here at home that definitely needs the support of the Mennonite churches, if for no other reason than that one third of the people are from Mennonite churches. Northview Opportunity Center at Duncan and 14 in Newton exists for the purpose of making life more meaningful for the handicapped and mentally retarded.

The center, with thirty-nine enrolled, operates two sections: the day care for children from ages five to sixteen. Academics are taught to these, with gratifying results. Then there is the sheltered workshop for clients from eighteen to forty-five, where attempts are made to help them help themselves to become productive and useful according to their potential. Results of varying degrees are produced.

These are people who need our help. Churches can contribute to help these unfortunate ones enjoy a little more abundant life. *Peter W. Goering, Northview Opportunity Center, Newton, Kansas 67114.* Dec. 4

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joy. Old people may look very serene amidst our national calamities; but we have been served, via radio, a daily diet of disaster for a half-century, three times per day and at bedtime, all real or expected. Most of that is forgotten now, and some think of those years as the *Good Old Days.* But most of us remember someone, whose candle was set up on a stand, and brought light to our lives. This is written during Advent, 1970. We are God's Christmas lights. Let the light shine. We need each other; the world needs us. And will you believe me? *We love you. Mrs. Gilbert H. Suter, Box 267, Pandora, Ohio 45877.* Dec. 17

Prophets see a better day

The following is a comment on the editorial in our December 1 issue.

This is an uptight world, and yet,
'Tis God's world, too;
But the prophets say a better day for us
Down here is due.

Ralph W. Berky, Bally, Pa. 19503. Dec. 8

Angels

The following is a response to a meditation by Raymond M. Veh which appeared in our Dec. 15 issue.

Do I believe in angels?
Oh, yes, I surely do!
I know they're sent by God above
To help us—me and you.

The Bible speaks of angels
As agents sent by God
To do His will, and so fulfill
His testament of love.

I'm sure you've often noticed
How some person was saved
From terrible disaster
And even from the grave.

It was because of angels
God sent right to the spot,
That they'd be there to love and care
So we need worry not.

So let's thank God for angels
He sends down to our side,
That they may always be with us,
And always be our guide.

H. Walton Alderfer, Hillcrest, South Royalton, Vt. Dec. 24

Special prayer request

Ada Jackson, the wife of Arthur L. Jackson, pastor of the First Church, Chicago, returned to Illinois Research Hospital, Wood and Polk streets, Chicago, with a serious blood and hormone illness. She has, because of her illness, undergone depression and would welcome prayer and encouragement. Treatment is being hopefully given, with the long-range hope that she may return to guide her family in their ministry. *Arthur Jackson, 1477 W. 73 St., Chicago 60636.* Jan. 6

Your mind — channel to your heart

Louis Goertz

FAITH IS OFTEN defined as an exercise of the heart, and reason as an exercise of the intellect. However, it is absurd to think of faith operating totally independent of reason. Can a person exercise faith in an unconscious state of mind, as in a coma? Can a one-year-old accept Christ in faith? Does he not need to wait until his mind is developed at least to some degree?

The mind is a sacred element of the person, created by God. "For God hath not given us the spirit of fear, but of power and of love and of a *sound mind*" (1 Tim. 1:7). Christ's parable of the sower is an appeal to discipline our minds in order to "understand with the heart" (Mt. 13:15b) and make rational decisions.

Matthew 13:3-23 seems to divide the types of minds. In these verses we find the absent mind, the flighty mind, the cluttered mind, and the productive mind. The absent mind (vv. 3, 4, 19) is the hardened soil in which the seed falls and never germinates but is picked up by birds. It is characterized by hearing or reading the Scriptures without concentrating on the message; by learning deliberately to ignore the message of God's Word; and by living without ever seriously asking, "What is God's will?"

The flighty mind (vv. 5, 6, 20, 21) is stony soil from which seed sprouts quickly, but it withers soon for lack of roots. It is typical of the shallow-minded, religious thrill-seeker: "An exciting sermon," "a popular evangelist," "a healing campaign." It is characteristic of a person who likes to feel good rather than suffer. He dislikes the "irritation of hard thinking," as Cliffton Fadiman would say. He does not want to face the real issue of life and the implications of discipleship. "When tribulation and persecution come, by and by, he is offended" (v. 21).

The cluttered mind (vv. 7, 22) is the thorn-infested soil in which the seed is soon choked. It represents the person preoccupied with cares and worries of living. "What is this country coming to?" "Everything is going to the dogs." It also represents the person preoccupied with plans and schemes to become rich fast. The hippies are an example of a group challenging the state of mind. Filth, sex, and LSD are not at the heart of the movement. The movement is one that is reacting to the materialism of parents. The initial hippies were reacting to the mindlessness and materialism they saw around them.

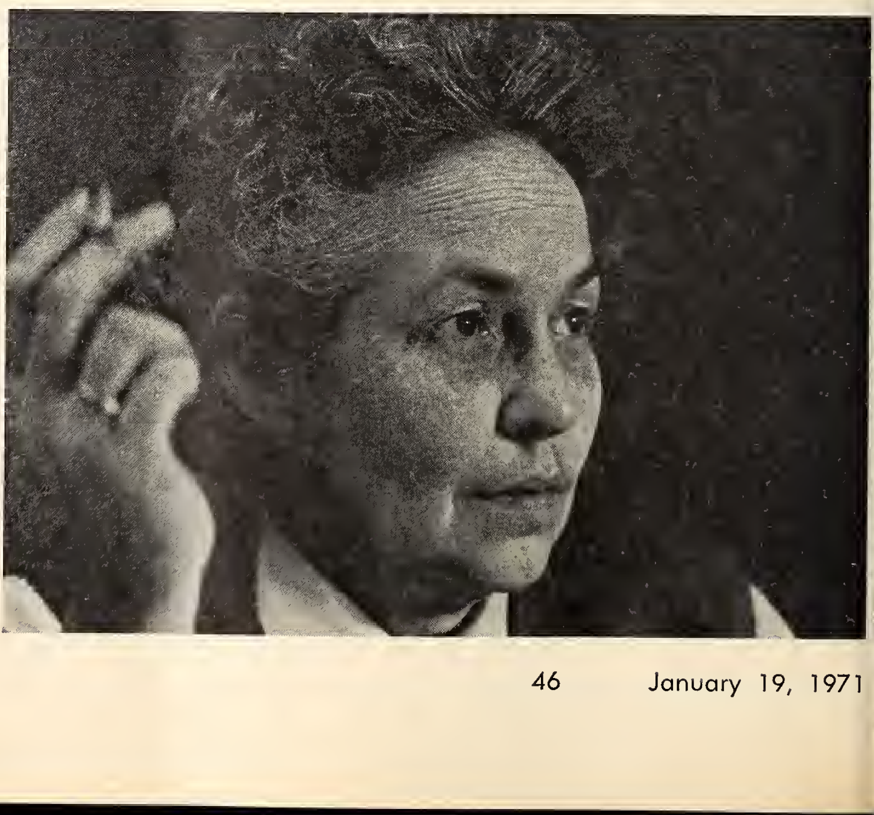
The productive mind (vv. 8, 23) is good, clean soil which produces a harvest. It is a mind trained to search for the real meaning of God's Word. It is a mind open to the personal claims of the Scriptures. It is characterized by a willingness to change when proved wrong and by the ability to see the need, at times, for postponing a decision until more understanding has been gained.

Light comes to those who honestly and sincerely search the Scriptures. God wants us to be obedient, but not blindly obedient. God wants us to make decisions on careful thinking. Jesus warns us against thoughtless decisions in His example of the man who builds a tower before calculating the cost (Lk. 14:28).

Christ's reference to varying degrees of yield (per acre, in our times) —hundredfold, sixty, thirty—could be a suggestion to expect imperfections. None of us has a perfect mind, but God expects us to use it. Thus, the Scriptures are to be pondered over with the mind, felt with the emotions, and obeyed with the will or heart.

The Scriptures can never reach the heart unless channeled through the mind. Therefore, THINK!

The Scriptures can never reach the heart unless channeled through the mind.



Material for this page provided by Women's Missionary Association.

MEDITATION

On the day after Thanksgiving

ON THIS THE day after Thanksgiving, I am still aware of the traditions which were brought to my mind by our table, which was graced by pilgrim candles, a horn of plenty, roast turkey, and all the customary family goodies, along with family and dear friends who surrounded it.

Today, I am reminded of Christ's parable of the Pharisee who stood in the synagogue and prayed thus with himself, "God I thank Thee that I am not as other men are . . . I fast twice a week, I give tithes of all I possess."

At the last supper, Christ actually broke bread, and personally gave it to His disciples. Surely, it was symbolic, but there was something personal about it.

Today, can a hunger supper, our tithes and offerings, or a resolution of concern, symbolically meet the needs of the poor?

Yesterday, we were still being reminded by the news media of the Pakistan disaster. What does it say to us to see faces framed by outstretched arms reaching upward to a hovering chopper distributing food? What does it say to us to see the grief-stricken faces and hear the wails of grief of people who have lost those represented by the swollen corpes in the rice paddies? "Man can not live by bread alone" (Deut. 8:3; Mt. 4:4; Lk. 4:4).

In this day of legislation, force, and protest, each man must choose whom he will serve. Do Christians dare wait for a social change? Can we see the value of a greater percentage of Christian people in our society?

Can we find enough of the love of Christ within us to share with those who are less fortunate than we are? Do we dare offer some of our precious and budgeted time for a personal contact with the underprivileged? Do we dare step into the filth and despair of the poor, or must we send our love and concern in a correctly labeled and properly wrapped package? Do we dare become friendly with the poor by actually communicating with them as we minister to their physical needs?

Do we dare tell them of the love of Christ, our real reason for coming to them?

Do we dare say that I am to blame for their plight, or do we say it is the fault of those who have more than I?

Dare we wait until we are motivated by fear?

Mennonite Disaster Service has been able to function as a sharing ministry. In isolated cases, funds have been shared with those in need, but the majority of the sharing has been a personal delivery of a commodity which neither legislation nor money can procure. To every man, rich or poor, black or white, MDS extends an open out-reached hand to share the love of Christ with him.

Today, to each who believes the church has mission in the world, I would like to challenge you to become involved in one of the various agencies of the church.

The eternal destiny of a man will be influenced by the relationship of you, the church, to him in his time of need.

Today, in a number of cities in our land, MDS has growing home rehabilitation projects. Your help is needed, desperately, regardless of whether you are professional, skilled, or unskilled. If Kansas City, St. Louis, or Wichita sounds too far distant, become involved with your home community. Assess the plight of the underprivileged around you. For instance, in the shadow of my own church, a lady lives alone in a little house with no plumbing.

Today, will you pray with me that we may with God's help, see and accept the responsibility of those around us? *Marvin J. Hostetler*

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COVER

Josip Generalic is a Yugoslavian artist.

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A sympathetic view of radicalism

Gerald C. Studer

No Christian is as good as his testimony. No church is as good as its confession of faith. So God's Spirit, periodically, upsets the fruit basket. This is the reason that every few generations there is a restlessness and a rebellion against the establishment that appears to question the status quo.

Arthur Gish has written a book entitled *The New Left and Christian Radicalism* that is very stimulating. It is essential for us to see what is happening and to examine ourselves to see how we are responding to it.

Gish says that the new radicalism, whether of a theological or political variety, is an attempt to present a fundamental alternative to the status quo. It means to start with what *could be* rather than with what *is*. He suggests that this is caused by the moving of the Spirit in our day. And so he writes to show the radical implications of the Christian faith. We shall never understand what is happening or profit from it if we persist in believing that what is happening is simply irresponsible rebellion. Indeed, some groups and persons seem bent on little more, but much of today's radicalism is not "just to be different" but is rather a remarkably courageous attempt to be faithful and to repudiate hypocrisy.

To be a Christian in fact and not merely in name is to be a radical.

This sounds absurd to many people who are acquainted with the church. The church has long looked and acted more like an opiate of the people than a disurber of a sinful peace. The Christian has often been a conservative force which puts his weight behind the status quo.

Gish says, "In spite of what many think, Christian faith does not refer to presidential prayer breakfasts . . . or the local church which opposes open housing." Such a reading of the Scriptures is a very selective reading. Indeed, it is a distorted one.

The Christian faith, rather, is good news for a world in which the afflicted need comforting and the comfortable need to be afflicted. The unfortunate thing is that God cannot depend upon the majority of His followers to do His thing. Rather, they tend to settle into a state of acceptance of injustices and a support of the status quo. Periodically then, God must raise up a few people who will not settle for things as they are but who insist that the claims made by Christians and by the politicians waxing eloquent about this free land are to be realized in fact or else we should die trying.

The radical does not accept expediency as a guiding light in determining his course. The radical dares to risk failure. It is not wrong to ask the question of whether one's action will be effectve, but it *is* wrong to use effectiveness as the criterion for action. Christ died not because it was expedient but because it was the way to defeat sin and the way to resurrection.

The early church did not try to take over the Roman Empire or change it. They simply believed and acted as though it was not the center of history, and this attitude threatened the Romans to such an extent that they felt forced to stamp out the church.

The Anabaptists, likewise, shook the whole of Europe with their attempt to live a new kind of life. It is one thing to bask in the pride of a great heritage and quite another thing to be as faithful and radical in our day as our forefathers were in theirs.

It is very interesting to find Conrad Grebel saying in a letter to Thomas Müntzer in 1524, "With us there are not twenty who believe the Word of God." Yet, in three years' time, there were tens of thousands of Anabaptists in Europe.

Evidence that this manner of life in Christ is dawning again may be seen in the cry for the recovery of integrity of church membership that is being heard in many places today, as well as in the deemphasis upon the establishment and the professional ministry and the resistance to the draft as a means of buttressing national self-interest by military imperialism.

The superficial marks of radicalism such as hairdo and styles of dress, may be but a distraction from the more fundamental radicalism that is emerging. You may like it or not, but if you want to be where it's at and be a part of the action, you may find yourself opposing God unless you are willing to look patiently at what is happening.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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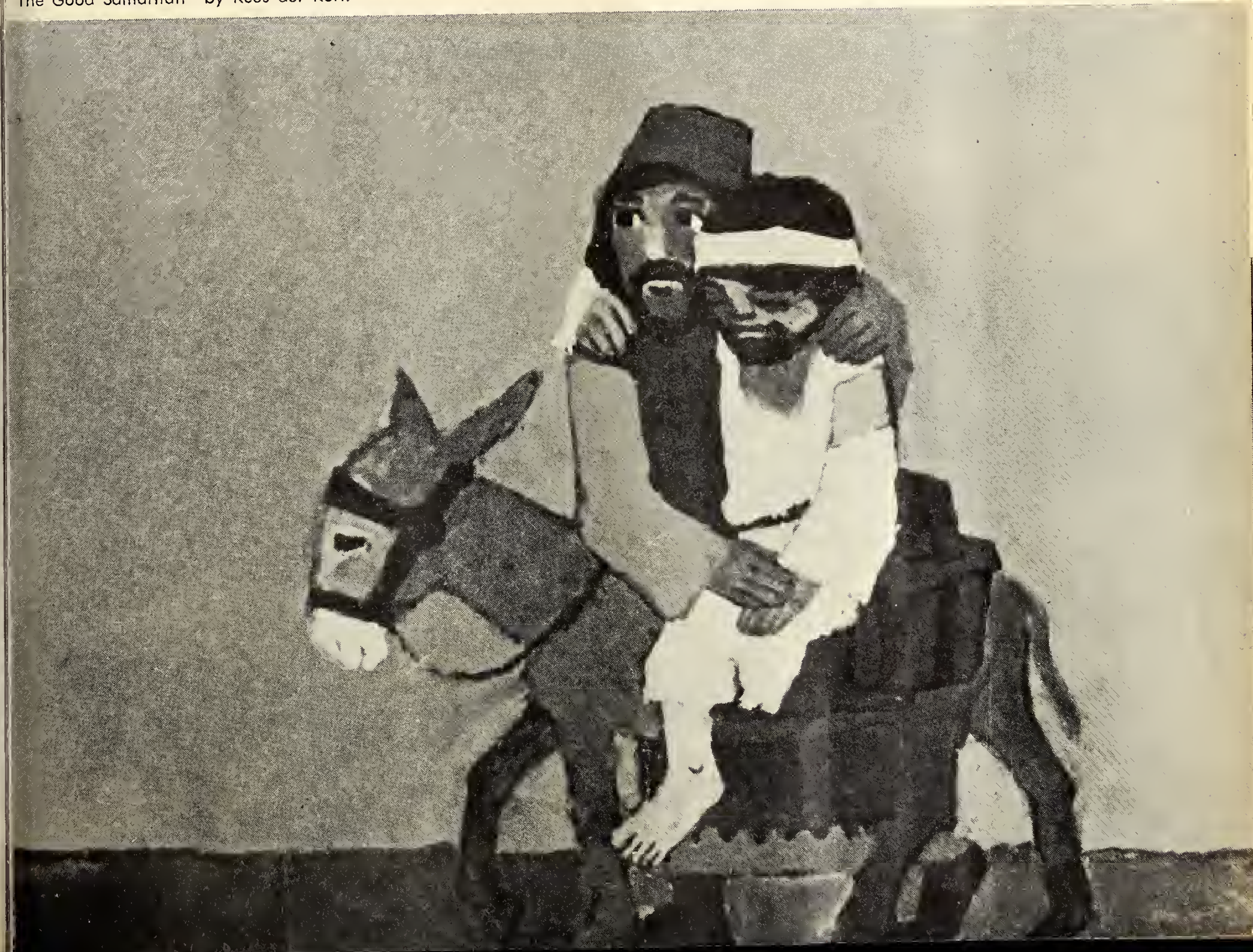


La Vernae J. Dick

A forgiving church to help troubled persons

"Isn't it terrible that Mary had to go to the mental hospital?" Linda said to the first person she met after hearing about Mary.

"Yes, isn't it?" Karen answered. "I really can't understand it. There must be something wrong with her Christian life. Either she doesn't have enough faith in God or she has done something terribly wrong. A good Christian just doesn't get herself into trouble like that. . . ."

Too often, this is the reaction which the church—the concerned people of God—have when one of its members must seek psychiatric help either through hospitalization or counseling. It is extremely difficult for the church to understand that love, acceptance, and the understanding of God can come to an individual not only through the structure of the church as it is, but also through other ministries and agents.

Why this attitude?

Perhaps this is the way the church feels because of the emphasis the church places on the perfection of the Christian life; if an individual lives the proper Christian life, he will not suffer from emotional difficulties. This, undoubtedly, is the result of an overemphasis on doctrines. Often, the church does not see people as they really are: weak, sinful, and limited and in the need of forgiveness and love from God and the people surrounding them. As a result, the church's ministry to most people has been through the pulpit. To too many people, this has not communicated love and understanding.

The church has, also, long associated emotional problems with demon possession. This is probably because many people with serious emotional illnesses have claimed that God has left them and that they are virtually in a hell upon earth. Some have even taken the lives of their families, claiming that God told them to do it.

Perhaps the church, also, feels that what it has been saying about Jesus Christ being the answer to all of life's problems is not being accepted as true. However, this is not what an emotionally upset person is asking, since the fundamental human problems do not lie in the region of the intellect. More people fail in their work because they don't know how to relate to people than fail because they do not know how to work. What such a person is really asking is, "How can Jesus Christ be the answer to my problems?"

The changing attitude

Some pastors and their congregations are coming to realize, more and more, that meeting the needs of many people who have emotional problems involves teamwork. They are beginning to be willing to become involved with these people through counseling and suggesting that, when the need arises, the help of a mental health specialist would be advisable.

Louis Goertz, formerly pastor of the Menno Mennonite Church at Ritzville, Washington, counsels people not to be afraid to seek help when problems arise. "Don't be afraid to seek the services of a mental health specialist, either," he says. "And if you feel that you are in need of such help, get it immediately. Don't put it off."

It is not easy to decide when a person can be helped with a small amount of counseling from a pastor or another layman, and when a specialist's guidance is needed. Generally, a person is hesitant to reveal the painful aspects of his problem. Here are some suggestions which may serve as guidelines to a better understanding of these problems.

Every person needs someone willing to listen. An individual does receive a great deal of help from his family, friends, and fellow church members who participate in a helping relationship by listening. By being able to talk about problems which bother him, he is able to correct himself, change his attitude, and find solutions.

However, when he *cannot* change and continually talks about such problems as grief, bitterness, or resentment against someone, particularly an authority figure, even when he has received reasonable advice, he needs professional help. The mental health specialist is experienced in dealing with people who are overwhelmed by these kinds of problems.

Some people are bothered by an overwhelming sense of guilt. Peggy expressed her concern over the past sins in her life. She could not forgive herself or accept the forgiveness of God. Her pastor and her friends suggested that the real problem was that she was not living close enough to God. They seemed to say to her that she was no good and that God did not approve of her and neither did they. Finally, she attempted suicide.

The specialist knows how to deal with such problems without harming the person he is trying to help. He can present the facts which the individual needs to know in such a way that the person can accept himself and find forgiveness and love.

Another way the mental health specialist can help the person who is depressed from a heavy load of guilt is to let the individual work off his guilt by giving him a task in which there is no personal gratification. If he is given a task which would make him proud of his accomplishments, he only becomes more depressed. To the untrained person, this appears to be the opposite of what should happen.

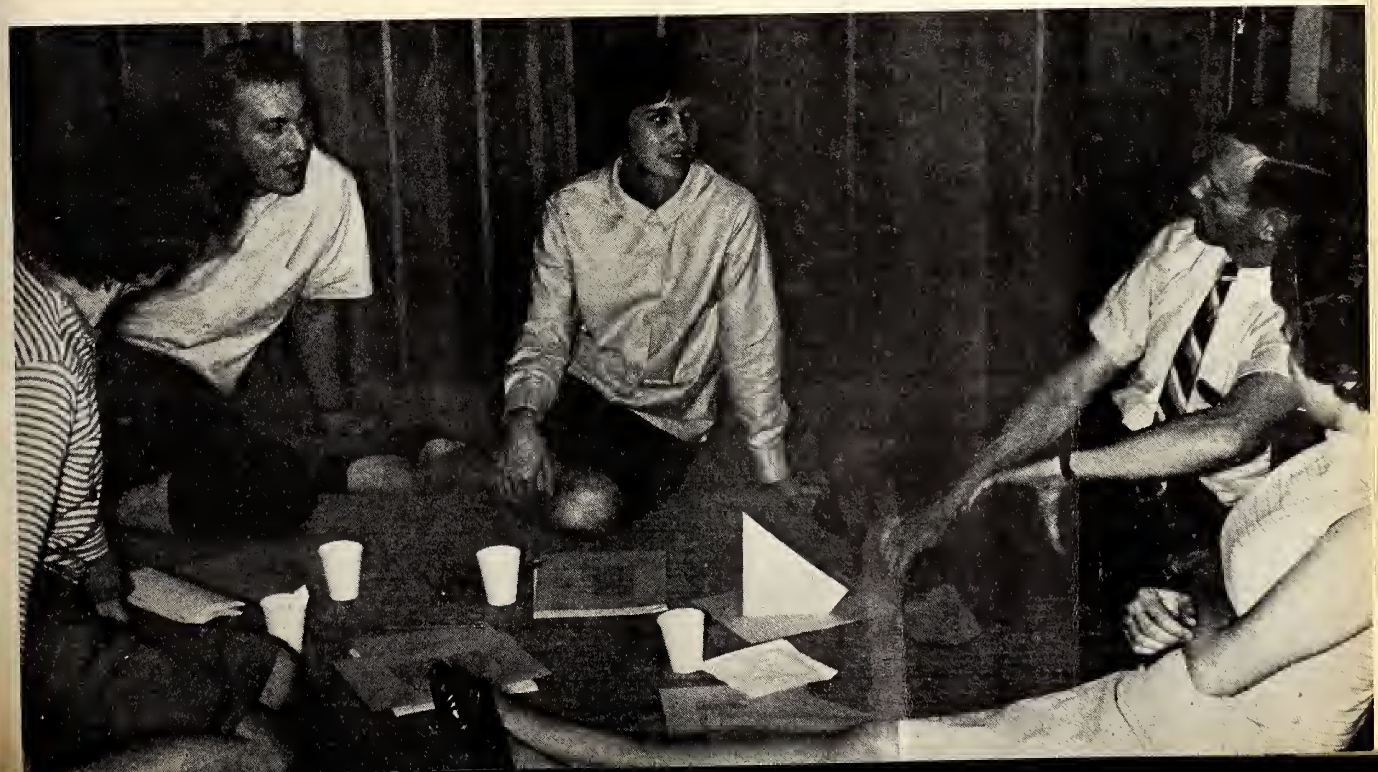
Communication breakdowns within families often cause problems. It may be between parents, parents and children, or among the children. It results in persistent and unusual tensions within the family structure.

Such a breakdown can happen when parents teach children that it is wrong to express anger or hate, even though every normal person feels both love and hate toward members of his family. Unconsciously, the person hates himself more and more because he has those feelings, until the anger toward himself is expressed in open hostility toward other family members. When this happens, the rest of the family is perplexed. Whether they express love or anger, it cannot be accepted.

Christians are supposed to be able to establish good family relationships. So, even though this kind of a problem is frequent among those needing special help, it is one which is not readily discussed within the setting of the church. It is likely that a person with such a problem will be less defensive discussing it with a mental health specialist who will not take the problem before the church for disciplinary action.

Life becomes too complicated for some people. When life becomes too complicated with too many problems, some persons try to withdraw from active living by developing physical symptoms such as chronic headaches, inability to sleep, or physical lethargy. Others resort to alcohol or narcotics. Even when such a person realizes that he is using these methods to escape life, he may be unable to change. The specialist is able to help

The church can provide a supportive climate in which troubled persons can find a healing.



that person adjust his attitudes and social patterns in such a way that he will be able to live without these crutches.

The specialist has resources. He can arrange for immediate hospitalization or can administer or arrange for necessary drugs. Psychological tests can also be given to determine the nature of the emotional illness.

Emotional problems are extremely painful for the person involved. He has messed up his life. The last thing he needs is cheap advice which really does not help. Consequently, mental health specialists often have staffs of consultants which include lawyers, medical doctors, and psychiatrists to which they can turn for help.

What can the church do to help?

The church often feels inadequate in the role of helping troubled persons. The art of healing sick minds seems to belong to those who have qualified themselves by years of intensive study and training. However, the church can play an important role in the lives of these people by providing a supportive climate and guiding persons back toward involvement in the life of the community and church.

Counseling is part of the ministry of the church. Many pastors and congregations seem to feel that most emphasis should be placed on the pulpit ministry of a pastor. More of a pastor's time should be set aside for the counseling of those who need help. He should make it clear that mental health specialists will be part of the team when needed.

The First Baptist Church of San Carlos, California, with a membership of four hundred, realized that one way to serve its community was to establish a counseling service. It has two licensed ministers of counseling and offers private counseling, marriage counseling, encounter workshops, role playing workshops, and communication classes. The church tries to help individuals find acceptance, understanding, and love. It also has a staff of consultants which includes a lawyer, a medical doctor, and a psychiatrist.

Love

love
reached out
to swab a
wounded
writhing
world

risking
contamination

it was

no longer sterile

Ruth Naylor

Harold I. Hass says in his book, *The Christian Encounters Mental Health* (Concordia) that the church has a great impact upon the mental health of its members. The church may be a contributing factor to the growing sense in the person that he is loved and accepted and that he is adequate as a person. This comes by allowing him to have experiences in which he can succeed and by conveying to him the idea that he is respected and valued as a person.

However, the opposite can also happen. Haas says, "The church can also just be another part of a chorus of voices and experiences that seem to say to the individual: You are no good; you can't do what others can do; you aren't what we like; you are a bad person; God doesn't approve of you and neither do we."

By being a therapeutic community. If the gospel of Jesus Christ is to be taken seriously, then the church will be one which will help people to establish meaningful relationships with other people.

It can be this by being a confessing church. My father used to tell me that our Catholic friends found a great deal of help in the confessional because they could unburden themselves and be assured of forgiveness. Perhaps the Mennonite church could best accomplish this same goal in small group activities.

In such a small group setting, a young man who had been greatly disbturbed by his guilt and a year spent in prison, cried out, "You know the suffering that I have caused and been through myself."

The man sitting next to him, who knew him well, reached out and placed his hand gently on his knee. "Ken," he said softly, "we know all about it and understand."

With this type of acceptance, Ken had assurance that his guilt could be erased. He also had a growing sense that he, too, could come to know the love and forgiveness of God. The way a person thinks is far less of a problem than the way he feels about himself and others.

The confessing church cannot be a church which sets itself up as a judge. The forgiving church also restores the forgiven member. It's when the church is able to strive toward these goals that it is able to help people with emotional problems.

Mental health establishments are often temporary agencies to help people. *The church is an agency which can be used throughout the lifetime of a man.* However, mental health personnel and the church do share a common concern for human suffering and desire to develop within each person a deeper sense of the brotherhood of man. This, after all, is the task of all who sincerely desire to spread the good news of Christ.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Home ministries gets good support in poll

Last fall, the Commission on Home Ministries tried to take your pulse. They wanted to know which of the seven types of work they are responsible for ought to get the strongest emphasis.

So CHM designed a Priority Poll for use with the slide set, "Operation Question Mark." Nearly 2500 persons responded in the voting. Two hundred ninety-three of these said they would give $19,364 to CHM programs in 1971, which averages out at $66.08 per person.

What trends were uncovered? What ought the commission push the strongest? In part, it depends on who answers. People have strong feelings for or against such issues as noncooperation with the draft, voluntary service, or evangelism.

Respondents were asked to check which four of the seven areas of work CHM is responsible for, they felt should have highest priority. The bar graph on this page shows the results. While some areas received quite a few more votes than others, the voting does not indicate a strong rejection of any one area. Supporting services, which includes administration, showed up as the least popular.

The six hundred comments people made are likely as helpful as the votes. Numerous persons expressed confidence in the staff. One of many was, "You're doing OK. We're behind you! I'm excited about the General Conference church. Let's work in increased giving."

Another said, "Wow! How can I choose just four among the seven worthy items?"

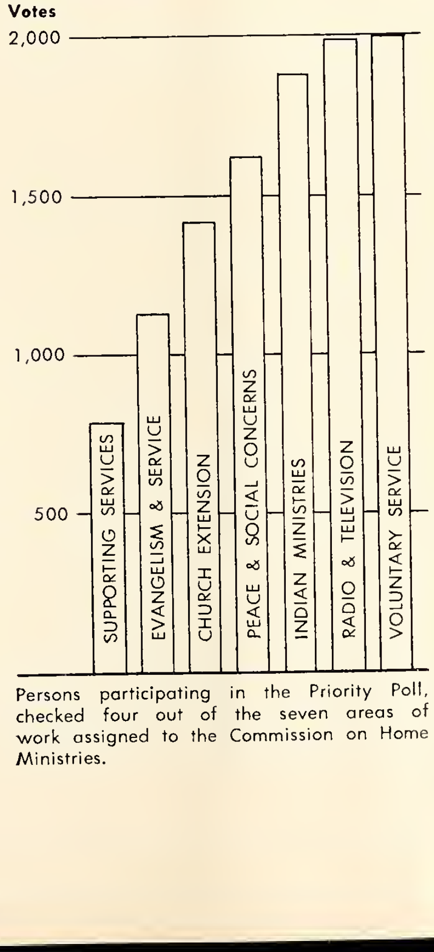
Others expressed appreciation for the opportunity to participate in the poll. They also liked the slide set, "Operation Question Mark."

There was some concern that voluntary service "isn't getting the best of our young people. The majority are humanitarian, but not concerned with souls won for Christ." One person feels it "should be better controlled as far as discipleship and type of people who are accepted." Five persons think it ought to be turned over to MCC.

In voting, however, voluntary service received the strongest support of any area of work. One individual echoed the feelings of many, "The voluntary service program is great and needs to be continued. It's a great opportunity for many people, young as well as old."

Twenty-eight persons made positive comments about radio and television, such as "effective . . . great . . . priority item. . .", while five were negative. Several persons suggested developing a children's educational or Bible story program. One comment may indicate that some people feel the gospel really doesn't belong on TV, that this is a worldly medium of communication Christians shouldn't use: "When they advertise beer or tobacco, then throw these TV spots in between, is that the proper way of bringing the gospel to the public? It just does not seem to me that the Bible teaches us that way."

CHM PRIORITY POLL



Persons participating in the Priority Poll, checked four out of the seven areas of work assigned to the Commission on Home Ministries.

There was general support for Indian ministries, but also questions about the approach used. Several persons felt we have not been sensitive enough to allowing Indians to retain their culture. One person reflected the strong support for this area of work when he reported, "I have experience in Indian ministries and am excited about it."

The poll drew out some of the strong feelings, for and against, on peace and social concerns. One person said he felt it "should be given top priority." Another said, "It is inconceivable to me that a peace church should spend only 13 percent on peace and social concerns." "Never in history has the need been greater," said another.

But not all. One person feels, "Peace and social concerns must be stopped," though he doesn't say why. Some people obviously are turned off by the support that ministries to so-called "draft dodgers" are receiving, peace marchers, and speaking to political issues.

The poll uncovered some support for turning Church Extension over to district and provincial conferences, at least more of it. One person suggested a time limit for a church to receive help. There is continuing interest in strengthening the city churches, but one person noted, not "at the expense of country churches." "Continue Gulfport" was mentioned, too.

Congregational evangelism and service evoked mixed feelings. There were statements supporting CHM's participation in Probe '72, the All-Mennonite Congress on Evangelism scheduled for 1972. "We are favorable toward Probe '72. Such a return to biblical priorities, we feel, should be heartily endorsed." One person feels ". . . a more practical and productive method would be to support a conference evangelist who would be available to the churches. Also, to put more of an emphasis on evangelism in our seminary."

Was the Priority Poll helpful? It obviously helped those filling it out to see how difficult it is to make decisions involving the destiny of other people. But it will also be helpful to the commission when they meet on February 10-12 to plan the 1971 program. Thanks for your many suggestions. May we count on your prayer support, too? *Lester E. Janzen.*

Junior Messenger Retires at 32

Some people read a magazine that is three or four times older than they are. Some very young people have been reading a magazine that is thirty-two years old as of January 1. The people are junior-age youngsters and the magazine is *Junior Messenger.*

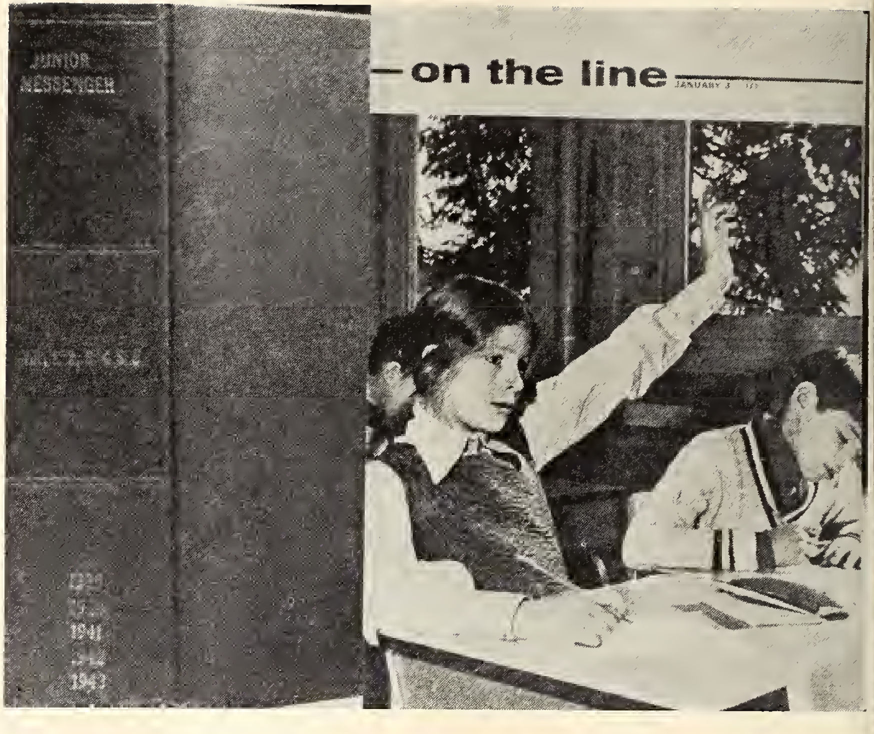
Now they have a new magazine, as *Junior Messenger* steps aside to be replaced by *On the Line,* a joint publication of the General Conference Mennonite and Old Mennonite churches.

The General Conference has a history in publishing children's magazines. In 1887, *Der Kinderbote,* a stark, sober kind of paper which was printed in German, was begun and edited by I. A. Sommer. Following his twenty-four years as editor was Carl van der Smissen. According to the *Mennonite Encyclopedia,* since van der Smissen "was opposed to fairy tales and fiction, *Kinderbote* had a rather sober viewpoint."

An English section was added in 1936, and in 1939, *Junior Messenger* was born as a separate paper.

"I think it's tremendous that even years ago our Conference was concerned about publishing a children's storypaper," says Cornelia Lehn, who has edited both *Kinderbote* and *Junior Messenger,* and is now associate editor of *On the Line.*

In the early days when printing styles were limited and came only in black and white, *Junior Messenger* still presented a somber image. Its first editor, Mrs. H. J. Andres, began a face-lifting and started the magazine's evolution into a pleasant, joyful presentation of stories, Bible studies, and other items interesting to children.



Some color appeared and the magazine became more relaxed. Changes continued through the editorships of Mrs. T. A. van der Smissen, Mrs. Arnold Regier, Mrs. Henry Funk, Griselda Shelly, Cornelia Lehn, and Herta Funk.

Children's papers actually are common now and each denomination seems to have one that does not differ too much from that of any other denomination. "But no other book or magazine will tell the children what our church is doing," said Cornelia. "If they would get the Lutheran church's paper, then they'd know what the Lutherans were doing but they wouldn't get what we were doing."

Junior Messenger will end for a couple of reasons. First, one paper serving two conferences will be less expensive. And secondly, the idea is sensible. When Cornelia was editor about five years ago, she and Paul Schrock, editor of the Old Mennonite's *Words of Cheer,* discussed the possibility of merging the two papers. "It made no sense to have two separate Mennonite papers," she said. "We asked for each other's stories and our ideas on what a children's paper should be were basically the same. It really was poor stewardship." *Jack Goering, G.C. News Service.*

Pioneer white teachers First in black schools

Since 1947, Camp Landon at Gulfport, Mississippi, has had a keen interest in the black schools of Harrison County. That year, two teachers were assigned through the supervisor of black schools to direct released-time Bible classes and recreation.

Over the next several years, projects to improve classrooms and recreational facilities were sponsored. A cafeteria was built in North Gulfport and blackboards were installed in a number of schools.

For several years, over a thousand children a week were taught in various rural schools. This program continued until 1960, when the Gulfport schools consolidated.

In 1967, the principal of the North Gulfport High School requested the assistance of Camp Landon in locating white teachers for the school. Willard Ebersole and Lena Reimer accepted the challenge and became the first white classroom teachers in a black school in the county. Willard and Ellen Ebersole and their two sons, and Lena Reimer moved into North Gulfport at that time and are still teaching there. During the 1969-70 school year, Camp Landon provided up to three assistants to classroom teachers as personnel was available.

An expected amount of tension exists as white teachers move into the black school systems, particularly when they replace black teachers who have been popular with the students. And teachers have to make adjustments as they would in any school, such as learning how to respond positively to the energy and attitudes of children.

Susan Miller, a white teacher at the North Gulfport Elementary School, writing in Camp Landon's newsletter, shows that she and other teachers are being sensitive to children's personal growth as well as to their academic growth: "Poor mental equipment and carelessness are any teacher's preponderant obstacles to learning. Student bad manners and a social code dictating that force wins respect comprise the other half of the North Gulfport teachers' special difficulties. But firmness (tenacity rather than sternness) and a sense of humor usually overcome these barriers. My students are beginning to know that carefulness in reading is the first requisite. I feel that just to create consciousness of care is quite an accomplishment.

"The students seem to be building identity and depth in the classroom. They are beginning to recognize their weaknesses and are sometimes trying to improve. After the disorganization and orientation of the first six weeks, the second six weeks have been comparatively settled."

Camp Landon also gets involved with black children during the summer months by arranging for a number of them to stay with families in rural Mennonite communities in other states.

Shape of good community Debated by grad students

Differences of opinion on the nature of Christian community came out at the Mennonite Graduate Fellowship which met at Conrad Grebel College, Waterloo, Ontario, December 26-28.

The case for intentional communities was made by Wesley Mast, of Messiah College, and Art Gish, Church of the Brethren minister and author of *The New Left and Christian Radicalism.* To live in an intentional community is in part to depart from the world at large and to live with a specified group of people. Gish said we must realize that a corrupt society will fall regardless of efforts made by a minority of people.

Gish says the Christian community is based on an eschatological hope of a new age which has come in Christ. All human institutions are provisional in nature, so communities of hope must be formed with a new life style and a new politics which goes beyond the immediate ups and downs of conventional political institutions. He based his paper on biblical categories reinforced by Anabaptist history.

Marvin Dirks, Jr., of the General Conference Student Services Committee criticized the paper and asked for a clearer definition of terms. He also asked for a careful study of a strategy which rejects the present church while accepting aid from it.

Dirks also presented a demonstration in which he reinforced the behavior of a laboratory pigeon and asked the question of whether we should reinforce the behavior of other humans toward an idea of a humane society. Gish and several others rejected this possibility on the basis that it was manipulative and an affront to human freedom.

At the final session, the students voted to meet at Bluffton College next year with a program committee chaired by Jean Purves of East Lansing, Michigan, and Jan Emmert of Bluffton, Ohio. The chairman for the 1970 session was Robert D. Hostetter of Christian Theological Seminary in Indianapolis. *G.C. News Service.*

Cold in East Pakistan Three men on relief team

Reports from Mennonite Central Committee workers in the flood disaster area of East Pakistan indicate that programs of relief distribution of donated goods and blankets purchased with donated funds are progressing well.

Vernon Reimer, MCC director for the area, has made three trips to East Pakistan from the central office in Calcutta. He spent parts of November and December 1970 in the disaster area and will make another trip there this January.

Paxmen Raymond Plett, Landmark, Manitoba, and Edward Martin, Aspen, Colorado, were transferred to East Pakistan from Nepal, November 27. Plett went with the Salvation Army relief team the next day to the flooded areas where he was helpful in getting more outboard motor equipment for the operation. He has been working with the Salvation Army team since his arrival. Martin has been working with a team of the East Pakistan Christian Council. Paxman Edmar Reimer, Ste. Anne, Manitoba, also transferred from Nepal to Pakistant in early December. He is working with OXFAM in rebuilding efforts.

Vernon Reimer reports that he was able to transport ten tons of MCC meat and blankets purchased in India across the India-East Pakistan border to the disaster area. All relief work is coordinated through local government offices, and government officials have been cooperative. Reimer also stated that though East Pakistan has a tropical climate, this is the coldest season of the year.

A World Bank survey team lists basic and clear-cut program priorities for the East Pakistan disaster area. Fresh water, housing, community shelters, coastal embankments, public health, roads, irrigation, and other rehabilitation programs are high on the list. Mennonite Central Committee will be sensitive to these and other factors in planning its continued response to the needs of the people of East Pakistan.

Image of Jesus still untarnished for youth

The principles and teachings most distinctly associated with the person of Jesus are not diminishing. This is an outstanding characteristic of the search for spiritual reality. The great majority are still drawn to the Galilean. Here's a brief rundown of the most conspicuous religious groups and activities coast to coast:

Around San Francisco, there are estimated to be at least seventy-five religious youth organizations and communes where hippies and drugs once dominated the scene. These youth proudly say they've "freaked out on Jesus"—some have large followings and publish weekly papers which are unabashedly modeled on the format of the radical underground press but are intensely religious in content. "God's Speed Doesn't Kill," "Christ expands the mind, up and out—not down"—these are typical heads.

In Berkeley: One large *family* is led by a forty-year-old former professor of statistics and research from Pennsylvania State University, who brought his wife and four children to Berkeley for such a street mission. Some groups are church supported, some are not. The young people often support themselves at odd jobs, some do car repairing at new "peoples' garages." The members hold street meetings before bars, cafes, and hippie hangouts, singing the new religious folk songs. Many are dropouts who have been on drugs and devote themselves with a passion to help "kids kick drugs and get high on Jesus."

They use the name Jesus in a new context, shorn of most traditional theology—as a "universal experience of God" made possible by "one who learned the most, understood the most, about God." After a period of "spiritual and mental restoration," most converts move on into normal adult life, marry, have families, and become members of conventional churches, "but infusing their associations in such congregations with a stronger, more personal, and mystical emphasis," writes a pastor.

In Southern California, countless Jesus groups may be found. The famed Hollywood Sunset Boulevard is their maxi-mission field where throngs of drug-dazed teen-agers trudge the strip, dodging the cops who arrest a couple of hundred every night. Visit this area any afternoon or evening and you'll find many zealous hippie-style Christian witnesses passing out Bible tracts, "rapping about Jesus with all who will listen." They are scorned by some as God Squads and Jesus Freaks, often insulted and punched in the face. Some become quite apolocalyptical—and talk much about death. "If one's been on drugs, death is near and real," they say. And they all grew up being told that atom bombs would fall some day. So Jesus' teaching by His death is rational and real to them.

Around Chicago, New York, and Boston, large numbers of street youth have formed links with the Apostolic churches. A former disk jockey was converted during a bad acid trip in New York's Central Park, two years ago, and now leads a large Pentecostal youth congregation. Pentecostalism (a form of primitive Christianity with an enormous appeal for the poor and outcast) is the world's fastest-growing Christian denomination — especially in Latin America—with over 15 million followers. Strangely, the movement has caught on among U.S. Catholics; over 50,000 in Catholic college communities, churches, and monasteries on the East Coast speak of experiences with Christ in healing, prophetic insight, some even claiming the gift of tongues. They are not leaving their churches, but are revitalizing the Roman Church to the extent that the American Catholic bishops recently issued a statement saying that the movement should be allowed to continue and develop.

These new multitudes of the devout are definitely part of the youth culture. Even the many who follow astrological cults, like Aquarians (with concepts of the second coming when all men will be brothers), or those new groups based on Hindu mysticism, such as the Hare Krishnas, have definite Christian underpinnings, with high moral standards.

Billy Graham, ironically, has little appeal to these throngs, although the Graham organization is spending large sums on TV and movies trying to relate to the young. Billy Graham preaches an exclusive theology and great numbers of these seekers are of Jewish and Catholic backgrounds. Jews and Catholics must become converted and leave Judaism and Catholicism to become Billy Graham Christians. This is said with full regard for Graham and all he has accomplished, but our first responsibility is still to trace the forces reshaping American life and character.

The new youth theology goes something like this: "A Jew who is converted remains a Jew, because Jesus was a Jew and died a Jew. Jesus was part of God as all of us are part of God if we wake up to the fact. Jesus became the Messiah to unite all men in love. Therefore, Jews, Moslems, Hindus, all can discover Christ and take Him into their Jewish, Hindu, Moslem faiths. Sin is that which destroys life and divides men. Jesus frees us from the power of sin and unites us." It's all very simple—devastatingly so.

Billy Graham has been political and largely supported by big business —thus he is part of the establishment. Graham has skillfully kept his crusading on the crest of popular political positions — just as he poses as President Nixon's spiritual confidant—each leaning on the other for popularity. Graham also cuddled up to Lyndon Johnson and blessed the war in Vietnam as a "Christian mission" in that memorable mixture of religion, politics, and militarism at the Houston Astrodome in '68. After Graham visited Vietnam, a U.S. general said, "Billy makes good soldiers."

But the new youth religious culture, wherever it has penetrated military life, demobilizes the military spirit. As its influence has penetrated into GI ranks in Vietnam, along with an increase of marihuana, which it has extensively, U.S. officers complain that the G.I.'s have quit fighting, will not shoot at the Vietcong, refusing to kill anyone, just firing their rifles into the air, and trying to stay alive. In fact, the new youth religious culture is so nonpolitical it ignores communism — "If you're a communist, okay, take Jesus into your communism. Christ taught many things that are communistic."

More important, still—this has become the attitude of youth in Russia and everywhere behind the Iron Curtain: "Why let politics destroy us? Let's get on with living. Give us more freedom so we can live, pursue new ideas, new truths"—this is the theme in much of Andrei Vosnesensky's poetry and in Nobel Prize-winner Solzhenitsyn's writings, which is stirring so much turmoil in the Soviet.

To sum up: all this is said recognizing that the great majority of our young have not freaked out on drugs, Jesus, or anything else. One national poll showed that one half of the arts and science graduate students at the top thirteen American universities went to church every month and one fourth went every week. Therefore, when we examine the course of those lives which have broken away from normal patterns and find the trend still strongly bent toward the sacred and spiritual in life, the pattern becomes clear and convincing. Most impressive of all is the way the simple image of Jesus remains untarnished. That this is equally true of all new generations over the globe adds still greater depths to our confidence.

To clinch this hope comes the news of a fresh interest in the great Galilean among young Israelis. The Israeli writer, Pinchas Lapide, tells of more books being written by Jews in Israel about Jesus, in the past twenty years, than world Jewry produced in the preceding eighteen centuries. In the past decade, no fewer than twenty-three new Hebrew works had the Nazarene for their central subject (*Christian Century*, Oct. 21). *Charles A. Wells, Between the Lines, Box 143, Princeton, N.J. 08540.*

These new multitudes of the devout are definitely a part of the youth culture.

RECORD

Words and deeds

Dan West, founder of Heifer Project, whose death is noted elsewhere in this issue, as moderator of the Church of the Brethren in 1965, said, "So far as I know, Christ never asked anybody to explain Him intellectually. Nor did He ever ask anybody to worship Him. But He did ask some to follow Him. Theology and worship patterns are important but not fundamental. Obedience is."

Speaking about demons, Donald Jacobs, Mennonite missionary and anthropologist, told Mennonite Biblical Seminary students about the conflict of culture faced by missionaries in Africa who seek to relate the Christian gospel in a cultural setting based on different life assumptions and realities. He described the phenomenon of demons in traditional African society. Pointing out that in the New Testament records, Jesus is dealing directly and openly with demons, he suggested that contemporary overseas missionaries could foster a new openness to dealing with the real-life situations of their host culture. Missionaries need to bring a knowledge of the means of forgiveness of sins, he said, but they also need to present a vital and victorious power of living which is capable of speaking to all parts of people's lives.

Bluffton College is one of only two schools from Ohio among thirty schools invited to participate with a faculty team in the annual workshop on liberal arts education at Colorado Springs in June. Purpose of the workshop is to provide an opportunity for liberal arts colleges to consider one or more of the major problems—in curriculum, in instruction, in administration—which they presently face. A four-man team selected to represent the school includes Richard Weaver, Leland C. Lehman, Melvin Goering, and Mark Houshower. Among other schools participating in the workshop are Colgate, Cornell, Dartmouth, Kansas, Nebraska, Rice, and Vanderbilt.

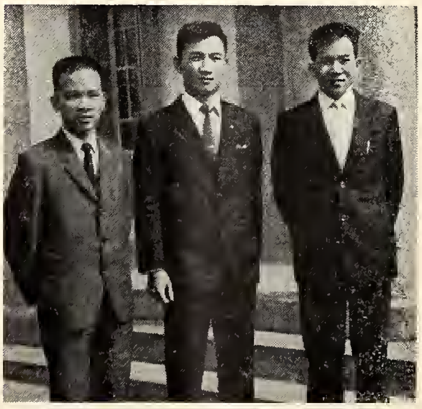
Baptisms

Bogota: Six persons were baptized in the Bogota (Colombia) Mennonite Church. They are Raquel Fajardo, Rosa Elena Moyano, Juan Carlos Moyano, Gloria Tinoco, Julia Granados, and Ana Montenegro.

Hopefield Church, Moundridge, Kan., on Dec. 27: Darrell Schmidt, Dale Schrag, Ronald Stauffer, Denise Stucky, Rick Stucky.

Taichung, Taiwan: On Nov. 15, Andrew Lu, pastor of the Lin Shen Road Church, conducted his first baptismal service, for nine new members. On Dec. 13, three persons were baptized by Hugh Sprunger, pastor of the Ho-Peng Church. On Dec. 27, three new members joined the Nan-Tun Church upon their confession of faith.

Ho Peng Mennonite Church, Taichung: L. to R., Mrs. Chang, Mr. and Mrs. Yang.



Nan-tun Mennonite Church, Taichung: L. to R., Mr. Yang, Mr. Liau, Mr. Chang.

Workers

Goertzen

Stanley Goertzen, Tabor Church, Newton, Kan., is serving a 1-W assignment at Saint Luke's Hospital, Houston, Tex. He will be doing maintenance work for two years. He attended the Manhattan (Kan.) Area Vocational Technical School and is the son of Mr. and Mrs. Eldon Goertzen.

Ministers

David C. Wedel has accepted the call to serve as pastor for one third of the time for the Buhler (Kan.) Church. He will continue his duties as associate director of development at Bethel College, North Newton, Kan.

Richard G. Ziemer, is serving as pastor of the Flatland Church, Quakertown, Pa. He is also an assistant professor in general studies at Delaware Valley College in Doylestown, Pa.

College basketball

Jan. 13: Bethany 89—Bethel 76
Bluffton 74—Findlay 63
Jan. 16: Defiance 105—Bluffton 98
Bethel 107—Kansas Wesleyan 78
Freeman 97—Southern Dakota JV 81
Jan. 18: Freeman 84—Nettieton 65
Jan. 19: St. Mary's 65—Bethel 63

Deaths

Lena Regehr Gering, Salem-Zion Church, Freeman, S.D., was born May 26, 1889, and died Jan. 3.

Andrew W. Gross, Bethany Church, Freeman, S.D., was born Mar. 7, 1888, and died Dec. 21.

Margaretha Peters Schellenberger, a charter member and the oldest member of First Church, Saskatoon, was born at Osterwick, South Russia, June 22, 1975, and died Dec. 16.

Llewellyn Shelly, First Church, Allentown, Pa., was born June 14, 1890, and died Dec. 17.

D. West

Dan West, North Manchester, Ind., founder of Heifer Project and the first layman to serve as moderator of the Church of the Brethren died on Jan. 7, at the age of seventy-seven. A farmer for twenty-eight years, he was on the staff of the Church of the Brethren General Board from 1930 to 1959. He was an ardent student of conflict resolution and a staunch peace advocate.

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Apr. 15-18—Berne, Ind., Central District Conference.

June 17-20—Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Marriages

Ron Garrison, Kingman, Kan., and *Lois Schrag,* Hopefield Church, Moundridge, Kan., on Nov. 28.

Don Hill, Riverside Free Methodist Church, and *Carol Franz,* Lorraine Ave. Church, both of Wichita, Kan., on Dec. 26.

Kenneth L. Janzen, Lorraine Ave. Church, Wichita, Kan., and *Lois Barrett,* Disciples of Christ Church, Texas, on Jan. 1.

Jeffrey Alan Lipp, Alden, Kan., and *Ava LeAnn Schmidt,* Tabor Church, Newton, Kan., on Jan. 2.

Abe W. Ratzlaff, Lorraine Ave. Church, Wichita, Kan., and *Ola Kennard,* on Nov. 29.

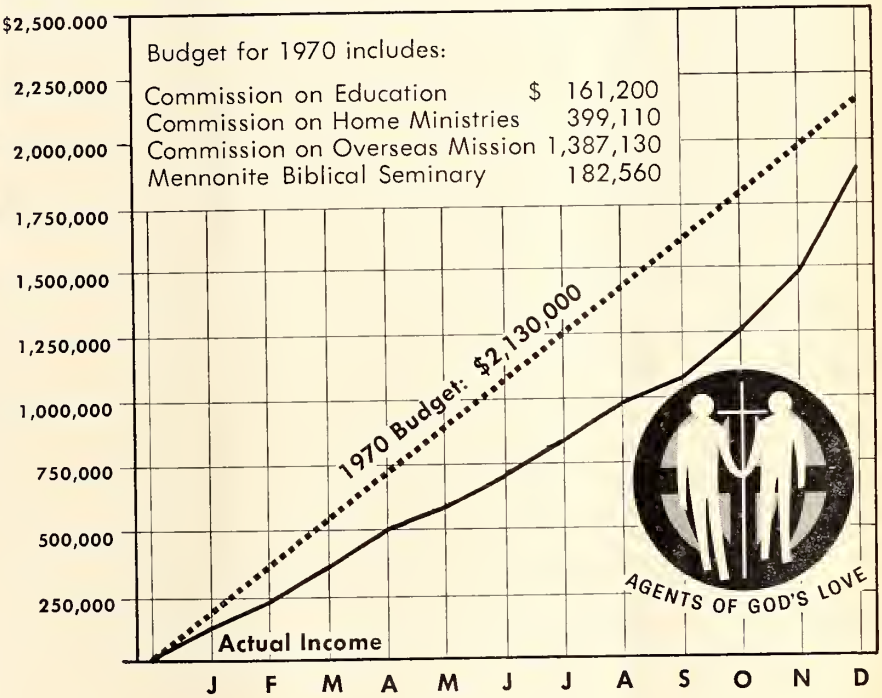
Allen Schmidt, Park View Mennonite Brethren Church, Hillsboro, Kan., and *Elaine Stucky,* Zion Church, Elbing, Kan., on Dec. 30.

Grant Schmidt, Methodist Church, Kansas City, Mo., and *Karen Schmidt,* Beatrice (Neb.) Church, on Jan. 2.

William Wardell, United Church, and *Karin Dyck,* First Church, both of Saskatoon, on Dec. 29.

Conference budget

1970



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

Receipts in support of General Conference programs totaled $1,881,604 for the year 1970. This is 88.3 percent of budget. Receipts in 1969 totaled $1,959,663 or 92 percent of budget. Needless to say, adjustments downward in disbursements were made throughout the year. Further adjustments will need to be made in 1971 if the downward trend in receipts continues.

Breakdown by commissions and seminary follows:

Commission on Overseas Mission	$1,295,531	(93.4%)
Commission on Home Ministries	306,836	(76.9%)
Commission on Education	123,928	(76.9%)
Mennonite Biblical Seminary	155,309	(85.1%)

Wm. L. Friesen, Conference Treasurer

DISCUSSION

Let us have courage to meet in Brazil

The following article is a continuation of the discussion on the site of the ninth Mennonite World Conference which began with an article in our September 15 issue. The following excerpted statement, published in Der Bote, *Oct. 13, has been written by Gerd Uwe Kliewer, formerly editor of* Bibel und Pflug, *the publication of the Conference of Mennonites in South America, but now living in Europe.*

If we want to avoid dissension in our own group, we must use the remaining time to discuss the question of the site of the conference that the most feasible objective and decision will be arrived at to satisfy all sides. We have two possibilities:

1. To hold the conference in Curitiba, Brazil, as planned.
2. To choose another place in the United States or Europe.

On the first: against the carrying through of the conference in Brazil, the Dutch and other Mennonites in Europe as mentioned above, have put forth some important points. We want to express our opposition to the violence and oppression in Brazil and thus the opposition to Curitiba as a meeting place. Through this boycott one would give the conference a political tone.

The Latin America Mennonites have reproached the European ignorance and labeled the reports of torture in Brazil as outrageous propaganda. A Brazilian claimed in the *Bibel und Pflug* that the official position of the Brazilian Government was one that denied the torture. The Brazilian Mennonites are well satisfied with the military government and have the feeling that it serves their interests better than the former regime.

The Mennonites in Paraguay highly esteem their President Strössner who rules as a dictator and feel that his administration is the best for Paraguay. Again, the Mennonites in Uruguay, where democratic rights have been shrinking in recent years, stand on the side of their government. We Mennonites generally have a preference for a government that looks after quiet and order. And which government can do this better than a military one?

In the case of Brazil, we have seen everything that the military government has accomplished: they have produced an incorruptible system of civil service; they have been careful that everyone, including the rich, pay their taxes; they have set the federal democracy in motion; they have promoted industrialization. The Paraguayans and Uruguayans claim these same achievements.

I have just one question: have these governments carried out a workable plan of land reform? Have they been able to overcome the contradiction between great wealth and alarming misery? Have they ended illiteracy? Have they achieved full employment? Have they conquered hunger and poverty?

The reports of torture do not originate with the communists, as many are quick to believe, but come from Brazilian Catholics and have been published in Europe through the church press. In Europe, Catholic priests testify that they have witnessed and experienced such things in Brazilian prisons. Therefore, we should not be quick to believe those denials which label these reports as outrageous propaganda. . . .

Otherwise, what can we say about the use of the death squadron which practices mob law in the Brazilian situations? They consist of persons, often police officers, who in their off-duty hours hunt down and shoot political suspects or other persons of whom they do not approve. The government, so far, has done little to discourage them.

A German priest who traveled in Brazil, reported on an interview he had with one of the members of the death squadron. This person said, "They are shot down, hung, thrown in the river with stones tied around their necks, depending on the whims of the people of the death squadron. Do you find this repulsive? So what? We only lynch criminals. It is only a preventive measure in the interest of self-defense. In Sao Paulo, there are about 35,000 criminals, 6000 murderers, bank robbers, dope smugglers, and cutthroats. They are a threat to every decent person. Let's be rid of the rascals."

According to their own reports, the death squadron has actually done away with more than 100 people.

Brazil is full of violence. Even Mennonite families have already become conscious of this. This violence has increased in recent years. This should incline us to regard the rating of social structure suspiciously. It is not enough to simply affirm that there are many, or by nature evil. Today, we know more precisely that violence and criminality have social origins whose elimination is the responsibility of all mankind. . . .

For example, the Brazilian military government received the good wishes and recognition of the U.S.A. only twenty-four hours after their overthrow of President Goulart who had been lawfully elected. The U.S.A. maintains the best relations with the military government of Greece. Many other examples could be added. Is it possible that the freedom of our free world that exists under the influence of capitalism is only freedom for big business? And are dictators and violence legitimized in the free world if they are necessary for the defense of this free freedom? The social-political reality in a particular country must be seen as a relationship of the present system (free world and east bloc) and that the source of many of these grievances lies in Europe and the U.S.A. Trade and commerce in these particular countries are so closely intertwined, the influence of particular rich nations so great that persons such as the Brazilian Government cannot be made solely responsible for the social abuses that poor living conditions and this suffering in the country. . . .

On the second: It would also be thoughtless to move the world conference to Europe or U.S.A., only in order to be far removed from the violence in Brazil. We are participants in this violence whether we now live in

LETTERS

Brazil or in Holland. And could not delegates of the third world, for reasons mentioned above, refuse to come to Europe or the United States because they are not in agreement with the political state of affairs?

It is otherwise with the aim to exert a political and moral force on the Brazilian Government through a boycott of the conference. We must ask the question, are we as a Mennonite brotherhood capable of such action? Will we not tear ourselves apart with more dissension? And do we know enough about the situation in Latin America and its causes to be able to unitedly carry out such action? We face a dilemma. One thing we do not want to do, of the other we are not capable. Did not the IMPC have a solution in its proposal that the world conference be used as the occasion to disseminate information and discuss the social problems of the present situation, especially in the developing countries? We Mennonites live generally quite good in this world. Many of us are rich, others are well off, and most of us are well situated. But until now, we have acted as though this is not our world and we have no responsibility. Today, however, there is no place where one can live in the world and at the same time escape from the world. We all are involved in our call to mutual responsibility. We no longer wash our hands in innocence.

Therefore, it is my proposal: let us have the courage to hold the world conference in Brazil (or in another country of the third world, but in no case in the United States or Europe) even if we have to make allowances for some unpleasantness and we should try to use this occasion to learn more about the need, the misery, and the violence and its cause, in order to better understand our mission in the world. This was the original intention of the organization of the Mennonite World Conference: to encourage the congregations in their service in the world and in their earnest obedience to the Lord Jesus Christ and to help them in furtherance of His kingdom.

Clash of world views

Dear Maynard: The editorial Kathy Goering (Dec. 8) presented was a vivid description of a division very evident in our churches. In order to overcome the differences that divide it, it is important to continue Kathy Goering's discussion of the causes of these differences. To further this discussion I would like to propose that a basic cause of our current division between the patient and the impatient is a different view of the nature of God, the nature of man, and the respective relationship of each to the events of today.

Within our churches, a prevailing view is that God has created this universe and is in control of current and future events. Although war, discrimination, poverty, starvation, and pollution are obvious and undesirable realities of our time, God must have some good explanations for these problems. In His own time, He will intervene in the course of history to end or alleviate these problems. We do not see ourselves as either the cause of these problems or as the agents responsible for change.

If a cause for these problems is sought, it is likely to be in terms of the effects of the sins of other men which continue into the third and fourth generation. If the events press in too closely, then the longing swells up in our midst that Jesus might come soon to remove us from this perverse and wicked age. In the meantime, God will continue to work through His chosen political leaders to carry out His purpose. Our duty is to pray diligently for these men in places of responsibility, to engage in missions so that men might turn from their way of sin and to carry out relief operations to bind up the wounds of those who suffer from the effects of man's sinfulness.

Alongside this world view prevailing in our churches, there is now arising an alternative view which interprets God's creative act of separating order from chaos as an ongoing process in the sense that the chaos of a nuclear holocaust, drowning in our own sewage, suffocating in our polluted air, or a life-and-death struggle between the haves and the have-nots is an ever real possibility. According to Genesis, chapters 1 to 3, God has called us to participate with Him in the creative activity of separating order from chaos, and He gives us the option of returning to a state of chaos if we choose to do so by disobeying His call to participate in His creative work. As a result, to feel that the proclamation of the gospel includes the need for us to become agents of change to realize integration, reduce pollution, and to develop alternatives to war as a means of conflict resolution is part of our responding to the God who has given us the responsibility associated with choice. Not to choose at all is a denial of the responsibility with which God has entrusted us and, hence, is an act of disobedience which makes the possibility of chaos ever greater.

One option open to us is to continue to reject from our midst those members of the church who hold a world view different from our own. A more helpful response would be to consider this alternative world view carefully, and if it is in error, to clearly indicate the nature of the error. If this alternative world view proves to be biblical, then it will become necessary for us to admit our error and to change accordingly. *Henry Rempel, 699 Grierson Avenue, Winnipeg 19.* Jan. 6

Live church seen in paper

Dear Maynard: It seems that *The Mennonite* is increasingly coming under attack from the higher echelons of the Mennonite church. Let me say, from the lower echelons, that I am proud of our church paper.

Firstly, *The Mennonite* is valuable to me in clearly presenting today's religious and social issues.

Secondly, through it, I can maintain contact with Mennonites who are actively thinking and are openly discussing these pressing issues. *The Mennonite* is evidence to me, that the Mennonite church is alive and working at responding to the world around it. *Jon Jantzen, Prescott College, Prescott, Ariz. 86301.* Dec. 21

MEN

Mennonite Men—in the future

In the November 24 Men's page, we raised the question of the future of Mennonite Men on the General Conference level. We printed two responses, and two more follow. The first is from Richard Graber, editor of the Men's page for a number of years and presently president of the Western District Men.

You questioned whether Mennonite Men on a General Conference level should continue. As we try to evaluate the various reasons to maintain a specific layman's organization, there are some positive as well as some negative aspects to the question.

The greatest disadvantage to operate effectively on a General Conference basis is the great distances that separate officers, as well as local groups. It is difficult to communicate effectively, as well as to generate enthusiasm for successful projects. This is true since, nearly always, laymen are involved in a full-time profession, business, or job. This means the work of Mennonite Men needs to be done on marginal time. This often causes frustration and procrastination.

It is also true that dedicated men have plenty of opportunity to be of service on the local congregational or district level. There is also plenty of opportunity to undergird the work of Conference boards that need the support of laymen. Laymen are often involved in nonchurch community organizations, with concerned men of other denominations, and community leaders. These opportunities are often worthy of the best efforts of dedicated churchmen.

On the positive side of the ledger is the opportunity for special projects which appeal especially to Mennonite Men. You mention ambitious projects of past trienniums. The Paraguay Roadway Project is the best example of this. The Roadway Project proved to be a worthwhile and meaningful endeavor, and it proved to be a real help to brethren who could not help themselves. The Roadway Project was also a means that inspired other endeavors on local and district levels, such as the tractor for Gulfport, the Paraguay Heifer Project, and others.

Another positive result of the Mennonite Men's organization is that it has helped men to become more independently involved in church and Conference work. A generation ago, laymen had a tendency to hang onto the coattails of their minister. Today, laymen are much more involved, both on a local and district level of church work. I believe that this is true, in part, because of Mennonite Men organization.

Perhaps Mennonite Men on a General Conference level has run its course. If it has, there is no point in trying to keep spinning its wheels without moving forward. However, I feel that Mennonite Men is still making an impact on many men in the church and Conference even if they do not do more than arrange for a program at every triennial conference. The fact that laymen are organized keeps open the possibility of concern and involvement.

Harry Harder has served as vice-president of General Conference Men and secretary for the Pacific District Men. He lives in Reedley, California.

Let us look at the past. There are no ties between the local, district, and national organizations; the women and their organizational ties are always held as an example to the men. The men have had various financial projects, the Chaco Road, 1000 Bibles, and others; the women, besides their financial projects, have quilted, rolled bandages, and other things. More women than men attend most conferences. The men have lacked communication to present their program; the women publish their WMA newsletter.

It is not that I would advocate patterning the men's organization after the women, but if we are to survive, we will need to change our format.

I would suggest the following:

1. That we tie together the national, district, and local groups, handing down such information, suggestions, and assistance as becomes necessary to strengthen the men's groups.

2. That we plan projects, financial or physical, in cooperation with whichever commission is involved with Christian service. These projects could be taken on by national, district, or local groups, dependent upon their magnitude.

3. That we strengthen the method of communication so more men will be aware of our program.

4. That we attempt to interest men in attendance at the conference at all levels.

5. That we reevaluate our goals and ideals so as to be more relevant for our day.

I feel that there was a need for Mennonite Men, in the past, and I also feel that there is a greater need for Mennonite Men, in the future. The avenues of Christian service are wide open. The men should be doing more.

Editor's postscript: I can't escape the nagging feeling that, by strengthening an auxiliary organization such as the Men, we are duplicating efforts of the main body. Maybe this is because we are growing in our understanding of what it means to share the good news. Once it was thought that this was done almost exclusively by word of mouth, and laymen felt they couldn't compete with the preachers. Now we are coming to realize that the cup of cold water is the indispensable complement of the kind word. Man is indivisible and we cannot meet spiritual needs without meeting all the others as well.

And isn't this ministering exactly what the whole church should be doing? Why create parallel organizations to do it? Can't we work unless there are separate sets of officers, goals, and financial efforts: ministers, deacons, and trustees for Conference goals, men and women for their respective organizations? Who is neglected by this duplication? It's those inside and outside the church whom we ought to be serving. *Willard Unruh*

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

Called to be ambassadors

It is clear in the whole of the Bible that we are called upon to be ambassadors. In its simplest terms, this means to testify of God. But we are only human. How, then, can we speak of God? Isn't our silence, our worship, and our praise much more appropriate?

How can we speak of matters which in the final analysis cannot be put into words?

How are we to speak of God, when God himself communicating in our language gave us His Word embodied in human flesh?

We need to stand with the Apostle John, look on this Jesus of Nazareth, and say with him: "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . . And from his fulness have we all received, grace upon grace" (Jn. 1:14, 16).

How can we speak of God? Actually, we cannot, because by nature we do not have the prerequisites to do it. However, when we arrive at a position where we can honestly confess this to God, we have met all the requirements.

To be messengers, we are: free from ourselves; free from our own ideas; free to receive a message; free to propagate this message.

He who wants to legislate policy himself cannot be an ambassador! He who conveys his own ideas is also not an ambassador!

So, we are obliged to ask: "Lord, what is the message?"

Paul says: "God was in Christ reconciling the world to himself" (2 Cor. 5:19).

This gives us the basis for the greatest revolution of all time, and the end of all man's religious striving. God took the initiative and came to us in a manner that would put all our best efforts to shame. God himself extends to us His hand of reconciliation.

God began again to speak to us through the life of Jesus: "He who sees me sees him who sent me" (Jn. 12:45). God himself again gave us the opportunity to come home.

This is the message! God himself has given it. Association with God's Word, prayer, and a personal experience with Jesus are instructions necessary for an ambassador.

Therefore Paul writes: "But we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles" (1 Cor. 1:23).

How do you respond? It is God's message!

That is why Paul portrays Christ to the Galatians as though He were publicly crucified before their eyes. Galatians 3:1.

Another problem arises: What is the use of a message, and what is the purpose of an ambassador, if he is not understood?

Why are our words today so powerless?

Why does a large segment of the population (including some of our youth) not understand terminology such as: reconciliation, redemption, rebirth, Holy Spirit, love for one's enemy, crucifixion and resurrection, life in Christ, and Christian discipleship?

Bonhoeffer sees the reason this way: Our church, which in these years has worked only toward self-preservation, as though it were an end in itself, is incapable of being a carrier of the reconciling and redeeming Word to the people and to the world. Every attempt to make the church a more powerful organization, will only delay its renewal and purification.

The day will come when men will again be called upon to give out the Word of God in a manner that will bring about change and renewal in the world. It will be a new language, perhaps quite unreligious, but it will be freeing and redemptive like the language of Jesus.

Erwin Cornelsen

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COVER

"The Good Samaritan" by Kees der Kort. This is an illustration from a Bible story book published in Holland for mentally retarded people by a committee of Protestants and Catholics.

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Renewal at the sticking place

BACK IN 1967, CBS Television produced a documentary on the Mennonites and showed how our people were applying their faith and way of life to an urbanized society. They called their report, *Mennonites, the Peaceful Revolution.*

Which caused John Howard Yoder, president of Goshen Biblical Seminary, to wryly remark, "Other people would have called it progress, but for Mennonites it was revolution."

We talk often about revolution. The word frightens. We don't know what to expect. And that's just what it means. It is something completely different than what we have now.

And while we don't always like what we have now, we're not ready to exchange it for something unknown. That's the sticking place (my reformed word for hangup) whether we're talking about revolution, revival, or renewal, words which are all related.

Let's apply the thing we're working with right now—the church paper. I've always wanted our church paper to be an agent of church renewal. But what does that mean?

I believe that it means freedom of information, communication, and criticism. Ideas need to flow back and forth freely between all parts of the church if we are going to light the fires of renewal and revolution.

And this is beginning to happen in our church paper. Much of it is imperfect, but I feel the flow and surge of the Spirit as material comes in and goes out through our humble little sheet. So many people volunteer their insights and criticisms to enrich our church life manifold and move us along on the road toward more radical Christian living.

A French editor is saying some things about the American revolution that also apply to the Mennonite revolution. Jean-Francois Revel has written a book, *Neither Marx Nor Jesus* (to be available in English in the fall) in which he says that the nonviolent revolution taking place in America right now (yes, right now) is unique in the history of the world. It is neither the Marxian (communist) revolution nor the Christian revolution, but a uniquely American revolution.

"There is definitely a force at work which is irresistibly transforming the society," he says in an interview published in *Atlas* in December.

And he attributes its source to the free flow of news and criticism that we are experiencing in North America.

"You have never seen such savagely aggressive freedom of information," he says.

And he says this in spite of the fierce criticisms levelled at the press by Spiro Agnew—or perhaps, because of it. For the Agnew controversy with the communications media indicates that our society is being subjected to widespread criticism at every level, and for Revel, this is also a requirement for revolution and renewal.

Is this also happening in the church press and in the life and experiences of the members of each of our congregations? For we are living in the prophetic times of the controversy of the Lord, "for the Lord has a controversy with his people" (Mic. 6:2), and this indeed troubles us, and this is the sticking place. But we are being renewed. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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the beautiful gate

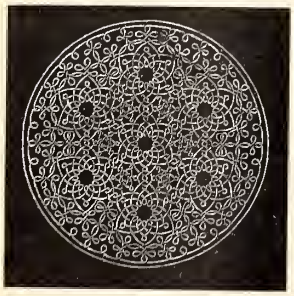
“Silver and gold? We have none . . .
but what we have is yours—
In the name of
Jesus Christ of Nazareth,
rise up and walk!”
Praise God! I can walk . . .
I can run . . .
I can dance. . . .

Oh! You glorious streets of Jerusalem—
at last you are mine!
And you hillsides of Bethany—
how I shall race the wind on your paths!
And you homes of my friends—
how joyously shall I enter you
uprightly, as a man!
For I am healed! Praise God!

The second day

My friends . . .
my former friends, I must say,
reject me. . . .
Fraud! Pretender! They say,
All these years, we carried you
and sustained you
and assisted you! They say!

They cannot accept the miracle. . . .
Would they rather
I remained a burden . . . a cripple?
Apparently they would,
it being easier to toss pennies
than to share
the integrity of selfhood.



Today,
I stood with Peter and John,
His emmissaries for hope and healing,
we stood before the priests
to show God's power. . . .

The priests had them beaten.
I suppose I dare expect
no less than rejection,
men's reasoning being
what it is.

The third day

Lord God!
But I'm hungry!
At least, as a crippled beggar
at the beautiful gate,
I could eat.

But now!
   I am hounded,
      cast out,
         and hungry.
I have no skill, no trade.

Must I then,
having begged forty years,
become a thief for the rest?

The fourth day

Or live on Christian charity.
I just might have starved
had I not overheard those wags
joking about what suckers
these Christians are. . . .

It seems these followers of the Way
are enjoined to give to all;
not just to their brethren
   or those who will repay
      or those who are worthy. . . .

But I do not choose
to live as a leech, either;
now that my body is whole,
I want to work, to live . . .
to be!

I will eat of their bread,
just once more,
having tread, fruitlessly alone,
Jerusalem's crowded streets another day.
But then. . . .

The fifth day

Not again.
I will not trade
on their goodness again.

Blessed God!
Forgive it that I've so soon,
through bodily desperation,
been deterred from praising Thee. . . .
You gave them power to raise me up,
now give them mercy
to answer this resultant need.

These men who freed me
from the prison-house of lameness,
I've heard they held partnership
in a fishing industry
on the coast. . . .

If there is no work for me
then I shall insist
that they undo the miracle.

It is sheer insanity
to tell a man to
rise up and walk
if he has no place to go.

American youth visit Vietnamese people

Doug Hostetter, a former relief worker in Vietnam, reports on his recent trip to Southeast Asia.

WHEN I PICKED up the telephone someone asked, "Would you be interested in going to Vietnam to try to negotiate a peace treaty?"

My heart leaped wildly; for the year and a half since I had returned from that sad country I had been working, struggling, and praying for ways to end the suffering of the Vietnamese war. After a few minutes of discussion, I was sure that I wanted to participate in that trip.

The idea was for American young people to go to Hanoi and Saigon and meet with their counterparts in both cities. It was hoped that they could meet together honestly and openly without either side feeling that they had to cover for the mistakes of their elders or try to save face for their national leaders. We hoped to look honestly for the causes of the Vietnam war and discover possible solutions for ending it.

The American team had been called together by the National Student Association, a national body which represents the student governments from over five hundred colleges and universities across the United States. The NSA had been invited by the student unions of both Saigon and Hanoi to come to Vietnam to discuss the Vietnamese perspectives on what was necessary to bring peace to their country. The team was composed of student body presidents and editors of student newspapers representing colleges from West Virginia to Hawaii. I had been invited to join the team because of my previous experience, three years Pax service with Mennonite Central Committee, and my facility in the Vietnamese language.

The original plan was for half to go to Saigon for the first week while the other half was to go directly to Hanoi. The second week, we all were to meet in Hanoi, trying to bring together the terms of the Saigon and Hanoi students along with our American perspective in one document. The group was to leave around the middle of December and return in the second week of January.

Plans, however, changed swiftly, due to the renewed American bombing in North Vietnam on November 21, along with the commando raid to try to rescue U. S. prisoners of war. Both of these incidents added a new sense of urgency to the situation. The North Vietnamese students asked us to come as soon as possible.

The NSA had been planning this trip ever since the National Student Congress, held late in August in St. Paul, Minnesota. The State Department had been informed of our trip and a list of the delegates who were planning to travel to Saigon and Hanoi had been sent to the respective embassies months in advance of our departure date. The week before the new departure date, the South Vietnamese embassy informed David Ifshin, the president of NSA, that he would not be allowed to come to South Vietnam—no reasons were given. The rest of the students who were planning to go to the South were also denied visas when they applied at the embassy. At this stage, it was suggested by the group that, since I had been contacted only two weeks previously and had not been on the list of official delegates traveling to the South, it would be better for me just to travel to Vietnam as a tourist and meet informally with students to discover what they felt were the prerequisites for peace in their country.

I left from Washington, D.C., November 27 two and a half weeks earlier than originally planned and arrived in Saigon November 29. I spent the next ten days in South Vietnam traveling and meeting informally with students and leaders of the South Vietnamese Student Unions. During this time, I was able to travel to Tam Ky (120 miles south of the Demil tarized Zone), the town where I ha worked previously in community development. In Tam Ky, I was able t talk with teachers, students, monk pastors, country peasants, refugee and old friends about the peace treat idea and about their opinions concerning what was necessary for peac

Upon returning to Saigon, I me with the Saigon Mennonite Fellowship, which includes both missionarie and MCC workers.

I flew from Saigon to Vientiane Laos, on December 9, and fron Vientiane to Hanoi two days late In Hanoi, I joined the other fourtee members of the NSA team in discussions with the Hanoi Student Union In comparing the draft of the peac treaty which I had brought from th Saigon Student Union with the draf which they had composed with th Hanoi Student Union, we discovere that both drafts said basically th same thing. Both treaties called fo the total withdrawal of all foreig military forces, cessation of bombing North and South, and for the Vietnamese to be able to determine thei political future without outside interference.

While in Hanoi, I was able to mee for two days with the War Crime Committee, which described the type of bombs, rockets, gasses, and herbicides used against the Vietnames people. I spoke with doctors, viewe X rays, and met civilians whose bodies had been crippled and deforme by American napalm and bombs. met victims of the pellate bomb whose bodies had been pierced by particles too small for surgical removal they will walk forever with the pai and suffering of these pellates whic were bought and paid for by all of u who pay military taxes. I viewed th tragically deformed children born t mothers who had lived in defoliate areas during their early pregnancy We will likely never know, and few of us even care, about the pain, mis-

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Voong Hoai, a mechanic in the coal industry in Quang Ninh: "Our team spent two days in Quang Ninh."

ery, and death we have caused this small nation.

Our team spent two days in Quang Ninh province (on the coast about 100 miles south of China) discussing, relaxing, and hiking with the youth and mine workers of the province.

After returning to Hanoi, we were invited to meet with Premier Phan van Dong for over an hour. I was impressed by his warmth, kindness, and what appeared to be an earnest desire for peace. One of his closing statements was, "We are all human, we have the same feelings, there is no longer anything that needs to separate us, Satellites go around the world in ninety minutes . . . . Why can't we all be friends?"

The day before leaving Hanoi, I was able to meet with the eighty-year-old priest of the Da Minh Catholic church in Hanoi, Father Ho Thanh Bien. I expressed to him the greetings from the Mennonite brotherhood in South Vietnam and presented him with a copy of Mennonite documents, supporting peace, along with signatures and addresses of those who had signed. He gratefully received my greetings and requested permission to study the documents with the three Protestant pastors of Hanoi before replying by mail. We had an interesting discussion directly in Vietnamese without an interpreter and without the rest of the NSA team present. He informed me that there were about a million Catholics in North Vietnam but he was uncertain of the total number of Protestants. He did know, personally, the three Protestant pastors in Hanoi and reported that the joint membership of their churches was about three to four thousand. He was also aware of Protestant churches in the cities of Nam Dinh and Hai Phong, but didn't know their membership figures. Father Bien stated that although religion was not encouraged by the state in North Vietnam, everyone was free to worship as he pleased and Sunday is a holiday in North Vietnam.

Our group left Hanoi eight days after I arrived and flew to Paris, via Moscow. We had a press conference in Paris on December 22 and returned to the U.S. the following day.

The trip was a learning experience for me. I have had to struggle with the meaning of being a Christian in a situation of international conflict. It is difficult for the Christian, because his allegiance is to Christ and to all of His people, not to communism or capitalism. It is hard for most people to understand that I am a brother to everyone, regardless of his political persuasion. It is my conviction that I must bring the standard of Christian justice up against any and all political systems. This means that we will always be critical of inequality, inhumanity, or injustice in any government and strive for the Christian brotherhood of all men.

Mission study at seminary Ramseyer to direct center

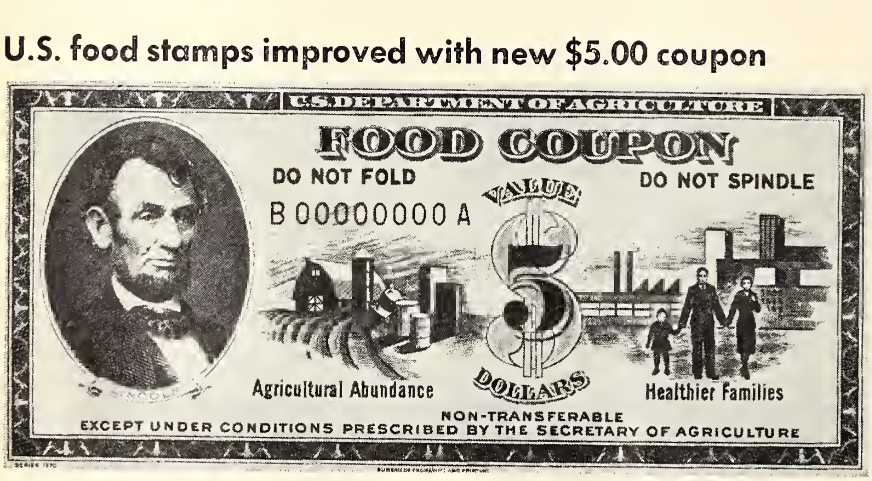
A new program seeking to aid in the preparation of Christian workers for overseas mission began in January at the Associated Mennonite Biblical Seminaries. Robert L. Ramseyer has been appointed director. He has served with his family as a missionary in Japan since 1954. He received his Ph.D. degree in 1969 from the University of Michigan in anthropology after conducting field research in Japan in 1967-68.

The Overseas Mission Training Center is a joint effort of the Associated Seminaries, the Mennonite Board of Missions and Charities, Elkhart, Indiana, and the Commission on Overseas Mission of the General Conference Mennonite Church, Newton, Kansas.

Its program will seek to use church and seminary resources to direct personalized programs of study tailored to individual needs and to the nature of individual mission assignments. Admission to the center will be by referral from one of the participating church agencies.

As director of the center, Ramseyer will be responsible for outlining individual programs as well as teaching and coordinating training courses for overseas work. Courses will seek to emphasize the power and relevance of the Christian message against the background of the contemporary world, marked by its diversity, its extremes, and its relentless change.

U.S. food stamps improved with new $5.00 coupon



A new $5.00 food coupon soon will be issued to participants in the U.S. Department of Agriculture's Food Stamp Program. The new coupon, maroon in color, will be used, along with the present fifty-cent and $2.00 coupons.

The $5.00 coupon is being introduced to improve the operating efficiency of the Food Stamp Program, which has been greatly expanded during the past year. A family of four, for example, now gets $106 worth of food coupons each month. Food-buying bonuses paid to the 8,800,000 people taking part in the program in October totaled $125,800,000—five times the bonus payment in November 1969, before the program was improved.

The new, larger-denomination coupon will reduce the number of coupons needed to operate the program. It also will make handling of food-stamp coupons more practical and convenient for the participants in the program, for the offices which issue the coupons to participants, for the retail food stores that take the coupons in trade, and for the banks which redeem them.

Under the Food Stamp Program, administered by USDA's Food and Nutrition Service, eligible low-income families can exchange the amount of money they normally spend on food for food coupons that are worth more. *Department of Agriculture release.*

Slated for death in Sudan Students pledge to return

Americans are well aware of the war in Vietnam, but a quiet meeting at Bluffton College at year's end dealt with a little-known conflict in Africa that is vitally important to four million people.

The Union of South Sudanese Students in America met for the second time in three years at Bluffton with fifteen of the twenty-one student members present. And their consensus was that the situation for their people in Sudan is worse than two years ago. (See "Refugees Meet at Bluffton," *The Mennonite,* Jan. 28, 1969.)

Not that the future is bright for these blacks in America—all face jail or death if they return to their homeland, and all are committed to return upon completion of their college educations here.

Briefly, the history of the Sudan as it pertains to the southern people is that the northern Sudanese, under communist influence from the Arabs, began killing and enslaving people from the south in 1955 and haven't stopped since.

Dominic Mohamed, president of Sudanese group from the University of Minnesota, said, "Our country has no organized institutions — no hospitals, no schools, no roads. Anyone with education has been murdered, imprisoned, or banned from the country."

Literature circulated by the group indicates that several journalists have written about the genocide being carried out by the Arabs, but that not enough has been done to bring about world outrage at the slaughter.

Students here said that this was no civil war in progress, but a one-sided war, in which one side was out to eliminate the other. Estimates are that 750,000 persons have died and that 500,000 more are refugees in neighboring countries.

What can these twenty-one students in the United States do about the situation?

"As a group, we meet one time a year to strengthen our commitment to our people," Mohamed said. "This also is a family reunion of sorts for us as we exchange news of what is happening back home."

The group also is striving to make contact with fellow students all over the world, in order to better organize their plans for aiding their country. This, however, is not a political group in that it directly will try to overthrow the influence of the north.

"We can only try to educate and provide medical assistance," Mohamed said. "We don't plan to carry guns."

The students are making contacts with organizations in this country concerning assistance in sponsoring students in college. Mohamed described the type of help even a small college and community like Bluffton can offer: scholarship, money for travel to and from the United States; and money for room and board while in this country.

Isaac Riak, a Bluffton senior, is treasurer for the group and has worked closely with Elmer Neufeld on the Bluffton faculty in coordinating the two conferences held here. *Ron Geiser, Bluffton College Information Services.*

Words and deeds

Orlando Schmidt, professor of church music at Mennonite Biblical Seminary, Elkhart, Ind., conducted a church music workshop at Freeman, S.D., Jan. 26 to 31. The program was sponsored by Freeman Junior College and the Freeman Mennonite Ministerium.

The Sunday School Class of the Air, begun by Camp Landon, the General Conference ministry in Gulfport, Miss., in 1958, will continue under the sponsorship of the Interdenominational Ministerial Alliance of Gulfport. Harold Regier, who had been the speaker for the last ten years, has been replaced by Harry Tartt, pastor of the Goodwill Baptist Church, Pass Christian, Miss., and a teacher in the Gulfport public school system.

Margaret Ediger teaches a Bible school class in Anolaima.

Mini-schools enroll 20 At 3 centers in Colombia

In its second year of operation, the decentralized Bible institute in Colombia had twenty students who completed another semester of studies at the three Mennonite centers.

This new scheme of placing study centers at the three cities of Anolaima, La Mesa, and Ibagué permits more students to work and study, thereby allowing them to practice in their communities what they learn in seminary.

"It's taking the school to the people rather than having them come to the school," says Andrew Shelly, executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church. "An advantage is that the schools can start where the people are. In an underdeveloped country, most people do not have over a second- or third-grade education. This way, they do not have to wait until they are well-educated before they can go to biblical studies."

In the centers at Anolaima and La Mesa, courses were taught in evangelism and Old Testament introduction. George and Margaret Ediger were the instructors. This semester, classes were taught on two levels—the diploma level for students with only an elementary education, and *Bachillerato* level for those with a high school education.

Students can study at home.

In Ibagué, Jaime Caro, pastor of the church, taught the classes in orientation and New Testament introduction. He was assisted every third week by the Edigers.

The students, ranging in age from youth to middle age, represent a wide variety of occupations. There are pastors, farmers, day-school students, mothers, builders, teachers, and general repairmen. Some are studying because they want to understand their faith better and to be able to help in their churches; others have indicated a clear interest in preparing for the pastoral ministry.

The local Bible institutes are extension centers of the United Biblical Seminary in Medellin, which in addition to the places mentioned above, has centers in Bogota, Cali, and Barranquilla. Heading the Bogota division is Armando Hernandez, president of the Mennonite Church of Colombia. Hernandez and his wife, Eunice, along with Glendon Klassen teach at the Bogota center, which has twenty-seven students, four of whom are Mennonites. Twenty are enrolled at Anolaima, La Mesa, and Ibagué. *G. C. News Service.*

Evangelism and social gospel meet at Urbana

Urbana '70, the missionary convention sponsored by the Inter-Varsity Christian Fellowship, was held at the University of Illinois, Champaign-Urbana, from December 27 to 31. It was a gathering of over twelve thousand students from seventy-two countries who held a common commitment to Jesus Christ.

Although a main purpose at Urbana was the securing of missionary positions by students, the searching for God's will for their lives seemed to take precedence. Every morning and evening, twelve hundred groups of ten met to pray, study, and talk together.

Before the convention, planners wondered whether or not the student revolt and campus radicalism would have any noticeable effect on the convention. A news release from IVCF said, "At convention's end, it was clear that student unrest raised scarcely a ruffle at Urbana '70. Startling, considering that nearly every segment of the student population was represented among the more than 12,300 participants."

However, one visible sign of dissent did surface. *Vanguard* was a daily underground publication whose Canadian staff frequently questioned the points which speakers made and disputed some of the major assumptions of IVCF. One edition challenged C. Peter Wagner for his presentation "What Is Evangelism?"

The article said, "When we get a fuller picture of what Wagner means by *faithful* (committed to Jesus Christ, joining the church, and adding to its numbers), *visible church* (the congregation of worshiping believers in Jesus Christ) and *fulfill the Great Commission* (persuading others to believe in Christ and form a congregation), we find that we have been taken for a tedious ride on a circular argument. *We are faithful if we get other people to be faithful by getting other people to be faithful by getting other people. . . .*

"Wagner nowhere touches down to say that faithfulness is living communally, a whole new way of life in all God's creation to His glory through Jesus Christ. In these dark days, this can never be assumed, so many evangelists pay lip service to conversion but leave it up somewhere above life and its task."

But Urbana did aim at life. It searched for an evangelism for the whole man in which students tried to give concrete, life-oriented meanings to evangelistic terms and demanded that, in some way, evangelism involve some sort of response to life in the present.

The social gospel came on strong for the first time at a triennial Urbana convention. Three speakers who mentioned this aspect of a total evangelism were Myron Augsburger, president of Eastern Mennonite College; Tom Skinner, black evangelist from New York; and Samuel Escobar, IVCF secretary for Latin America. All received a most enthusiastic response from the student audience.

Augsburger drew a lot of support in his presentation on "Revolution and World Evangelism." He presented a strong pacifist stand and in group meetings with students, he was always crowded with people interested in the peace position, some challenging it and others seeking more information.

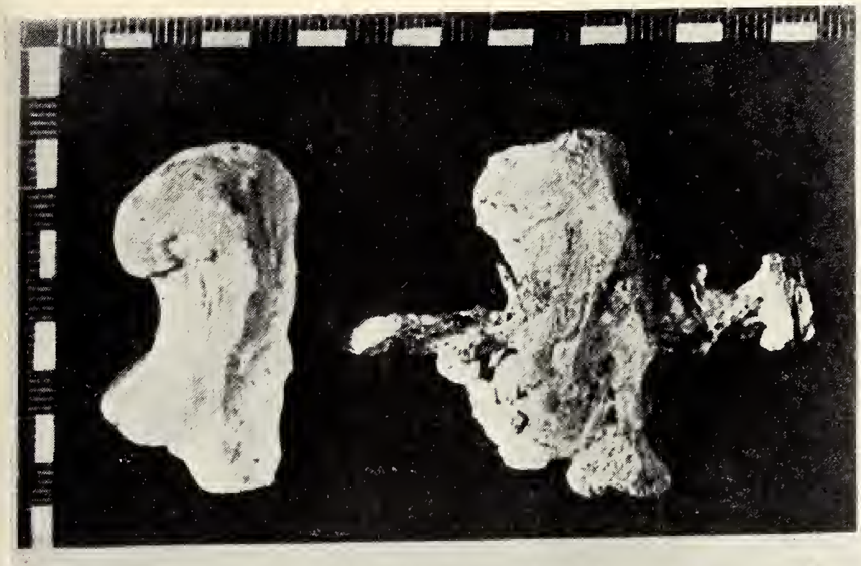
Black students also stirred the convention. The executive committee of Urbana '70 knew that it had to involve blacks in the convention, for charges of racism had been leveled at it.

Black students, in an effort to reach their own understanding of Christianity, caucused in closed sessions, to the aggravation of some white students. When the five hundred blacks sat together on the convention floor for Skinner's speech, many whites were upset.

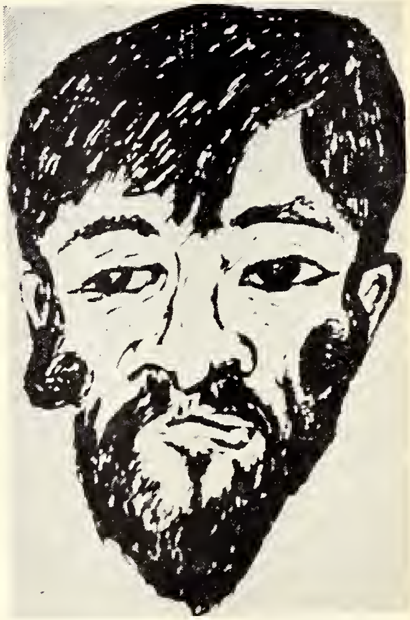
But large numbers of black and white students got together several times for discussions of the role of the black man in society and in Christianity. Several times during one meeting, students pointed out that they had a common ground to meet on, their commitment to Jesus Christ. The attempts at understanding and the hope of a solution through communication were reminiscent of the social action and civil rights movements of five to seven years ago.

Mennonite groups met together at different times for meetings to discuss the effectiveness of Mennonite overseas programs and their impressions of the convention. It is estimated that over four hundred Mennonites from all branches were present at Urbana. *Jack Goering, G.C. News Service.*

Evidence of a crucifixion unearthed



A: The calcanean bones after a first attempt of reconstruction, in comparison with an actual left calcanean bone.



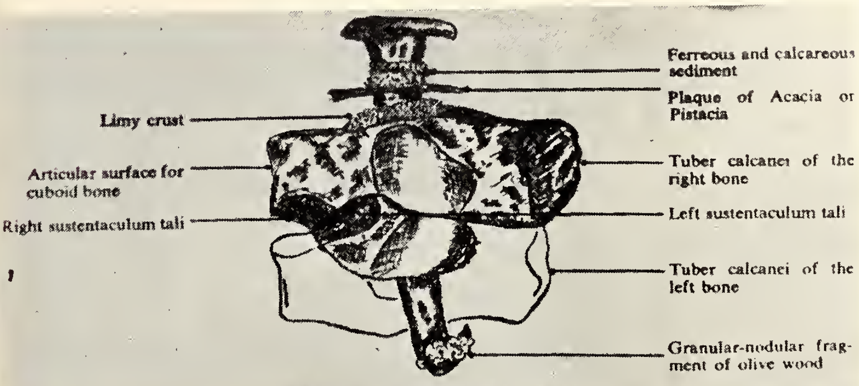
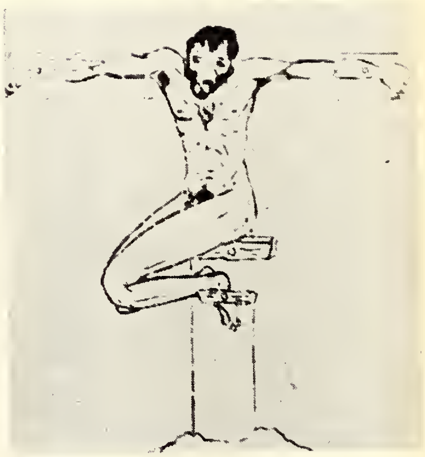

Ferreous and calcareous sediment
Plaque of Acacia or Pistacia
Limy crust
Articular surface for cuboid bone
Tuber calcanei of the right bone
Right sustentaculum tali
Left sustentaculum tali
Tuber calcanei of the left bone
Granular-nodular fragment of olive wood

Fig. 6. I/4: The calcanei with the nail.



Israeli scientists recently uncovered in a cave near Jerusalem the first hard evidence of a crucifixion similar to the crucifixion of Jesus recorded in the Bible and the crucifixion of other persons by the Romans mentioned by early historians.

The extent of the find was a heel bone with a nail driven through it. Evidence discovered in the cave indicated that the bone belonged to a man named Yehohanan (John) who lived about two thousand years ago.

Diagrams and photographs released by Religious News Service describe the bone and efforts to reconstruct the way in which this particular crucifixion might have been executed (lower right) and even what the victim looked like (upper right).

Burnt church in Wichita Put to serving community

Eureka Gardens Community Center operates in the building of a Mennonite church in Wichita that was partially destroyed by first last spring.

The center, sponsored by the Lorraine Avenue Mennonite Church, Wichita, and other Mennonite churches in Kansas, has since been remodeled. The former church building, near the corner of West and Kellogg, now houses a preschool nursery, a senior citizens' club, nutrition classes for low-income families, after-school tutoring, and a girls' club.

Leaders of these activities explained these projects to visitors at an open house in January. Keith Schrag, community minister, directs the operation of the center.

Rhoda Schrag is in charge of the preschool, which is open five mornings a week for twenty-four children, two-thirds of whom come from low-income families. The program is sponsored by the West Side Involvement Corporation and is partially funded by Wichita Cooperative Ministries, the united effort of Lorraine Avenue Church, Tenth Street Mennonite, Saint Paul's Presbyterian, and Brotherhood Presbyterian churches.

The senior citizens' club is sponsored by the Senior Citizens' Opportunities for Personal Enrichment (SCOPE) program of the Senior Activities Center. Senior citizens meet at the community center on Tuesdays for a carry-in meal, singing, games, or projects such as making quilts and bed slippers.

Nutrition classes for ninety-eight people are taught two days a week by Hazel Zang, county home extension agent. Students prepare a meal using many commodities, then eat together. Classes are available for girls, younger women, and older women.

Mental health care effort To mark 25 years of work

Mennonite Mental Health Services is planning, in late 1971 and early 1972, to commemorate twenty-five years of Mennonite Central Committee activity in the mental health field. A committee composed of H. Clair Amstutz, Elmer Ediger, William Klassen, and Vernon Neufeld met recently to make plans for the celebration.

The planning committee agreed that a public celebration will be held at Brook Lane Psychiatric Center, Hagerstown, Maryland, at the time of the MMHS meeting, October 1 and 2. This was the first of the MCC centers to be established and would be the appropriate site for the commemoration.

The committee plans to encourage regional meetings in various parts of the continent, probably during National Mental Health Week in May 1972. The regional meetings would give the men and women who worked in mental hospitals during the World War II period an opportunity to participate. It was largely the experience of the Civilian Public Service and voluntary service workers in these hospitals that generated the interest in the Mennonite Central Committee to do something in the area of mental health.

At the annual MCC meeting on January 3, 1947, a formal action was taken to initiate a mental health program. The action called for planning three homes for the mentally ill and/or rest homes, one each to be located in the eastern, middle west, and western parts of the U.S. The three centers established as a result were Brook Lane Farm (1948), Kings View Homes (1948), and Prairie View Hospital (1953).

At the same meeting, the Homes for Mentally Ill Planning and Advisory Committee was appointed. In 1952, this body was incorporated separately as Mennonite Mental Health Services, Inc.

Three other centers have been established since the initial three: Oaklawn Psychiatric Center (1963), Kern View Hospital (1966), and Eden Mental Health Center (1967). Eden, established by the Mennonites in Manitoba in collaboration with the provincial government, joined the MMHS group in 1968.

CRISIS: *Illiteracy*

Christians who can read and study the Scriptures strengthen and nurture the church. A literacy program can develop a person spiritually, mentally, socially, and economically. Through a literacy program in India . . .

poverty fund
will help meet this crisis!

African universities grow Looking for teachers

Many universities in Africa have major expansion programs under way. They are already heavily dependent upon expatriate personnel for their teaching staff. Mennonite Central Committee through its Teachers Abroad Program is able to place qualified persons in university positions. This is a new frontier for TAP and we hope that during the seventies, university placement will become an important dimension of the program.

If the programs of countries where MCC presently has personnel are representative of the rest of Africa, this will be the decade of major expansion of university facilities in this country.

The University of Lesotho presently has one campus accommodating four hundred students at Roma, Lesotho. It projects the opening of branch universities in Swaziland and Botswana this year. This will require twenty additional teachers.

The Free University of Congo, with a student body of eight hundred, has a 32 million dollar building program under way. It will accommodate five thousand students when completed.

The University of Zambia has almost completed its campus. Its present student body is 1200. With the new facilities, it will be able to accommodate 8000 students.

The Mennonite Central Committee has placed two volunteer teachers in African universities. Robert Delaplane, Pawnee Rock, Kansas, teaches chemistry at the Free University of Congo, and Norman Shank, Harrisonburg, Virginia, teaches chemistry at the University of Zambia.

It is hard to project the subject matter in greatest demand. They vary from university to university and from year to year. The chances of securing a teaching position are best for those who have completed their Ph.D. and have had teaching experience. Competition is keen for most teaching posts. Most universities are not interested in teachers who are available for less than two years. Thus it is difficult to find placements for persons on sabbatical leave from colleges and universities in the United States and Canada.

The academic standards at the universities in which MCC has had experience are respectable and the teaching conditions are good. This is a challenging opportunity to contribute to Africa's development. *Vern Preheim,* MCC *News Service.*

GIVE
GET THE
WORD
AROUND

Fish ponds dug and stocked By Vietnam's hill tribe

The digging of fish ponds in Dak To, South Vietnam, recently represented unusual initiative by the local people. The dry season was beginning in the area and the one fish pond which MCC volunteer, Ron Ackerman, Chenoa, Illinois, had been instrumental in building and stocking was beginning to dry up.

The water was hot because of the bright sun and many of the fish were dying. An emergency situation arose which called for the removal of some of the fish to reduce the crowding. It was an ideal time for fishing, so Ron and one of his Montagnard co-workers began to make a fish net. The vice-village chief came and told them that their net would not function correctly and by experience, the chief was proven right.

Ron reports that when the fishing began, it was a sight to behold. The people stood on both sides of the pond and, using three nets, walked the length of the pond. Once this was started, the people began to catch fish. At first, tilappia, although small, were caught. Not many carp were caught until they were tired of avoiding the nets.

The skill of the Montagnards, Vietnam's mountain people, then came to light as they began catching one two-pound carp with their bare hands. People then began splashing and diving for fish everywhere in the pond. After two hours, the fishing was stopped and each family was given half a carp and seven tilappia. The vice-village chief said that this was not enough and suggested the digging of another pond.

The development of more ponds has begun and the people have suggested improvements, on their own. The ease of raising fish has spread rapidly and many individual families are now digging their own small ponds.

On November 26, Ron and Bill Rose, Church World Service volunteers, went to Pleiku and returned with more than 1000 fingerlings. These were divided among the various fish raisers. Ponds are still being dug, and new requests for fingerlings are made every day. Whether the supply at Pleiku will be adequate to satisfy the local demands is hard to project.

In any case, these two young volunteers are pleased that they have been able to supply as many fish as they already have as a reward for the Montagnards' diligence in this new venture.

RECORD

Workers

Sharon Ann Goertzen, Fort Garry Mennonite Fellowship, Winnipeg, has accepted a voluntary service assignment in Upland, Calif., for a nine-month term. She graduated from the University of Manitoba and her parents are Mr. and Mrs. Henry H. Goertzen.

Gladys Grove, Hesston, Kan., was honored in January, marking her retirement after twenty-two years of service as a registered nurse at Bethel Deaconess Hospital. During her years at the hospital, she worked mainly in the postanesthesia recovery room. She also assisted in caring for patients on the hospital floors when not needed in the recovery room.

Mrs. Elinor Ewy, medical record department supervisor at Bethel Deaconess Hospital, Newton, Kan., has been named a registered record librarian by the American Medical Record Association. This is the highest level of certification or registration available for medical record librarians in the United States.

Stanley Quiring, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Methodist Hospital, Houston, Tex.

Mildred Voth Schenkel, Albuquerque, has been named librarian at Bethel College beginning next fall. A 1940 graduate of Bethel College with a degree in library science from Kansas State Teachers College, Emporia, she is presently head librarian at Sandia High School in Albuquerque and does part-time teaching at the University of New Mexico in the area of library science. Prior to entering library work in 1958 she taught in Kansas and New Mexico public schools. She will fill the vacancy resulting from the retirement of Leona Krehbiel.

Goertzen

Schenkel

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Aug. 15-18—Berne, Ind., Central District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Deaths

Jessie Blasi, Pulaski (Iowa) Church, was born Oct. 12, 1885, and died Jan. 13.

John H. Flickinger, Burrton (Kan.) Church, was born Feb. 18, 1939, and died Jan. 12.

Edmund R. Goering, Eden Church, Moundridge, Kan., was born Mar. 31, 1887, and died Jan. 10, 1971, only a few hours after his mother, Mary Wedel Goering.

Mary Wedel Goering, Eden Church, Moundridge, Kan., was born Jan. 9, 1866, in Wolhynia, Russia, and died on her 105 birthday on Jan. 9. She was the last survivor of the group which came to Kansas from Russia in 1874.

Mrs. Henry C. Graber, First Church, Pretty Prairie, Kan., was born Feb. 5, 1887, and died Dec. 10.

Jacob P. Graber, Bethany Church, Freeman, S.D., was born Sept. 11, 1884, and died Jan. 12.

Stella Kirchhofer, First Church, Bluffton, Ohio, was born May 29, 1898, and died Jan. 14.

Peter J. Ratzlaff, Bethesda Church, Henderson, Neb., was born July 10, 1890, and died on December 18.

Lena A. Rocke, Meadows (Ill.) Church, was born Feb. 24, 1884, and died Jan. 11.

Adeline Welty Gallant, First Church, Lima, Ohio, was born June 19, 1888, and died Jan. 1.

Marriages

Robert Delaplane, Kisangani, Congo, member of Bergthal Church, Pawnee Rock, Kan., and *Lena Svalberg,* Konkia, Nioki, Congo, on Aug. 1.

Dexter Friesen and *Donna Epp,* Bethesda Church, Henderson, Neb., on Jan. 5.

Jim Gesler and *Bonita Egidi,* First Church, Lima, Ohio, on Jan. 16.

George Hostetter and *Libby Rumer,* First Church, Lima, Ohio, on Dec. 20.

Don Kaufman, Eden Church, Moundridge, Kan., and *Bonnie Nikkel,* Hoffnungsau Church, Inman, Kan., on Dec. 29.

Larry Kliewer and *Shirley Nunnenkamp,* Bethesda Church, Henderson, Neb., on Dec. 26.

D. Douglas Stratton, Catholic Church, Wichita, Kan., and *Margo Sue Schroeder,* First Church, Hillsboro, Kan., on Jan. 9.

Ronald Stucky and *Carolyn Peters,* Bethesda Church, Henderson, Neb., on Jan. 2.

Bill Titus, Presbyterian Church, Newton, Kan., and *Arlene Ruth Funk,* First Church, Hillsboro, Kan., on Jan. 14.

Clifford B. Unruh, Alexanderwohl Church, Goessel, Kan., and *Lois Jane Becker,* First Church, Hillsboro, Kan., on Dec. 18.

Gale Schrag, Eden Church, and *Shirley Tatro,* United Methodist Church, both of Moundridge, Kan., on Jan. 2.

College basketball

Jan. 20: Cedarville 82—Bluffton 74
Jan. 22: Freeman 83—Nebraska Christian 69
Freeman 73—Sioux Empire 70
Jan. 23: Wilmington 91—Bluffton 70
Sterling 84—Bethel 79
Jan. 26: Bethel 98—Southwestern 88

LETTERS

New Christian life style

To the Editor: "Peace is a life style," read the Christmas card. How appropriate peace seems as we think of the newborn babe, the shepherds in the fields, and the wise men following a star. But such passive scenes are not what the peace of the man Jesus is all about. He commands us, as His followers, to bring peace and reconciliation in a world of strife and violence by committing our lives to unconditional love for our fellowmen. Such a discipleship manifests itself in a radically different life style than that of the rest of the world. This law of love demands of us a new relationship to our neighbors, to our environment, to material goods, and to the nation/state.

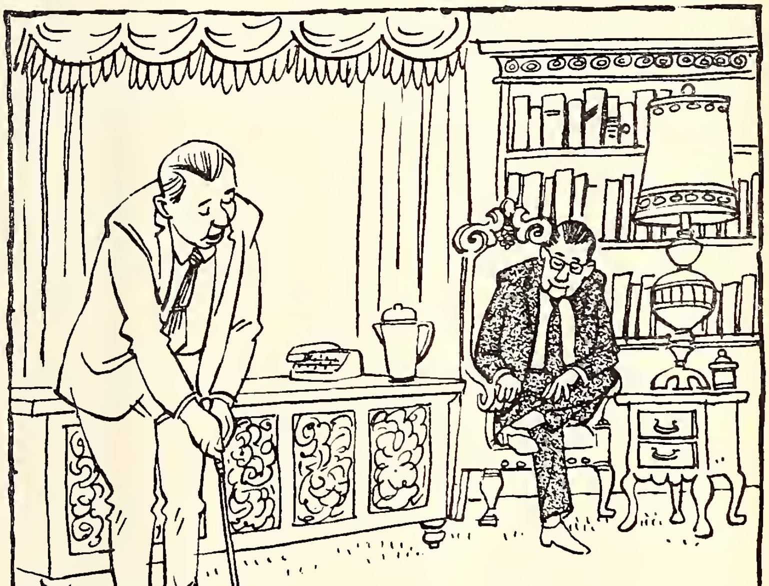
It is interesting to note that students at our educational facilities (Bethel, Goshen, Elkhart) are investigating the new life styles of radical Christianity, with particular attention being directed toward early Anabaptist history. How are the values of the Anabaptist life style relevant to our society today? How about the life style of the early Christian church before it became nationalized by Constantine? If the church is really the community of believers and not just a religious institution, we must evaluate our personal life styles in the light of Christ's law of love. We must accept the responsibilities of this new life style of love and peace instead of delegating them to our service agencies and social concern committees. Our commitment to peace must not only take active form when *our* young men are being conscripted for the military and remain passive if they receive a privileged alternate status while others are compelled to kill. Can we, as Christians, responsible for all our neighbors, continue to pay taxes for the means of destruction which are used against our distant (only in physical distance) brothers? This responsibility is our own, not Caesar's. We are participating in as great a massacre by our "benign neglect" of our brothers rotting in inhuman prisons often for up to a year without trial, of young lives being smothered and strangled from their start by our urban ghettos, migrant camps, and poverty pockets because of a lack of the basic necessities of life, while in our abundance we complain of people living on welfare payments, all the time accepting and supporting subsidies to farmers for not growing crops (farm welfare). The words of Jesus speak to us clearly. "Even as you have done it unto one of the least of these my brethren, you have done it unto me" (Mt. 25).

Is Christianity a new life style, a different way of life, or is it just a religion practiced by the observance of prescribed rituals? The words of the Beatitudes refer not to the passive or the peace*ful*, but to the activists, the peace*makers*. Peace is *made* by love. It involves action, maybe even suffering. It is time for a second reformation, away from our institutionalized religion and back to the community of believers living the Christian life style of Jesus. *John S. Swarr, 643 G Street SE, Washington, D.C. 20003.* Jan. 19

Europe beckons for a year

To the Mennonite: At this point, thirty-six young people from Canada and the United States are spending a year among the Mennonites in Holland, Germany, and Switzerland. Since the first group of trainees came to Europe in the fall of 1963, there has been a growing interest among young people in the United States and Canada to join this program. It gives a splendid opportunity to visit Europe, to learn to understand the Europeans by living and working a year among them, and to learn a different language, culture, and way of living. The program has strengthened the world brotherhood of Mennonites, since the trainees often are invited to take part in the youth work of the European Mennonite churches.

The trainee program is a work program. This means a trainee will have a regular job at a farm or factory, in a hospital or children's home, in an office or conference center, in a nursery or a household. Sponsors provide room and board and pocket money.



"I TELL YOU B. J., GODLESS MATERIALISTIC ATHEISM IS TAKING THE YOUTH OUT OF THE CHURCH."

The trainee usually works five to six days a week and has four weeks of vacation. This provides opportunity to do sight-seeing and traveling.

Many young people have already discovered how such a trainee year broadens horizons, how it brings one into contact with interesting people, with different cultural patterns and with a different way of being a Mennonite.

The Intermenno Committee pays for air transportation to Europe and back and for the necessary inland travel in Europe. The trainee is expected to pay his preparatory expenses and his trip to New York via Akron, Pa.

The trainee group leaves for Europe in August every year. Applications should be made before Feb. 1. Applicants should be nineteen to twenty-six years old.

The European Intermenno Committee will take each individual's interests, training, and skill into account as much as possible when arranging placements. A trainee year is a worthwhile challenge!

To ask for more information about this program write: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501.

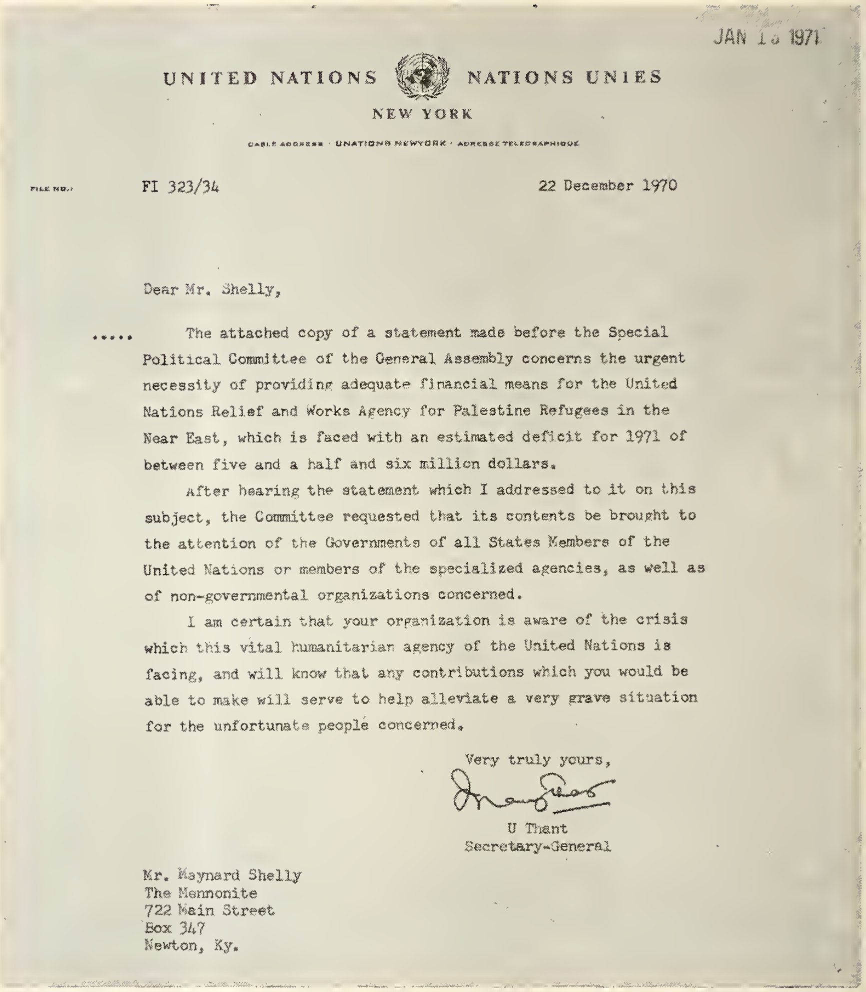
The European Intermenno Trainee Committee, closely cooperating in this program with MCC, heartily invites you to come to Europe for a year. We'll do our best to make it a good and blessed year for you. *Johan W. Hilverda, Hilversum, Holland.* Jan. 11

Christ in me?

Praising, or—pouting?
Believing, or—doubting?
Praying, or—wishing?
O God, search me!
Loving, or—lofty?
Giving, or—greedy?
Humble, or—haughty?
O Savior, intercede!
Rejoicing, or—weeping?
Content, or—complaining?
Singing, or—sighing?
O Holy Spirit, fill me!

Ella Tieszen, Dolton, S.D. 57023. Nov. 12

Refugee program of UN faces deficit



JAN 13 1971

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FILE NO.: FI 323/34

22 December 1970

Dear Mr. Shelly,

The attached copy of a statement made before the Special Political Committee of the General Assembly concerns the urgent necessity of providing adequate financial means for the United Nations Relief and Works Agency for Palestine Refugees in the Near East, which is faced with an estimated deficit for 1971 of between five and a half and six million dollars.

After hearing the statement which I addressed to it on this subject, the Committee requested that its contents be brought to the attention of the Governments of all States Members of the United Nations or members of the specialized agencies, as well as of non-governmental organizations concerned.

I am certain that your organization is aware of the crisis which this vital humanitarian agency of the United Nations is facing, and will know that any contributions which you would be able to make will serve to help alleviate a very grave situation for the unfortunate people concerned.

Very truly yours,

U Thant
Secretary-General

Mr. Maynard Shelly
The Mennonite
722 Main Street
Box 347
Newton, Ky.

The statement from the Secretary-General (mentioned above) concerning the financing of the United Nations Relief and Works Agency for Palestine Refugees in the Near East was made on December 2, and read, in part:

This deficit (five and a half to six million dollars), I note in passing, is roughly the sum which was recently paid for one painting in a two-minute transaction in London, or on another recent occasion for a racehorse. If UNRWA is not to collapse in the course of 1971, the only possible alternatives are either to reduce its already minimal services to the refugees or to find a way adequately to increase its income.

To take the first of these alternatives would, I believe, constitute a shameful failure by the United Nations to live up to its moral obligations. A substantial part of any reduction must inevitably fall on UNRWA's educational services, and to be obliged, at this stage, to close down schools for children who have never known any status other than that of refugees, would be to deprive them of an essential service and of one of the very few relative compensations for their tragic situation. Moreover, any large reduction in UNRWA's services must inevitably add to the difficulties, resentments, and tensions in the Middle East at a time when an improvement in the atmosphere is desperately needed if any progress toward a real solution is to be made.

MEDITATION

Sharing according to Leviticus

This week I received a letter from a person employed by another relief agency. "I am deeply concerned this year about the urgency of overcoming hunger in the world. Working for my organization is a very difficult job. Our lives are not our own. When I become discouraged, I think about getting an easier job which will show greater results for the work done. However, I know that because the population and hunger problems are imperative and so few people are interested in them, someone who is committed and knows this urgency has to work on it. So I continue with the hope that another year will be another opportunity to help more people become aware and respond more adequately."

Reading the Old Testament, we learn that God was and is concerned about hunger. He provided ways in which people with a surplus of land and food would help the poor. Here are examples of how God instructed the Israelites to arrange for safeguards against excessive wealth and against extreme poverty:

During the harvest, the corners of the fields were not to be completely reaped and the gleanings were to be left on the field for the poor. The poor man was to be paid his wages every day so he could buy food for his children at the market on his way home. When a poor man had to give his coat as security, it was to be returned to him at sundown so he could have it for a cover during the night. Every fiftieth year was a year of jubilee and all land was to be returned to the original owner or to his family.

Take a half hour of your time to review the book of Leviticus and note additional ways God suggested the children of Israel should share their material things with each other. It is amazing to me how many of them are practical today!

Let us return to the letter I received this week. "I have been working with my organization since 1948. Each year, the job becomes more difficult because of changing attitudes. I find apathy, neo-isolationism, a narrow understanding as to what the church is and the role of both the ordained clergy and the laymen, as well as a protective attitude of some denominational leaders. If you think I am being too harsh, it is only because you have given me an opportunity I have wanted for a long time, and you just happened to be the one who wrote to me. Thank you for listening to me. I know the dedication and commitment of Mennonites. I know, too, that we both want to find the best possible way for people to respond in the greatest degree they can."

I firmly believe that today God wants us to initiate safeguards in the Mennonite church that will be in opposition to excessive wealth and extreme poverty. The Mennonite Central Committee is one safeguard working for the church in the name of Christ. *John Hostetler*

Message

Trees,
Trees towering skyward,
To call your attention
To God's way.

Leaves,
Leaves floating downward,
To whisper in your ear
That God wishes to speak.
—*Mary Imogene Harris*

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*Supplemental reading for the Sunday school lesson of Feb. 2, "Persistence in Prayer."

COVER

Detail from a series of drawings by Albrecht Dürer called "Six Knots" (c. 1507) which were patterns for embroidery copied from Italian engravings from the circle of the Academy of Leonardo da Vinci. The design may serve as background to "The Beautiful Gate."

CONTRIBUTORS

Pollyanna Sedziol, 2498 Lourdes Lane, Cincinnati 45238, a frequent contributor to our pages contributes her first lead feature. The biblical background for her material is from Acts 3.

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THE MENNONITE

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Support that we pledged

Warren Grasse

"Today we are saying farewell to Bob and Nancy as they begin a three-year overseas assignment. The congregation will now stand and repeat after me. . . ."

Maybe your church does not go through this little ritual, but I am sure you get the idea. One year after this wonderfully dedicated couple has departed to the lands fertile for the gospel, exactly what does your support consist of?

Is it that annual Christmas check written by the treasurer and you saw it listed on the budget as gifts to members overseas? Or perhaps it is the church bulletin sent by sea mail and arriving four months late. You know, the copies without the picture on the front or other second-class mail. Or maybe their name and address is given for the "letter of the month" and Bob and Nancy find out about it by reading it in the bulletin four months later.

Does it mean that persons who leave home and family are superdedicated and ultraspiritually dynamic? Let me assure you that this is one of the greatest myths existing in the area of mission activity. The people who leave home are much like those who remain. Certainly, various factors prod them into leaving comfortable Christianville, but in few cases, is it because of an overwhelming spiritual vibrancy.

If this is the case, as I content it is, then Bob and Nancy are going to need far more spiritual and moral support than they usually get. There is little spiritual food from a service in a language you do not understand or in a radically different liturgy. Many overseas people are affiliated with a non-Mennonite mission effort of another country and many of that mission's doctrines and practices are vastly different. To make the adjustment is a struggle.

A member of the Teachers Abroad Program in Nigeria has conveyed these feelings very well in a description of one of his first church services. "I was sitting there on the low, backless mud benches, my elbows on my knees, my chin in my hands, thinking. Thinking about my aching stomach which had been grinding continuously for the past week. Thinking about the big, dirty, bug-infested house that was to be my home for the next three years. Thinking about the coming meal and all of the future meals that I would have to sit down to alone. Thinking about the seat of my trousers getting dirty from the mud benches. Thinking about the letters which I had not yet received and which were to be my only link with family and friends for the next three years. Thinking because the whole service was being carried on in the local dialect and I couldn't understand a word."

These outgoing people are the ambassadors of our church. They are the elements that justify a big church. Don't you recall that this was an argument for putting an addition on the church building last year? We must expand so we have the finances from a large membership to support an active, comprehensive outreach program.

I can just hear someone say, "Well, how can I write to him, I don't even know him?" Did you ever stop to think that you commissioned him to go forth and minister to a people who don't even speak his language?

This article could end here, but criticism has little value unless a solution or alternative can be found. To give Bob and Nancy the support they need, I would suggest sending a tape-recording of their pastor or of the church quartet. Most people overseas have access to a recorder. Or how about her Sunday school class making up a tape of events that would be of interest. Send Christmas cards, birthday cards, anniversary cards that include a short personal note or just a ten-sentence letter. It is not so much the content as the thought behind it that is important. Church bulletins could be run off on air forms and members could take turns writing on the other side and sending them off. And pastors, your congregation hears you once, twice, possibly three times a week. Why don't you play sick on that Sunday evening planning group this Thursday and write a letter to Bob and Nancy?

As friends and fellow members, it is not that you had a spine-tingling week to write about. It is simply the fact that the spirits of Bob and Nancy overseas do flag, but you can help lift them. It was just last year you repeated with the congregation your support for them . . . remember?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:06 FEBRUARY 9, 1971

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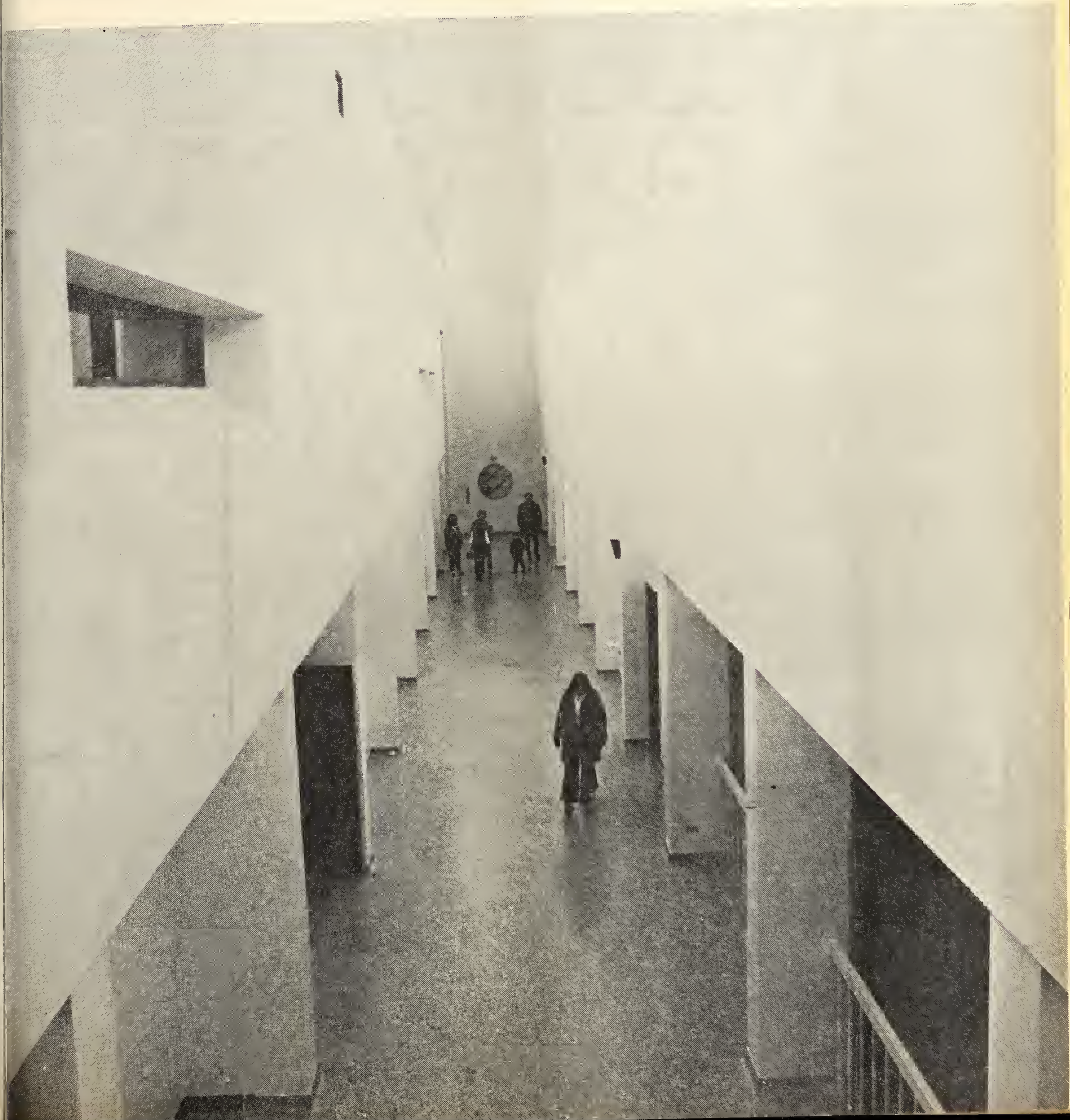


Decision for a

Luke 18:11—Everyone who exalts himself will b humbled, and he who humbles himself will be exalte

Opal Lintz

Mario Sanchez made his way through the mulling crowd in the hall to room 307. At the door, he stood waiting for the bell to ring. He didn't want to spend an extra minute inside the noisy, crowded classroom.

He could see Miss Milain sitting at the desk, her pretty face set in a fixed smile. Very soon, she would start grinding out one of her old lectures, probably about the makeup of the short story: introduction, characters, conflict—all that business.

"Oh, excuse me, Sanchezie," a big, black boy mumbled in a pseudoapologetic voice. "Didn't mean to bump into you. Couldn't see you for lookin'." Two of his companions guffawed as if he'd said something terribly funny and pushed in further on Mario.

Mario bit his lower lip, hard. "Had enough of this," he thought. "It gets worse all the time. I'll tell mamma tonight that I want to transfer to Emmon High School. I can't take it here anymore."

For a long time, his parents had been asking him if he shouldn't transfer to Emmon with some of his friends, who were leaving Allender Union High.

In a way, his decision to go was a surrender for Mario. The basketball team needed him in the worst possible way. Besides, he had always expected to graduate here, the way his older brother and two sisters had done. And there was still his younger brother and baby sister, at home. The family really needed the money he'd have to pay for bus fare if he transferred schools.

A black girl with a huge pile of books eased through the crowd and came to stand beside him. "Thanks for helping me with the problems, yesterday. It *really* helped. I'm sure I can pass the test, now," she said.

"Good," Mario answered, meaning it made him feel good that he had taught somebody something worthwhile. A couple of years ago, he had planned to be a teacher.

But that was at the time when schools were different—at least, Allender Union was different: white students and black and Mexican all together, about as many of one as the other, and all getting along.

Then more blacks had moved into Becker and Long streets. And the white parents had pressured the city school board to let their children transfer to other schools. Not only most of the white students, but some of the brightest black students and Mexican students had transferred to Emmon and Woodward at the end of last year. Quite a few of the teachers had gone, too.

"We're just the scum that's left," one of Mario's friends was always saying, bitterly. "Just a scum school. That's all Allender Union is, now."

"But our basketball team; it's still good," Mario said, "If we start winning a few games, we'll get back som of the old spirit and—"

"It'll take more than that to shak us out of being a scum school," hi friend grumbled.

When the bell rang, Mario wen into class. Miss Milain didn't start on of her old lectures. She just sat a her desk, waiting, listening to teetl crunching on peanuts and candy bars to giggles and mutterings and th screeching of desks.

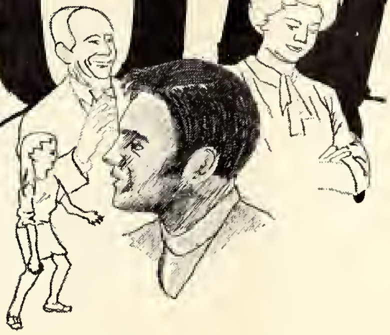
"I'll give you time to quiet down and then we'll start class." Miss Milain's fixed smile had disappeared. She looked as if she'd smiled as long as she could and had to stop.

All at once, Mario felt sorry for her. It was her first year of teaching. At the start, she had tried to quiet the room enough so she could get something done. But when some of the boys began calling her names and the girls started to mimic her, she quit.

Once, Mario got up the nerve to ask her why she didn't report the class's misbehavior to the principal. "You don't know this teaching business," she had said. "Mr. Blake would think I was a failure in my job if I reported it. Besides, it's no worse here than in a lot of the classes. The kids are protesting. That's what they're doing, and I can't stop them."

"Not everyplace, here, it's not like this," Mario thought. But he didn't tell her.

SCUM school



While Miss Milain waited, Mario started studying Spanish for the next class period. Mr. Gomez didn't have any trouble with disorder in his class. It was all business there. Of course, it was third-year Spanish, with only good students.

But there was Mrs. Hartman, who taught American government to all kinds of pupils. In Mrs. Hartman's class, almost everybody listened and a person could learn something. She was a teacher who really knew what she was talking about, not just because she read a lot of books but because she listened to what was going on right now.

Why had Mr. Gomez and Mrs. Hartman stuck by the floundering ship? They had to teach some difficult classes, too, as Miss Milain did—cope with the same problems she had. Besides, they had proved they were good teachers and they could easily have gone to some other school. Why hadn't they?

"Mario—look, Mario. They're fighting. Max and Johnny Beemer. They're really mad at each other. What can—"

The black girl across the aisle was breathing so hard she couldn't finish what she wanted to say.

Max jumped up from his seat. It could be murder to interfere in a fight like this where Mexican Max's friends could gang up on one side and black Johnny's on the other.

"I'm get-t—getting Mr. Blake," he heard Miss Milain say as she rushed for the door.

"She'll never find him. He may be in a hundred different places," Mario thought. The way things were going in the world these days, a person couldn't afford to wait. Somebody had to act, right now.

"Stop it!" he heard himself calling in a steady, controlled voice. "Do you hear? Stop it."

What was he doing issuing orders? He wasn't such an important person. He was just Mario Sanchez, who played on the basketball team, got *A*'s and *B*'s on his report cards, and had won honors last year for being all-around boy in the junior class.

To Mario's surprise, the two boys who had been facing each other like cocks suddenly dropped their hands.

"Really, it's not such a good idea to be jumping on each other, is it?" Mario said. "We're all sore about how things are going here. But it won't help to fight each other, will it?"

He stopped abruptly. "You've said enough, Sanchez," he told himself. Allender Union was none of his business, anymore. He was leaving in a week, and then he'd be free of this scum school. But it was cool to see black Johnny stick out his hand toward Max and say, "How about it? Want to shake? Mario's right. It's not you I'm mad at, or Mario."

"Who is it, then?" Mario asked, not really expecting an answer. But he got it. "It's the dumb schools we went to before we came here. They didn't learn us how to read. So now it's all readin' and then tellin' what you found out. And we—we don't even know what they're talkin' about and—aw, I don't know what it is."

Max muttered, "Yep, it's everything," and shook Johnny's hand. Then he sat down. Johnny walked out of the door.

After a while, Miss Milain came back with the principal. She asked Mario to read aloud the first of a story in the book titled *Narrative Treasures*. Then she called on Max to read. Max knew very few of the words. He stumbled through two paragraphs, with Miss Milain's help — stumbled so much that it was hard to get the sense of what he was reading. It was the same thing with a couple of the black boys. But, at least, there wasn't the noise of food-crunching, and there was no more fighting.

Mario was still upset by what had happened when he went into Mrs. Hartman's American problems class. It was easy to tell by looking at the teacher that she'd had a hard session with the class that was just leaving.

But after the discussion started, she seemed to shake off her weariness and was alive with interest. Even a couple of the boys who made trouble in the halls and on the schoolground listened and took part. A few black pupils who Mrs. Hartman was trying

to teach to read, after school, had their say.

"Teaching," Mario thought. "She's teaching the way I figured I wanted to. But how long can she do it with all the upset there is here?"

She called Mario to her desk, after class. "Do you suppose you could spare a little time to help me tutor reading, during your study period, Mario?" When Mario paused before answering, she added, "It's a pretty hopeless job, I know. They're so far behind. But maybe—"

"I don't believe I can spare the time," Mario said, finally. When he saw how disappointed Mrs. Hartman looked, he added, "Let me think about it, will you?"

"Of course." Mrs. Hartman smiled her warm, encompassing smile. When Mario turned to leave, she called him back. "However you decide about helping me, I do want you to know what a bright spot you are to me, and to your fellow students who are trying to learn."

"Why—why don't you—" Mario started to say "leave Allender?" But he couldn't get the word *leave* out. Leave, quit, pull out—none of these sounded like ideas you could suggest to this kind, firm-mouthed, wise woman.

Anyway, *he* could leave, even if she wouldn't. All the way home, Mario felt as if a burden had dropped from him. He had made up his mind. He would not change. As soon as he reached home, he would tell mamma.

He told her while he drank a glass of milk and ate some graham crackers. "And I will pay you back next summer for the bus rides," he said. "I promise."

"I know," his mamma said. "Strange that you just decided today. Your brother brought home a note from the teacher. He should go to the foot doctor. No big hurry, but soon. I s'pose it could wait until next summer when you work again."

"You—you think it will be all right to wait?" Mario asked, hopefully.

"Sure—sure. We wait. You are a smart boy. I want you to go to school. You must change, if you can't learn at Allender."

Mario's baby sister, his favorite of all the family, came rushing through the door and threw herself into his arms. "Mamma say she get me a new dress for my birthday—a really new dress. When was it last I had one? Not never. Just 'magine, Mario. Me with a new dress."

"I'm not sure, now, *chiquita*. Don't be planning," mamma said, quickly.

The little girl went running ou of the door, crying, "But it was a promise. The dress was a promise."

"Pronto," Mario's mama groaned. "Now everything has to be pronto. *Manana* is too late. *Manana,* when it come, the baby will not want a new dress. *Manana* may be too late for the shoes."

Mario sat for a long time, looking at his empty glass, hearing his sister's sobs, the despair in his mother's voice. Other thoughts ran through his mind: the food-crunching and the name-calling in his English class, his friend's, "We're just a scummy school now," and above the confusion, the firm, clear voice that he had often heard talk about the injustices the people of America had committed and the repair that must be made to perfect the platform of government they had built.

What was it she had said? "I do want you to know what a bright spot you have been, Mario."

What had he been thinking of? He couldn't desert the floundering ship. Not while there was a chance, he couldn't.

"Don't worry, Mamma. I won't need the bus money. I'm staying at Allender Union until the end of the year. I want to."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Isolation gets to church in Far North

THOMPSON, THE TOWN that nickel built in the muskeg of north central Manitoba, is booming. But most of the community's fifteen churches are wondering where all the Christians are.

Members of the city's ministerial association are ready to wager that they have the lowest ratio of church attendance of any community in Canada. On a good Sunday morning, they figure that perhaps five percent of the town's 23,000 people roll out of bed early enough to make it to worship service.

It isn't for lack of trying that the churches have such an unimpressive attendance record. They've tried coffeehouses and a variety of other types of ministries, but the initial spurts of enthusiasm usually dwindle quickly.

Ernie Sawatzky is the pastor of the Thompson United Mennonite Church. He thinks that part of the problem is that most of the people who come to the Inco nickel mines stay only long enough to earn a stake. After a year or two "up north" they return to their home communities to settle down.

While they are in Thompson, they work as much overtime as they can, sometimes even taking double shifts. This leaves little time for other pursuits, such as church.

Despite the fact that some of these temporary residents are members in good standing of churches in southern Manitoba, Saskatchewan, or elsewhere, they feel no particular need for the church's fellowship because the Thompson interlude is, after all, only a small way station on the road to bigger things.

The Mennonite congregation's resident membership list is shrinking instead of growing. Two people transferred in recently, but during the same period the congregation lost several families who had been active in the church almost since its beginning in 1962.

When Henry Letkemann, one of the early leaders of the congregation, was principal of the local high school and later superintendent of the Mystery Lake school division, he recruited extensively in Mennonite communities for teachers to staff the burgeoning number of classrooms in the pioneer town. Many of the teachers naturally became active in the Mennonite church.

Now, with Letkemann gone — he drowned accidentally in 1968 — and with teachers no longer in short supply, the number of Mennonite teachers in the school system has dropped. Of all the vocational categories, however, teachers still make up a significant bloc within the congregation.

The church, despite its small size, is self-supporting. Its twenty-six resident members are attempting to meet a $19,000 budget this year. The loss of a number of higher salaried men during the past year, however, is putting considerable strain on the group's financial resources.

The congregation is confident that it has an important role to fulfill in the community, even though many of the city's residents do not come to the church for assistance or counsel unless they confront a crisis. The church is grappling with the question of the form that its ministry should take so that it can be most helpful to people on these occasions when they do need help.

A day care center in the church basement is one of the congregation's present community service projects. Twenty children are enrolled. Three full-time workers, two of them volunteers from southern Manitoba (Pat Unrau and Lena Brandt) and the other a local housewife, provide the care. All the fees are used to pay the workers and to purchase supplies. The church underwrites the cost of the additional heat and electricity which the program uses.

The church's choir, under the direction of Mrs. Marilyn Redekopp, an accomplished musician, invited all interested members of the community to join them in preparing an oratorio for presentation during Advent.

The Thompson church started off as a brave experiment. The word *United* in its name sums up one of its central purposes. The congregation strives to serve all Mennonites, regardless of their conference affiliation. Its present membership includes almost an equal number of General Conference and Mennonite Brethren

In spite of its isolation, Thompson gives its youth a creative high school program in its modernistic R. D. Parker Collegiate dominated by a central lobby, nicknamed the "bear pit," where students congregate all day long and where visiting artists, occasionally display and demonstrate their work.

Members of the Thompson Church participate in the leadership of Parker Collegiate's high school program, including Henry Klippenstein, principal, center, and Henry Block, guidance counselor, third from right.

background and also a number of individuals from the smaller conferences and non-Mennonites.

To safeguard its inter-Mennonite stance, the church decided to go slow in seeking conference representatives, it finally applied for joint membership in two conferences — the Manitoba Mennonite Brethren Conference and the Conference of Mennonites in Canada—in 1969.

Its request for acceptance was narrowly defeated by the Manitoba conference and the Thompson group then decided not to proceed with its application to the Conference of Mennonites in Canada.

Subsequently, the Canadian MB Conference decided that a study of the dual membership concept should be made over a two-year period and that the provincial conference should hold off any applications until after the review had been concluded.

The Thompson church, meanwhile, has been left wondering about its next move. Only a few of the members who were involved in preparing the church's constitution and in making the original applications to the two conferences are still in Thompson.

The Mennonite Brethren's process of review will not permit them to reapply to the provincial conference until 1972. But in the meantime, the congregation is beginning to feel a growing need for a closer link with other Mennonites elsewhere in Canada.

When the writer visited the congregation in early October, a number of members expressed a feeling of isolation from the rest of the so-called Mennonite brotherhood. They wondered, for example, why itinerating missionaries were never routed up to Thompson.

They appreciated that the General Conference Mennonite Church sent two fraternal representatives to visit them last fall under the Conference's Operation Understanding program.

A few of the members voiced the hope that persons who have a keen interest in the work of the church in the new North, will seek employment in Thompson and become active in the church. *Larry Kehler.*

Peace talk at Urbana Mennonites being heard

The issue of war and peace as it relates to the mission of the church was the theme of an afternoon discussion session, "War, Peace, and Missions," sponsored by Mennonite Student Services at Urbana '70, the triennial conference of Inter-Varsity Christian Fellowship. The convention was held on the University of Illinois campus in Champaign, Illinois, in December.

Why should evangelical Christians even discuss the issue? Takio Tanase, a Japanese Mennonite minister presently studying at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, said that the essence of the gospel is peace with God and that one expression of this is peace among men. The two elements of peace cannot be separate from a practical perspective; an American missionary in Japan must make the distinction between the church and state because many Japanese associate Christianity with America and its violence. Tanase-san also pointed out that the way of peace demands commitment and is costly.

James Metzler, a missionary in Vietnam for eight years with Eastern Mennonite Board of Missions, Salunga, Pennsylvania, stated that a continuing problem he faced was that Vietnamese made the assumption he was associated with the Government. This association is further complicated when many missionaries in Vietnam are promilitary, praying for clear skies so that our bombers will be able to see their targets, or when a certain missionary takes several GI's along on village visits.

Many at the conference, still using the logic of World War I and World War II, found talk of a suffering Christ hard to accept. But others, feeling the tragedy of Vietnam, began to see what Mennonites have been saying. The scene is changing even the evangelical world.

Willard Roth, missionary to Ghana with Mennonite Board of Missions, Elkhart, chaired the two 45-minute sessions which attracted over five hundred students. *Nathan Habegger, Bluffton College.*

Call to work for freedom in South Africa

Mennonites must somehow be involved in the bleak and dreary racial clash of South Africa.

This call came to the annual meeting of the Mennonite Central Committee in Chicago in January. Not that Mennonites are not working in Africa south of the Zambesi River. Many already are.

But Paul Kraybill, a mission board executive who has recently studied the South African situation, called for a Mennonite strategy of joint planning to find "some way to share the attitude of Christ" in the midst of racial oppression.

"The freedom of the gospel will bring fresh air and freedom where freedom does not exist," was Kraybill's affirmation.

He called for a task force that would include the Mennonite Central Committee and Mennonite mission boards, in a strategy of involvement, understanding, and exposure. He did not favor sanctions and boycotts, but a ministry of "suffering love" that would combine word and deed.

Such an approach, he felt, would "force open the windows and doors so that the winds of change can get through."

Four countries are the focus of the developing joint Mennonite mission to South Africa. Botswana, Lesotho, and Swaziland are three black ministates surrounded and dominated by the white Republic of South Africa.

Mennonite Central Committee through its Teachers Abroad Program has already placed nineteen teachers in primary and secondary schools, and in training colleges. Three Paxmen are involved in agricultural and community development work programs that will be enlarged during the coming year.

Teachers are also being recruited to teach in the universities of Lesotho, Swaziland, and Botswana.

In addition, the Brethren in Christ mission is already active in Botswana, and the Congo Inland Mission, an inter-Mennonite agency of which the General Conference is a member, is interested in extending its work to Lesotho. Another Mennonite mission board will explore service in Swaziland.

What will be done in the white Union of South Africa is not clear at the moment. Kraybill, executive secretary for the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, hinted at the approach of providing moral support to the Christians living and working in South Africa, where segregation is a militant government policy.

"It is a tremendous experience," he said, "to get into South Africa and encounter concerned Christians."

Part of the mission of understanding for Mennonites would be to "learn how they are providing light and witness in a difficult situation."

Part of the difficult situation in South Africa is that almost any activity has political implications, a dimension that troubled members of the Mennonite Central Committee at their Chicago meeting, not only on the African question but on the support of the work of its peace section, as well.

"In light of the concerns about the political involvement of the peace section," asked Wilbert Shenk, Elkhart, Indiana, "does the committee have any concerns about entry into southern Africa which has many political implications?"

Vern Preheim, MCC director for Africa and the Middle East, admitted that working in South Africa had political implications, but this did not imply direct political involvement. "We will send people who are sensitive and who can demonstrate to white people that Africans can handle their own affairs.

Preheim noted that the black states of Lesotho, Swaziland, and Botswana do not impose any racial rules. Traveling and living in the Republic of South Africa is restricted and racial integration is not allowed. No married couple in which partners represent different races could be assigned to

Ricksha drivers wait for fares in busy Johannesburg, South Africa: "Mennonites must somehow be involved in the racial clash."

the white nation of South Africa.

The Mennonite Central Committee adopted a $3,194,400 budget for 1971 which will require a 4.4 percent increase in gifts from its member churches. Total needed church contributions for the year amount to $1,797,860, the rest of the budget coming from other sources, such as earnings from the Teachers Abroad Program and voluntary service.

The Mennonite Central Committee is composed of thirty-four members who represent eleven different Mennonite and Brethren in Christ groups and Mennonite Central Committee—Canada, General Conference members on the committee are C. J. Dyck, Elkhart, Indiana; Robert S. Kreider, and Elmer Neufeld, Bluffton, Ohio. (Since Dyck was in Brazil and Neufeld in Congo during January, David Habegger, Elkhart, and Andrew R. Shelly, Newton, Kansas, served as their alternates for this meeting.)

Other General Conference members on the committee in other capacities include Aaron Klassen, Kitchener, Ontario; and David P. Neufeld, Virgil, Ontario, representing MCC—Canada. William T. Snyder, Akron, Pennsylvania, is executive secretary, and Mrs. Aaron Epp, Aberdeen, Idaho, is one of the three members at large.

Reelected officers of the executive committee were H. Ernest Bennett, Elkhart, chairman; Robert S. Kreider, vice-chairman; and K. B. Hoover, Grantham, Pennsylvania, assistant secretary.

Film on prayer to be produced in Newton

Rosalind Rinker, well-known author of books on the process of prayer, spent five days in Newton,, Kan., recently to make arrangements for a film, "Lord, Teach Me to Pray." She is writing a script for the full-color production and will use participants from the Newton area for the production, beginning February 15.

The film will be a teaching device on conversational prayer, Miss Rinker's name for praying in small groups. She feels that the traditional, personal prayer is a good, useful practice, but that conversational prayer has some advantages. "It takes the mask off, for one thing. It helps you say what's in your heart when there are just a few people there that you couldn't possibly say otherwise," she says. "If I'm with three or four people, I can be personal and then they pick it up and pray for me by name according to my need. And I soon take hold by faith with them and say 'Thank you, Lord.' "

Rosalind Rinker

Miss Rinker feels she has been called by God to teach people to pray together. For the past ten years she has traveled around the country, conducting workshops in which people learn to pray together.

She says, "I believe prayer is one of the things Christians should do and because of the old types of praying, people have all kinds of reasons why they don't pray out loud." She tells groups that praying out loud will get them to love one another, accept themselves, and know God loves them. "And, of course, that's a pretty strong motivating force," she explains.

The production, filming, and distribution is being done by Visual Communications, a free-lance partnership composed of Gary Franz, Carlyle Groves, and Frank Ward. Other films are being planned for 1971 by this new company for the Genera Conference Mennonite Church. The three men are employed by the Conference in various phases of its work The partnership is the result of their interest in using a modern communications medium in sharing the work of the church with its constituency

24 church office openings

Committee of seven named

Seven men—all ministers—will serve on the nominating committee for the 1971 session of the General Conference Mennonite Church which will meet in Fresno, California, August 14 to 20.

The members were elected by their respective district conferences and the Canadian Conference—one from each of the five districts in the United States and two from Canada.

First meeting of the committee will be held at Newton, Kansas, February 10 to 12. Offices for which nominations need to be supplied include president, vice-president, secretary, and three members for the General Board.

In addition, three places need to be filled for six-year terms on each of the program commissions—Overseas Mission, Home Ministries, and Education—as well as four places on the Division of Administration, and five places on the board of Mennonite Biblical Seminary.

Each of the program commissions has thirteen members, seven of which are elected by the Canadian Conference and the five district conferences in the United States.

Members of the nominating committee are: Edward Enns, Saskatoon; Rudy Goerzen, Aldergrove, British Columbia; Waldo Kaufman, Freeman, South Dakota; Walter Fry, Schwenksville, Pennsylvania; Roland R. Goering, Hillsboro, Kansas; Donavin Diller, Phoenix; and Gordon R. Dyck, Elkhart, Indiana.

Rural volunteers in suburb Staff busy day-care center

In a big-city suburb, life can be affluent and peaceful. There are some problems in housing, crime, and bureaucracy, but generally most of the massive crises of the inner city are not yet on the suburbanite's doorstep.

Yet, other less obvious problems arise. When employment takes one or two parents away from the home for as many as twelve hours a day, for example, family life can suffer and the results for children can be damaging. For many families in Markham, Illinois, a suburb of Chicago, such a situation exists.

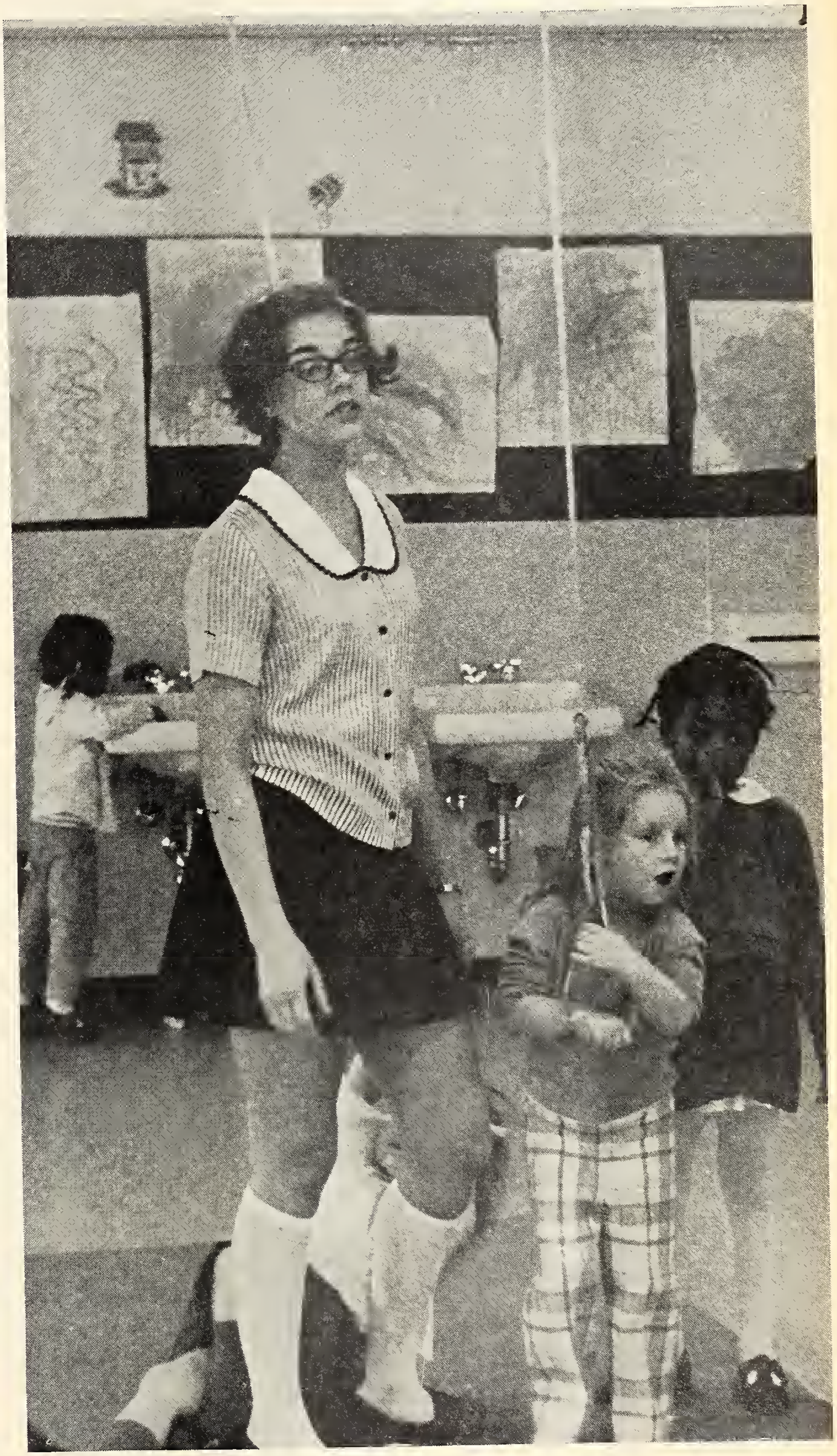
To ease the effects it can have on children, the Markham Community Mennonite Church and a voluntary service unit operate a day-care center which serves as many as fifty-five preschool children each weekday. The children come from black and white families and may live several miles away from the day-care center. Most of the families are not Mennonite and the parents are either separated or both the father and mother work at a job which, if located in Chicago, is a distance away.

The day-care center is a large new addition which was added on to the formerly small church building. A large downstairs area plus a roomy upstairs house a pool table, a Ping-Pong table, video-tape equipment, tables and chairs, homemade trucks, indoor swings, a television, hamsters, plants, climbing equipment, a kitchen, and rest room facilities. Children are able to eat a hot meal every day at noon. The cost per child is $17.50 per week, though in the past, children have attended for less than that if their parents could not afford the full fee.

The day-care center fits in well with the total program and philosophy of the Markham church. The church is now over ten years old, integrated, and shares a wide variety of opinions. The contact with urban life and the presence of several schoolteachers keep the church abreast of many social issues.

Most of the work in the center is directed by people who have been transplanted from rural Mennonite

Phyllis Peters: "The kids are love poor."



communities. The six voluntary service workers who now make up the unit are Ken and Connie Schroeder of Inman, Kansas, Phyllis Peters of Rosthern, Saskatchewan, Rose Penner of Altona, Manitoba, and Jacob and Irma Koehn of Newton, Kansas. Ken does maintenance work, Connie cares for their daughter Kathleen, Phyllis and Rose supervise the children, Irma cooks, and Jacob drives a bus to pick up the children in the mornings.

Providing direction for much of the work of the church and of the voluntary service unit is Larry Voth, the pastor of the Community Mennonite Church. A native of Walton, Kansas, Larry shows a concern for his community and the people in it. He is familiar with Markham's streets, the effects of its construction projects, its other churches, its housing, and he associates with people on a person-to-person level. He and the members of the unit are at ease in their work and are not anxious about their involvement. They seem to be open to receiving values from their experience. Both Phyllis and Rose, for example, came to Markham with the intention of learning as well as giving. Phyllis is a high school graduate who wanted to get away from structured kinds of learning for a year before she goes on to college. Rose, too, finds that the experience so far has been a broadening one for her, for she has met many new people and new ideas.

The volunteers all report that affluence is not the problem with the children they work with. "The kids are love poor," said Phyllis. "When both parents work, the push is generally for more money and the kid generally gets forgotten."

Rose said, "We can show a parent that his child is doing something and that he needs a loving parent to look after him." *Jack Goering, G.C. News Service.*

Poverty Fund in Taiwan
Toilets and drying floors

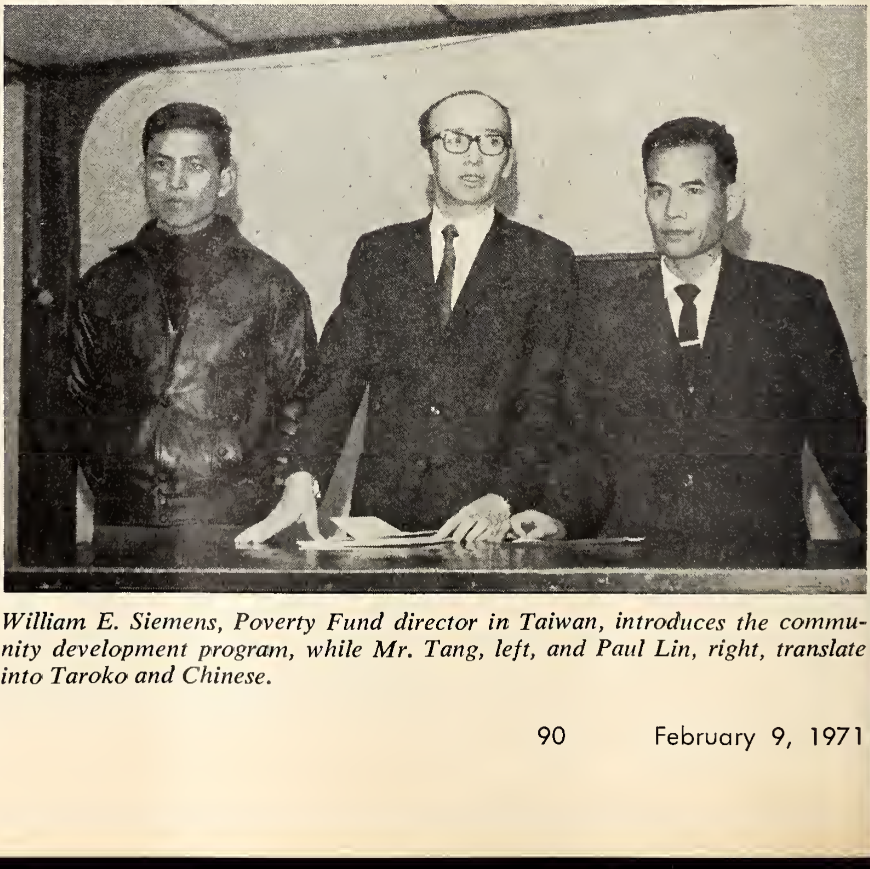
A village meeting in Shwei Yuan, Taiwan, on January 3, marked the beginning of the Taroko Community Development Program. The program, funded by the Poverty Fund of the General Conference Mennonite Church, involves community development of the villages of Shwei Yuan and Da Shan.

On the following day, January 4, a survey of the households of Shwei Yuan began. Questionnaires asked for information regarding families' languages and educational backgrounds, incomes, expenses, health, medical treatment, housing, transportation, agricultural and business work, handicrafts, hobbies, and reactions to the Taroko Development Program and whether they would like to take part in various aspects of it. On January 17, a similar survey took place in Da Shan.

William E. Siemens, director of the Poverty Fund in Taiwan, says, "From a partially completed study of the survey in Shwei Yuan, we feel that the people are welcoming the program. Reaction to the questionnaire has generally been good. Information is given willingly and in most cases as accurately as memories will allow."

Villagers report that a major need is the construction of toilets, and a good number ask for help to improve kitchen and bathroom facilities. Some want help in constructing cement drying floors in front of their homes for drying farm products.

Some of the farmers raise pigs, while others are seeking assistance in this area. Others are interested in raising chickens. The main crop in Shwei Yuan is sweet potatoes, with ginger a close second. Some water land for rice is available, but poor land use plus the need of a water reservoir results in a harvest that is below possibilities. Farmers are also asking for help in planting orange trees. Villagers harvest bamboo but cannot yet market it for a reasonable price.



William E. Siemens, Poverty Fund director in Taiwan, introduces the community development program, while Mr. Tang, left, and Paul Lin, right, translate into Taroko and Chinese.

RECORD

Words and deeds

Freeman Junior College is continuing its six-year program, offering four years in its academy and two years in junior college. But its board has asked that the overall operating budget be reduced 10 percent in view of the depressed economy.

A School for Ministers will be held at the Whitestone Church, Hesston, Kansas, and Prairie View Mental Health Center, Newton, Kansas, from March 9 to 11. Theme of the meetings at Prairie View will be marriage and family counseling. Elmer Martens, professor of Old Testament at Mennonite Brethren Biblical Seminary, Fresno, California, will also speak to the ministers.

Mennonite Disaster Service holds its annual meeting in Calgary, February 12, 13. The needs and problems of Indians in Canada and the United States will be a major topic.

VS for those over thirty

Poplarville, Mississippi

Mennonite Disaster Service people who were in Mississippi following hurricane Camille were frustrated as they tried to follow Red Cross guidelines in repairing homes to their pre-hurricane condition. It's difficult to fix up a wind-damaged house so that it's only a wind-damaged house.

In Poplarville, a small town thirty miles northwest of Gulfport, a local housing corporation has the funds and the enthusiasm necessary to repair or rebuild poor housing in town. They need someone with the technical skill to help plan and direct the work. The local group is finishing its first project in January. Will someone be there to help them in February? Write Voluntary Service, Box 347, Newton, Kansas 67114.

Ministers

Ronald J. Hunsicker, Schwenksville, Pa., a 1970 graduate of the Associated Mennonite Seminaries, Elkhart, Ind., was installed as pastor of the Charleswood Church, Winnipeg, on Jan. 24. He began his duties with the 130-member congregation on Jan. 15. His seminary training included one year of internship in pastoral leadership and counseling with the Faith Church, Newton, Kan.

Workers

Elfrieda Ens, North Star Mennonite Church, Drake, Sask., is serving a three-year TAP assignment in Malawi. She holds a B.A. degree from the University of Saskatchewan and an M.A. degree from the University of Kansas.

Valdene Neuman, First Church, Aberdeen, Idaho, is serving her third term of mission nursing service under the Sudan Interior Mission.

Orville Voth, who was to terminate his service as president of Bethel College on June 30, has been granted a special five-month leave of absence. An administrative team of five has been named by the college board to direct the college administration: William Keeney, Merle L. Bender, Garold Burkholder, Wendell Rempel, and a representative of the faculty.

Ann Wenger, Faith Church, Newton, Kan., is serving a one-year voluntary service assignment in Toronto, Ont., with the Children's Aid Society. She attended Grace Bible Institute and received a B.A. degree in sociology from Bethel College.

Glenn Wismer, Deep Run Church, Bedminster, Pa., is serving a 1-W assignment at Bettsville, Md. He is working at the agricultural experimental station, under the U.S. Department of Agriculture. His parents are Mr. and Mrs. Eli M. Wismer.

Elfrieda Ens

Ann Wenger

Deaths

Emma Baumgartner, First Church, Berne, Ind., was born Oct. 18, 1876, and died Dec. 19.

Anna May Clemmer (Mrs. Alpheus), Grace Church, Lansdale, Pa., was born in May 1914, and died Jan. 16.

Susan E. Guth (Mrs. Sol.), Calvary Church, Washington, Ill., was born Sept. 1, 1887, and died Jan. 22.

Peter F. Huebert, charter member of Mennonite Community Church, Fresno, Calif., was born May 10, 1901, in Henderson, Neb., and died Jan. 22.

Peter H. Schroeder, oldest member of First Church, Hillsboro, Kan., was born Sept. 30, 1877, and died Jan. 27.

Janet Stewart Fast, First Church, Paso Robles, Calif., was born Feb. 8, 1912, at Denver, Colo., and died Jan. 19.

Elizabeth B. Walter, oldest member of the Pine Grove Church, Bowmansville, Pa., was born May 5, 1875, and died Jan. 4.

Baptisms

First Church, Berne, Ind., on Dec. 27: Fausto Bucheli, Robert Martinez.

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Apr. 15-18—Berne, Ind., Central District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

College basketball

Jan. 27: Bluffton 72—Heidelberg 71
Jan. 29: Freeman 91—Brookings Intermural All Stars 78
Jan. 30: Friends 91—Bethel 84

DISCUSSION

Marriages

Ray Bledsoe and *Barbara Teeple,* Bethel Church, Fortuna, Mo., Jan. 23.

Tom Cawley, Ottawa, Ill., and *Emmy Lu Beyers,* Carlock (Ill.) Church, on Dec. 26.

Harvey Goossen, First Church, Beatrice, Neb., and *Patti Taylor,* Central Church of the Nazarene, Vancouver, Wash., on Dec. 5.

John L. Lehman and *Diana McKeeny,* both of First Church, Berne, Ind., on Jan. 30.

David Mathys, First Church, Berne, Ind., and *Susan Smead,* Northside Missionary Church, Fort Wayne, Ind., on Jan. 23.

Roger Neuenschwander, Maplewood Church, Fort Wayne, Ind., and *Leann Sprauls,* Grabill Missionary Church, on Dec. 19.

Rodney Peterson, Viborg, S.D., and *Helen Jacobs,* Bethany Church, Freeman, S.D., on Jan. 2.

Vernon Plett, Faith Church, Newton, Kan., and *Mary Jane Ortom,* Christian Church, Potwin, Kan., on Jan. 8.

Ronald Lee Stucky, Zion Church, Elbing, Kan., and *Carolyn Peters,* Bethesda Church, Henderson, Neb., on Jan. 2.

Dennis Wayne Welch, Clinton, Ill., and *Barbara Jean Tobias,* Carlock (Ill.) Church, on Jan. 21.

John David Wiebe, First Church, Beatrice, Neb., and *Candice Kay Feldt,* on Dec. 27.

Vision for inter-Mennonite paper

MENNONITE LIFE HAS reached a degree of intensity that calls for more sophisticated channels of communication. Inter-Mennonite cooperation is pushing us toward more serious encounter on all fronts.

We need to interact more intensely with the world but we need to interact more intensely with ourselves. These are our evangelistic and prophetic tasks.

The phenomenon of the inter-Mennonite relief sales, regardless of how we feel about their strategy, says to me that our people are far more anxious to move ahead in inter-Mennonite endeavor than our leadership has dared to move. Now, our leaders are acutely aware of the hazards and genuine difficulties to inter-Mennonite cooperation and union, but our people are growing impatient and rightly expect courage instead of caution.

Our churches are being renewed and need to be further renewed. We need agencies that will give leadership and support to this process of renewal, and I see Christian publications as one of the instruments of renewal.

My vision for a denominational publication. As for our separate denominational publications, I want them to be the best publications that they can be, faithfully serving their constituencies. Yet, our denominational publications by definition are not serving the inter-Mennonite community, a limitation which I do not see them overcoming in their present situation.

Now I do feel that within their limited scope of operations, our denominational publications are doing an increasingly better job. All are doing a better job than they were doing ten years ago. They are getting more attention and exercising more leadership and this is good because the times demand this.

To talk specifically about our own publications, I must admit that even though I feel *The Mennonite* has improved steadily over the years, expectations and needs for its services have increased so much faster that when I compare the job we are doing on our paper to what we ought to be doing in the 1970's, I feel that the gap is so much greater now than it was in the early 1960's.

How will we respond to these rising expectations? I would hope that we could make some modest improvements. I'd like to have slightly more space and a slightly larger staff for reporting and writing. We need more time and talent to analyze and report what is happening in the Mennonite community. But we also need to study what the world is doing to Mennonites.

After 288 years, an inter-Mennonite paper for North America. But my main dream is an inter-Mennonite paper for North America. We need something more than our denominational papers and, with due respect to independent inter-Mennonite ventures to provide such a medium, we need a more total commitment from our Mennonite brotherhoods to develop such a medium.

I do not feel that the development of an inter-Mennonite journal must or dare wait for a more advanced state of Mennonite union. First of all, I feel that cooperation on a journal is prior to union and can be and should be an agent of union. Secondly, we really aren't agreed on the shape of Mennonite union (understatement!), and perhaps a united journal might be either the minimum sign or maximum achievement of union.

And I don't foresee that even on a fair day in May, that all of us (or any of us) will be able to decide that we will abandon our present commitments to our present publications to establish an inter-Mennonite journal, so I'm driven to the shuddering strategy of proposing the establishment of yet another Mennonite journal. (My only rejoinder to the question Why? will have to be: Why not?)

I don't propose that we begin on a grand scale, but I do propose that we begin. I propose that we combine our efforts to produce a monthly magazine or newspaper that will be a model of what might develop into a weekly newsmagazine or newspaper to serve all Menonites in North America.

This journal should give responsible news coverage to all Mennonite and related brotherhoods. It should provide analysis of what is happening in our communities and what is happening in the world as it has implication for us. It should also give coverage to the Mennonite witness overseas.

This journal should be a responsible journal that would operate with a high degree of professionalism. Its editorial operation should be accorded full independence to do its reporting and writing with integrity and responsibility. The church should encourage the professionalism of its editorial staff in the same way that the church in operating a medical facility gives independence to its medical staff to serve with integrity in the best tradition of the medical arts. As the hospital board of trustees does not practice medicine, we would not expect publishers to apply pressure or interfere in determining what specific items should or should not be reported, for example, except that traditional editorial policies of truth and fairness be adhered to.

In order to protect the independence of the editorial operation in a journal that will be published by several Mennonite denominations and other agencies, I would propose that a significant feature of this publishing structure would be a press council that would deal with specific challenges to the journal's fairness and handling of specific items both from the sponsoring bodies and from the readers. The council should be composed of people who are known and respected in the Mennonite community and who are possibly not involved in the boards of control of other Mennonite agencies. Perhaps some of the former moderators of our Mennonite brotherhoods might serve in this capacity, along with persons elected at large, possibly by the readers of the journal itself. The council would consider all challenges to the editorial practices of the journal and publish its findings. The press council would also help to keep the editors in touch with their constituency.

The publishing board of the inter-Mennonite journal should be made up of representatives of each Mennonite and related brotherhood plus representatives of other inter-Mennonite agencies and especially other inter-Mennonite publishing societies. The shape of representation and the nature of organization is a matter that needs further study, but the obvious principle is that it should be broadly representative and should be fully responsible.

The journal should be truly North American which means it must have publication and editorial offices in both the United States and Canada and it must be published in an edition for Canada and in an edition for the United States.

Distribution and financing are the knottiest problems and that's why I've left them until last, I suppose. These will be difficult, but I don't see them as insurmountable. A number of our Mennonite journals have gone to congregational distribution plans and we should evaluate what we have learned from this experience as well as what we have learned from our experience in financing through individual subscriptions and advertising.

I would hope that each denomination would consider investing in an inter-Mennonite publication a tithe of what it spends on its own separate journal (or journals), at least, for an initial period, or until it is found that an inter-Mennonite journal can provide many of the services provided by a separate denominational journal. *Maynard Shelly.*

"TIMOTHY, MAYBE A BEARD WOULD KEEP MEN FROM DESPISING YOUR YOUTH."

LETTERS

Note on tone of articles

Dear Editor: I am concerned about some of the articles that appeared in *The Mennonite* over the last several months, sometimes more with reference to the *tone* of the articles rather than their content. Anyway, as a member of the Mennonite church, I would like to declare myself on the following:

1. I believe that we can be true to God without being disloyal to our government. True, our first loyalty and obedience we owe to God as revealed in the Bible. And if our government asks us to do something that is contrary to the Word of God, we must obey God rather than man (Acts 4:19). However, I am convinced that we can be obedient to God and yet "subject unto the higher powers," as Paul admonishes in Romans 13:1. Loyalty to God, even in the area of nonresistance, does not imply that I must be a traitor to my country.

2. I am convinced that Marxian communism is an evil and a very real threat to all that we as Christians hold dear. And while I agree that we will not destroy communism by killing communists, we must be careful not in any way or form to compromise with communism or make common cause with communism.

3. I can appreciate the increased emphasis on social involvement. Our faith must be made relevant to social needs. However, we must keep things in proper perspective. If sin is really the cause of all kinds of evil, as I believe the Bible teaches, then the mere improvement of social conditions without dealing with sin amounts to a treatment of symptoms rather than the cause. Nothing permanent can be accomplished in that way. Our first emphasis therefore must be on the transformation of lives, rather than the betterment of social conditions. We need to do the one and not neglect the other. However, an attempt at mere social betterment without transformation of lives will accomplish only what is superficial and temporary. *John Schrag, 402 Grover St., Omaha 68108.* Dec. 28

An apology

Dear Mr. Shelly: In my letter of December 7, published in *The Mennonite* of January 19, I made a statement that the president of the conference [made a certain statement]. He has since informed me that this was not the case, and I sincerely apologize to Rev. Schrag, president of the Western District Conference at that time. I misinterpreted a statement he made to me and formed the wrong conclusion. *Sam Baergen, 121 S. Charles, Wichita 67213.* Jan. 28

Respond to sound proposals

Dear Editor: We wish to express support of the article by D. C. Wedel on conference resolutions [Discussion, Jan. 5]. Ideally, a resolution should be an expression of the general feeling on the floor. In practice, particularly recently in many groups, the resolution has been used as a tool for promulgating set positions prior to any real information, discussion, or debate. Too often the wording, instead of encouraging open discussion and free flow of information, is strongly partisan and has the effect of polarization with the resulting sides talking at each other instead of to each other. In this era, the resolution has been used ad nauseum as a weapon of propaganda in partisan warfare resulting in dividing and splintering rather than uniting and giving constructive direction. We feel that our General Conference should eschew the tactics and techniques so widely used in the past decade with disastrous results.

GIVE
AROUND

We are of the opinion that the vast majority of Mennonites are basically reasonable people who respond favorably to sound proposals responsibly presented. Admittedly, their approach does not often result in the adoption of spectacular moves, but the witness of our past tells us that our greatest and best contributions have been of a more modest but enduring nature. Jesus' parables concerning the kingdom of God are not given in terms of mighty cataclysms nor decisive Armageddons, and yet its progress has been sweeping and irresistible when the church has been faithful in accepting the challenge.

This does not imply that we do not expect controversy and difference of opinion. There will always be such when a large body of people sincerely wrestle with the issues of the day. Real resolution of differences of position or method of action cannot take place in the atmosphere of confrontation, partisanship, or divisiveness. We have seen too many failures on a basis of this kind in the past decade. Again, the past suggests that progress comes with real and spirited debate on the merits of the issues which is free of rancor and emotionalism—debate and argument which admits all the facts which are pertinent and gives due consideration to their respective merits.

It might be well to do as D. C. Wedel suggests, that is, present the issues publicly before the time of conference. Then delegate the formulation of resolutions to a panel of people selected for that purpose, and who are skilled in sensing the general consensus and giving expression to such. In this manner, we can have real input, sound consideration, effective resolution, and a joining of effort of the vast majority of our membership—if we so desire. *Mr. and Mrs. Daniel J. Ewy, 5745 North Millbrook, Fresno, Calif. 93710.* Jan. 26

MEDITATION

I get so tired of Sunday

I'm getting to the point where I can hardly stand to see Sunday roll around.

Voice: *Why?*

Well, you know how it is—get dressed up, go to church, come home, sit around. I never do anything I want.

Like what?

Like doing something for fun.

Why not?

Because it's Sunday. You just don't do things like that on Sunday.

What are Sundays for?

They're for worshiping God and resting. The worshiping God is fine, but the sitting around resting bit is tiring.

I made the Sabbath for man, not man for the Sabbath. Years ago, when people worked six days a week at hard physical labor, they needed a day of doing nothing, but with the small amount of exercise you get at your job, perhaps engaging in some outdoor form of recreation would be the best rest for you.

Oh, I could never do that. It wouldn't be right.

If I said you should. . . ?

No, never. It just wouldn't be right.

Barbara Jurgensen

Footsteps in the snow

A little boy opens his mother's heart and gives to us a message of the ages.

It was some time in December as I was walking to church on a Sunday morning, I heard a little lad, about six, jumping in the holes that were made by his mother's boots as they, together, made the five-block walk from their home to church.

"Mother," he said, excitedly.

"What is it, dear," she replied, covering her face from the biting wind.

"I'm walking in your footsteps," he answered with delight.

At the time, this didn't mean much more than a comment from a little boy who was jumping in the snow, but as time went on I began to see the truth that was in those few words.

Mother, do you want your little boy to walk in your footsteps? Are you doing or saying the things that you would want him to do or say?

And Dad, let's not forget you. Could it be that your son or daughter would like to walk in your footsteps? Are you thinking thoughts that you would like him to think or working in a job that you would like him to perform after you?

It could be that we don't need snow, but we do need to remember how we walk.

Arthur L. Jackson

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*Supplemental reading for the Sunday school lessan of Feb. 9, "Humility Before God."

COVER

The high school in Thompson, Manitoba, is a far cry from Mario's school. See "Decision for a Scum School."

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Seats at the nominating table

CHURCH RENEWAL COMES hard and our best intentions cross us up.

I had just finished writing a routine notice about the nominating committee selected to name people for the elections at our August General Conference in Fresno. And as I scratched my head for an opening line, it hit me in the face.

All seven persons elected by their district and regional conferences to serve on this rather important committee turned out to be men (sorry about that, girls) and ministers besides.

If fault this be, no one can really be blamed. Each district elects a person to this committee. This seems to be as close as we can get to the local level and an international church organization needs to bring as much of its power down to the people as it can. (And, happily, the districts do directly elect twenty-one people to the three commissions of the General Conference which have a total membership of thirty-nine. So nominating committees from all of the district and regional conferences, and not just the General Conference nominating committee, bring their influence to bear on the General Conference. And what is said here might apply to all nominating committees.)

Since six different groups have a part in selecting the nominating committee, matters of balance cannot be worked out ahead of time. No provision can apparently be made to seat young people or women or people outside the ecclesiastical machine at the committee table. No district will want to risk its one vote on an unknown and untried person.

Does renewal rest only in youth and women and layman? Of course not. I don't truckle to simple theories like that. But a more varied nominating committee would show that we were more consciously aware of our need for renewal. It is true that a nominating committee, no matter how composed, can take note of the need to select a wide variety of candidates and this may be satisfactory. Yet the danger of tokenism is present: nominating or even electing a young person or a woman in order to recognize youth or women is not always helpful and sometimes awkward because it is an act in which the group intended to be served (and even honored) does not share in the initiation.

We'll never overcome the contradictions, I suppose, and our best efforts will always be a bit clumsy. With that apology, I would still feel that the General Conference nominating committee would strengthen its work if it could enlarge its membership to include individuals with less identification with the establishment. That's asking a lot and may even be seen as revolutionary. But, then, Richard Nixon has blessed the idea of revolution and so we may yet grow less shy in the presence of its thought. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:07 FEBRUARY 16, 1971

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LI RARY

I HAVE A DREAM

William Pannel

Little Black Sambo still lives

The real pornography today, the profanity that is truly objectional from a biblical standpoint, has to do with poverty amid unparalleled riches.

THE OLD AND revered document of American history begins, "Fourscore and seven years ago our fathers brought forth on this continent. . . ."

But listen to the words that follow and notice how up to date they are: ". . . A new nation conceived in liberty, and dedicated to the proposition that all men are created equal. . . .

"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure."

What strikes me is that in a frightful sense we are still fighting that same war. The combatants are different, the weapons have changed, and the field is no longer North and South. But we are being tested and the issue remains exactly the same as in Lincoln's day, namely, "whether that nation . . . so conceived . . . can long endure."

There have been several voices raised in recent years calling us to the recognition of our grave position. Gary Wills titled a recent book *The Second Civil War* (Signal) and made this assertion: "Our crime is not that America is white, but that we do not even know it. The Negro does. He knows it every time a policeman passes. That is when power speaks to him. Suburbs supply mercenaries to the inner city. The white army of occupation is maintained. That is what this country wants; but it does not want to know that it wants it. The white man does not think of his country as white; but he is very careful to keep it that way."

An even more prescient statement comes from LeRone T. Bennett, Jr., in his book *The Negro Mood*: (Ballantine), "This is an important moment in the history of the Commonwealth. There stretch out before us two roads, and two roads, only. America must now become America o something else—a Fourth *Reich* perhaps, or a Fourth *Reich* of the spirit. To put the matter bluntly, we mus become what we say we are, or give in to the secret dream that blights our hearts."

Sterling Tucker of the Urban League described the American mood recently as "sick and tired, tired and sick and tired of being sick and tired." But being "tired of being sick and tired" leaves a society like ours vulnerable. We become impatient, frenzied, frustrated. We yearn for quick if not easy solutions to war, racism and poverty. We tend to lose the significance of events when grievous social ills are laid bare with objectionable language.

Let me illustrate. A recent issue o *Christianity Today* reported an evangelical conference under the caption "NAE Hits at Pornography." Wha they were really talking about in a broader sense was "The Moral Crisis in America."

That's fine, but the real pornography today, the profanity that is truly objectionable from a biblical standpoint, has to do with poverty amid unparalleled riches . . . with the animosities of the affluent believers toward the poor . . . with monetary or fiscal irregularities that reward the rich through tax loopholes and subsidies and penalize the poor in the name of welfare and a balanced budget . . . with cries for law and order in the face of long-standing abuses heaped upon the oppressed in the name of the law . . . with the criminal retreat of evangelical churches from the inner cities . . . with the request of a certain fundamentalist university to arm its guards with submachine guns . . . with the hypocrisy of evangelical forces who engage in social work abroad but who resist such ministries at home . . . with the superpatriotism of believers who seem not to understand that God is not an American . . . with the suffocating "sounds of silence" coming from those good people who allow evil to triumph by their refusal to act justly toward their neighbors.

I submit to you that this is obscenity and it stinks in the nostrils of a holy and compassionate God.

What are the issues behind all the liberal rhetoric and the conservative reaction? The first is the black man's (and indeed all men's) need for a proper self-image. I don't remember what grade it was, or how old I was, or how I reacted to the exposure, but one day I met *Little Black Sambo* in all of his black innocence. I don't even recall what the story line was, but I do know that he is still with us —all of us, black and white, alike. He has grown up, of course; sometimes he is visible and sometimes he is invisible. To white men, he is most invisible when he is physically present.

He has been called colored, darky, and Negro, and when he responds to these words, he is acceptable if not assimilated. It is when he insists on being Afro-American or black that he suddenly becomes a threat; he ceases in our minds to be an American. When America hears "black power" there is an altogether different reaction than if Stokely had merely shouted, "Negro power."

Some of us had to search all our lives for the meaning of our existence in a white world, only to discover that the worst thing about being Sambo is that, by the time you passed through the educational system, you had a white mind. The church and Christian literature did very little to alter this image, for the church's

FREE
PANTHERS

imagery and vocabulary is weighted against anything black. A children's book has a "black scowl" creep over the face of Cain; a children's worker lectures from a wordless book to black children and black is the symbol for sin. White, of course, stands for purity and salvation.

Margaret Burroughs, founder-director of the Du Sable Museum of African-American History, Chicago, ponders this fact of life in poignant words:

What shall I tell my children who are
black
Of what it means to be a captive in
this black skin?
What shall I tell my dear ones, fruit
of my womb,
Of how beautiful they are, when every-
where they turn
They are faced with abhorrence of
everything that is black?
The night is black and so is the
boogey-man.
Villians are black with black hearts.
A black cow gives no milk, a black
hen lays no eggs.

I think my reaction to this was about the same as yours. It is a bit overstated. After all, the most exotic and exquisite orchid is black, and no woman would be caught dead without a basic black dress in her wardrobe. But the point is well-taken.

A second issue confronting black men today and shared by all men everywhere is the question of community. If identity deals with, Who am I? the latter deals with, Who is my neighbor? The Kerner Report declares us dangerously close to the ultimate and irrevocable polarization —black and white, separate and unequal. The difference now is that, at a time when white America seems willing to integrate, the black American seems uninterested. He feels, and rightly so, that he must consolidate his own community, get himself together, before integration can take place among equals. As long as the idea of integration was predicated on the assumption of white cultural superiority and the black man had to make all the adjustments, it was a false concept.

Coupled with this is the profound lack of faith in the white community, and added to this, a recognition that white society seems to be disintegrating—thus integration would be something like fighting over the last berth on the *Titanic*.

But the hard facts are that this society cannot long endure if there is no reconciliation, and there is a difference here between reconciliation and integration. There must be fostered a community mood—a mind-set that accepted the existentialist notion that "to be is to belong to someone."

We need to remember the social dimensions of the gospel. The evangelical is too individualistic about his salvation: "Christ is a personal Savior." "You change society by changing men."

What God holds out for men is an answer to social alienation as well as personal guilt toward God. There is a brotherhood of man quite apart from Christ as Lord; the problem is a lack of power to flesh it out. But to become a disciple would not mean that this brotherhood is, therefore, null and void. We have virtually ceased to talk about what scriptural fellowship implies within our own ranks and its implications as applied in principle to the man on the street.

Perhaps of greater importance is the need to convey the strategic and psychological necessity of separateness as a prelude to viable and redemptive community among men. Factually speaking, the whole concept is more of a dream than a reality for any ethnic group.

Why should you expect black men at last to integrate when Polish and Italian people don't?

The real issue, of course, is power. This is the American dilemma.

The use of power is the key to th emergence of every ethnic group i American history. One need only consider the American Indian to realiz what powerlessness can mean in power-oriented society. Or how powerlessness can be perpetuated whe white men representing the powe structure administer Indian affairs.

The ghetto is another example Black people, aware of the factors are seeking to develop the economi and political power to be truly self-determinative. Of course, you know all this, but the specter of black people controlling their own institutions making decisions in areas directly affecting themselves; insisting that traditional institutions be accountable t black citizens is really threatening Power must be shared; the master mus become a brother and partner.

The black community is becomin aware that hallowed institutions ar not easily susceptible to change. Nathan Wright, Jr., puts it this way "Any element in a society that survives long enough to evolve into a institution does so by its ability t satisfy certain needs of the societ or by its compatibility with the established patterns of social relationships In turn, those who control these institutions have an interest in preserving order and the stability of societ as a whole. It is important to understand this point because it is ofte lightly assumed that our schools an churches—along with other social institutions—are natural agencies of social change. They are not. They ar designed to uphold the existing order. Only when this point is acknowledged may we begin to understand the mounting failure of all our institutions to keep pace with the needs of our rapidly changing society."

Significant black leaders — and white leaders, as well — understand this. So do our young people, especially at the collegiate level. The issue in all these areas is power, control, the sharing of power.

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Brazil is still world conference site

The Lord willing, the ninth Mennonite World Conference will be held in Curitiba, Brazil, in the North American summer (South American winter) of 1972. Such is the declaration of a recent report from the secretary of the Conference and such, also, the proclamation of the Conference's letterhead.

For the last several months, the advisability of meeting in Brazil has been under fire by some European Mennonites, particularly by the Dutch Mennonites. The Hollanders object to the rightist military regime that now governs Brazil. The presence of Mennonites from Europe and North America in Brazil at a world conference could imply endorsement of the Brazilian government, the Dutch imply.

They have also questioned whether the political climate in Brazil would make possible the kind of dialogue on social concerns which have increasingly become the focus of Mennonite discussions.

South American Mennonites, who have long looked forward to hosting the world conference, which meets every five years, have been shaken by the Dutch objections which included a proposed boycott of the meeting.

Said Klaus Dück, Montevideo, "The decision of the Dutch . . . was a severe shock for our congregations in Brazil. It showed neither a brotherly spirit nor any understanding of the situation in South America.

Dück, who is president of the South American conference, defended the Brazilian government. "Brazil is a nation standing on the brink of anarchy; but in recent years, tremendous strides have been made in every area on the road to a free democracy," he said in a statement published in *The Mennonite*, November 17.

As a result of these discussions, Mennonite World Conference leaders held a meeting in January to attempt to compromise the conflicting opinions.

"We ought to take the Third World very seriously," said Erland Waltner, president of the Mennonite World Conference, referring to the countries of South America, Africa, and Asia, which have world views and aspirations which differ from those of North Americans and Europeans.

"Are we understanding our host country from the inside?" Waltner indicated was a question that the special meeting needed to resolve.

Attending the January 18 and 19 meeting in Curitiba were representatives of North America, Europe, and South America.

Agreeing to continue planning the 1972 world conference for Brazil, the group decided to "limit the conference to nonpolitical issues, and urge the Dutch brethren to join us in dialogue in Curitiba on this basis."

Since J. A. Oosterbaan, Mennonite professor of theology, was the only Dutch representative present at the January meeting, it was further decided that leaders of the world conference would be willing to go to Holland to talk with Dutch leaders about the situation, if invited. Designated for conversation with the Dutch were Erland Waltner and C. J. Dyck of Elkhart, Indiana, and Henrique Ens, Curitiba, vice-president of the Mennonite World Conference. Dyck is executive secretary.

"We know much, much more than when we came," said Oosterbaan after the meetings in Curitiba, "but the problems are still with us."

Dyck reports that Brazilian government authorities have placed one limitation on the 1972 sessions—no politics. Brazilian Mennonites agree to this limitation and Dyck feels that most Mennonites from around the world agree. "To talk politics would be to them a violation of the basic purposes of the Mennonite World Conference," he says.

But he conceded that this is not easy. "Our Curitiba conversations have, however, shown us how difficult it often is to draw a clear line between religious and social concerns and their political implications." (The full text of Dyck's report will be published next week.)

Attending the January meeting in Curitiba from North America besides Dyck were Marvin Hein, Hillsboro, Kansas, moderator of the Mennonite Brethren Conference of North America, and Henry Poettcker, Winnipeg, president of the General Conference Mennonite Church.

Representing the South American churches were Henrique Ens, Ernesto Suarez, and Hans Wiens.

(For further information on the Mennonite World Conference discussion, see article in the following issues: Sept. 15, Nov. 17, Dec. 29, Jan. 19, and Jan. 26. See also Discussion in this issue.)

Celebration in Oklahoma
Two church groups unite

A service of celebration of union of the Trinity United Mennonite Presbyterian Church of Oklahoma City, Okla., was held on January 3 in Oklahoma City, with several hundred persons present. The service included the dissolving of the old structures and the forming of the new congregation, the ordination and installation of elders for the new United Church, and the presentation of those who signed as charter members of the new church.

A worship service embodied the confession of brokenness and alienation and the recognition: "Our God is one God. He is not broken and divided."

The assurance of reconciliation declared, "In the reunion of this Presbyterian body and this Mennonite body is symbolized the great hope of redemption: 'be ye reconciled one to another.' " A service of praise followed, with singing and a message by Tom Boyd, one of the church's members. Following the service, the whole congregation joined hands outside of the sanctuary for more singing and prayers.

A number of people related to Mennonite voluntary service became part of the new Trinity United Church. Three ordained elders were Ralph Ediger, Bob Quiring, and Mark Stucky, who are or have been involved in service work in the city. *G.C. News Service.*

Peace churches polarized by peace witness

COMMITMENT TO PEACE both unites and divides the peace churches. This was quite evident in discussions at the annual meeting of the Mennonite Central Committee in Chicago in January.

"I remember the situation in World War I," said Orie O. Miller, executive secretary emeritus of MCC. "We were more polarized than we are now, and we are polarized again."

Miller's remarks came during a discussion of the work and financing of the peace section, one of several departments of MCC work.

The peace section was under fire because some saw political implications in its work, because of its foreign program, and because it needed money.

Over two pages of its six-page report dealt with programs of peace witness in Europe, Asia, Africa, and Latin America.

Marlin Miller, located in Paris, has worked on peace conferences and with French-speaking students in the interests of Christian pacifism.

In Asia, Carl Beck has promoted peace concerns in Japan and East Asia through ecumenical conversations, conferences, and work camps.

Work in North America has centered on concerns about the military draft and peace education using its offices in Akron, Pennsylvania, and Washington.

David P. Neufeld, Virgil, Ontario, felt that the overseas work of the peace section might be curtailed so more could be done to educate members of the Mennonite church on the meaning of the peace witness, a "new direction."

"Only 50 percent of our people are conscientious objectors," he said. "Aren't we concerned about the other 50 percent?"

William Keeney, chairman of the peace section, replied that his group has always seen congregational peace education as the work of the constituency.

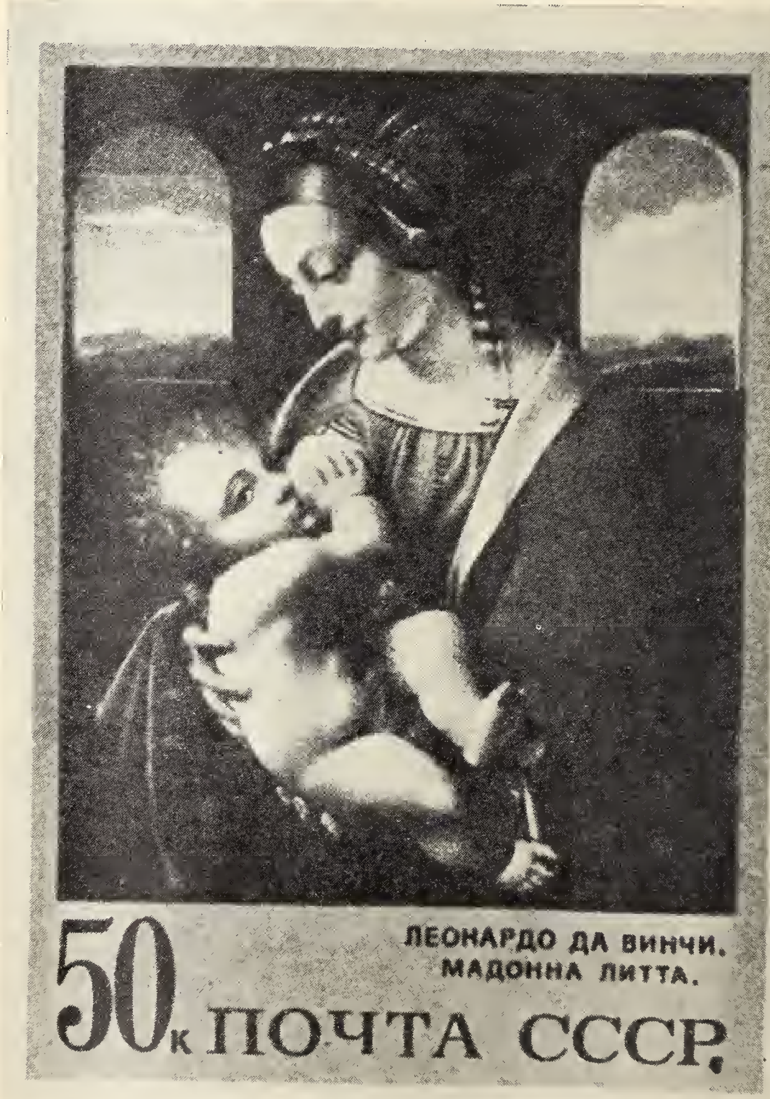
Harry Wenger, Hesston, Kansas, speaking for the Church of God in Christ Mennonite, said that "new directions would sound good to us."

He added, "When the peace section works in the political field of peacemaking, we would say that's the area we should retract from. We fear that there's too much hobnobbing with worldly peace groups, and it is influencing the peace section."

Wenger did commend the peace section for contracts made with the government on Selective Service matters in behalf of the church's young men and getting Selective Service approval for alternative service programs.

John Eby, professor of sociology at Eastern Mennonite College, Har-

Religious stamp issued by Soviet Union


ЛЕОНАРДО ДА ВИНЧИ.
МАДОННА ЛИТТА.
50к ПОЧТА СССР

The Soviet Union has issued a postage stamp bearing a religious subject according to a report from Religious News Service. The stamp features a copy of a painting by Leonardo da Vinci, "Madonna Litta," which hangs in the museum at Leningrad.

risonburg, Virginia, indicated that concerns such as expressed by Wenger were to be found in other brotherhoods where persons think that the peace section is "doing more than it really is."

Eby did note that the peace section did sometimes serve as a "rallying point for people who do not find much else in the church that they can support."

Another MCC member wondered why the doctrine of peace had been singled out for emphasis in overseas work, to which Wilbert Shenk, Elkhart, Indiana, executive for the Mennonite Board of Missions replied that other church programs had often overlooked this dimension.

"The burden of proof of how we have carried the gospel of peace is on those of us in mission," he said, "and we have not come through so good."

In a spirited defense of the work of the peace section, its executive secretary, John A. Lapp, insisted that the peace section was not a political unit, though its work has obvious political implications.

"We were established by the church and exist for the church," he said. "None of the Peace Section members, certainly none of the Peace Section staff, believe that salvation history is dependent on any political unit. We are committed to the kingdom of God, not to the kingdoms of Washington, Ottawa, Moscow, or Jerusalem.

"Yet the life of peace has political dimensions. To say *no* to war is a political act; to love the enemy—the Romans—for Christ was a political act; to support the 'things which make for peace' sometimes has political overtones."

Lapp affirmed that the peace church insight, tradition, and faith is an important ingredient in the Mennonite mission.

"Yet it is this faith, this concern, this message that raises the greatest amount of controversy in our midst," he said.

"The real issue for all of us, not merely of Peace Section or even MCC, is how a peace church maintains the faith, how a peace church is evangelistic. I have the uneasy feeling that we have accepted a Protestant definition on evangelism which focuses on certain affirmations of faith without sufficient emphasis on a truly new way of life in Christ."

Peace section budget for 1971 will be $101,740, of which $95,740 will have to be raised in direct contributions from churches and individuals. This work is not supported out of the general MCC budget, gifts for it need to be designated.

Keeney noted that the General Conference gives about $18,000 per year to the peace section for its 36,000 members in the United States. "People spend more on the excise tax on their telephones," he said, the telephone tax being regarded as a war tax by many people. M.S.

Kansas schools cooperate

For the Associated Colleges of Central Kansas (ACCK), the future holds new programs of cooperation and learning among its six member colleges.

A few examples of the cooperation follow. First, the six schools, Bethany College, Lindsborg; Bethel College, North Newton; Kansas Wesleyan University, Salina; McPherson College, McPherson; Sterling College, Sterling; and Tabor College, Hillsboro, share a common 4-1-4 calendar to allow students to switch to another college's program during the one-month interterm, if they desire. The colleges hope to broaden the range of intercultural experiences now available during this period.

Second, a central computer now handles grade cards for all the schools. Third, a courier makes daily rounds to all the schools, delivering library books and films.

Fourth, there are plans to create an office of institutional research to give the schools expert help with management problems. And fifth, they hope to establish a "learning center" to help borderline students become motivated.

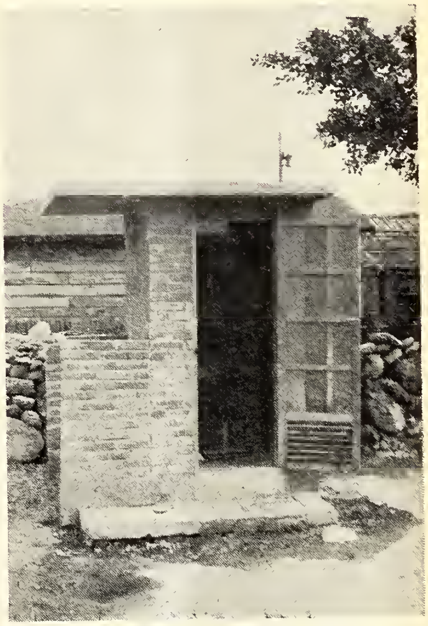
Typical houses in one Taiwanese village.

Taiwan mountain villagers Learn from health contest

Close to the entrance of Taroko Gorge, one of the famous scenic spots in Taiwan, is a small village called Min You Tswun. The villagers belong to the Taroko tribe and most of the families are quite poor. The houses have been poorly kept, village sanitation is poor, and family and personal hygiene unknown.

Helen Willms, director of nurses at Mennonite Christian Hospital, became aware of the situation and planned a program there with Faith Kao, the hospital's public health nurse.

At first, Miss Kao made weekly visits to the village, later increasing



One of the two outdoor toilets built during the contest period.

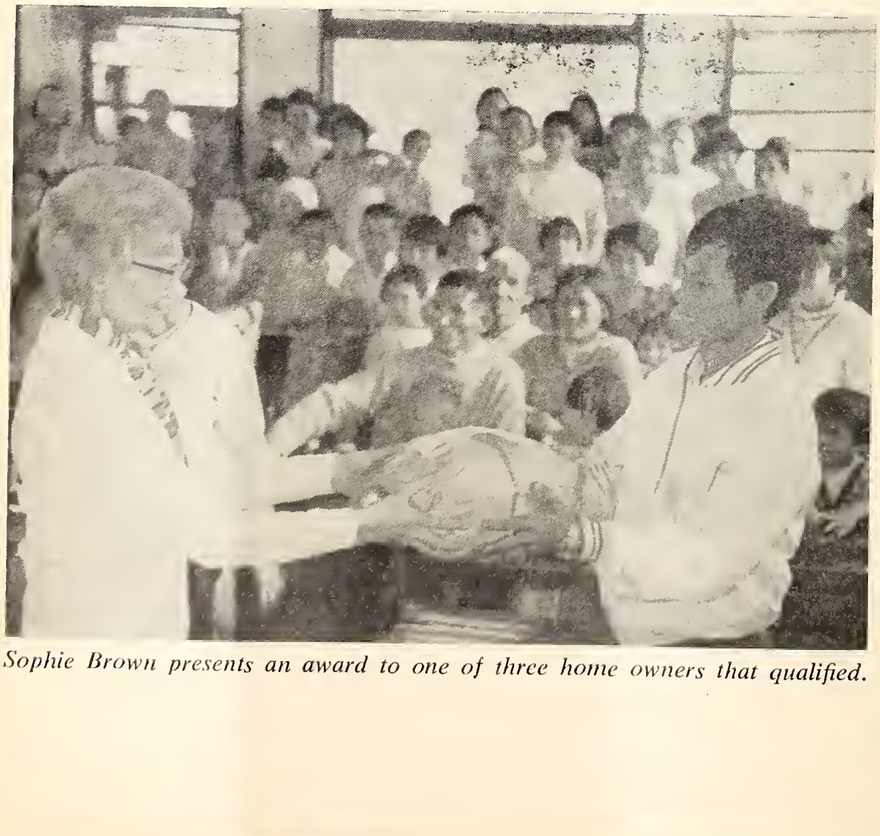
Even with outdoor bathroom facilities, the toothbrushes, cups, towels, and basins can be taken care of in a neat manner.

to three times a week. She spoke to the women about household hygiene, kitchen hygiene, personal cleanliness, and family planning, and encouraged the village people to improve their situation. Health kits received through the Mennonite Central Committee were used as rewards for meeting certain minimum improvements, namely, preparing a stand or rack on which they could place their washbasins and for hanging their toothbrushes and facecloths, and a place to put their toothbrush cups.

Within about a month, most of the families had met these requirements and had received their health kits.

Gradually, one step led to another. December 20 was set as the date for the contest inspection of every home and yard, and for prizes to be given for the homes that had the highest rating. This stimulated a lot of activity. Some outdoor toilets were constructed, streets and yards were cleaned up, homes were scrubbed and organized, and repairs were made. A sheet was drawn up for grading each home, and ten judges were invited to participate in the inspection and evaluation. Some points for consideration were general appearance and condition of yard and house, condition of kitchen utensils and dishes, furniture, bedding and clothes, lighting and ventilation, livestock and chickens, and use of health kits.

There were three first prizes, three second, and three third. In addition, every family received a certain amount of soap, so every family got something. The prizes were useful kitche and household utensils. Miss Kao reports that this experience gave th villagers a tremendous lift in thei spirits and self-esteem and the realization that there are many things tha they can do for themselves to improve their conditions. *G.C. New Service.*



Sophie Brown presents an award to one of three home owners that qualified.

Students in summer study Life-styles and the Bible

The seventh graduate seminar fo Mennonite university students will b held August 21 to 31. Location i pending.

The annual summer seminar deal intensively with biblical/Anabaptis studies, contemporary theology, an contemporary issues. Relating t countercommunity life-styles will b one subject treated in the study an discussion. The seminar maintains th same basic themes from year to year.

Director of the seminar is John E. Toews, instructor in New Testament studies at Conrad Grebel College, Waterloo, Ontario. The staff will als include John W. Miller, associate professor of religious studies at Conrad Grebel; Walter Klaassen, professor of religious studies at Conrad Grebel, (Klaassen is presently living in Innsbruck, Austria, conducting a study of the life and work of Jacob Hutter); and Millard Lind, professor of Old Testament theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Participants have rated the seminar a highly significant event for focusing the implications of Christian faith for life on the university campus, for meeting needs in the world, and for exploring ways in which the dynamic elements of the Anabaptist-Mennonite tradition contribute to this witness.

The major cost of the seminar is underwritten by Mennonite Student Services. Grants will be available for travel as well as for room and board for those eligible. Anyone wishing to contribute to the sponsorship of a student may contact Summer Graduate Seminar, Box 347, Newton, Kansas 67114.

CENTRAL DISTRICT REPORTER

February 16, 1971

CENTRAL DISTRICT EDITION

Transitional ministries

A morale crisis pervaded the pastoral ministries as the nineteen seventies got under way. Seminarians live with vocational indecisions. Some pastors made career changes or accepted part-time employment; others sought new charges, anticipating better conditions and greater personal satisfactions. Pastors live with an uneasy conscience or a disquieted feeling about their changing self-images.

An inherited pattern of ministry has immobilized congregations and pastors from becoming co-creators in developing new structures for the pastoral ministry. Historically, the plural lay ministry was the accepted leadership model of the brotherhood. During this century, the sect-to-denomination process in the General Conference brought with it the single pastor with training and salary system. Whereas this system has been adopted in principle by most of the congregations, the professional pastor model is not fully accepted. Attitudes are expressed (high calling) and actions are taken (low salaries) which militate against the very patterns the churches have adopted. The minister lives in his own frame of reference and few members have gotten on the inside of it. Joseph Sittler has called this situation the "maceration of the minister." The pastor, like other persons, has a drive toward consistency of self. He has need for a hierarchy of role obligations. Where does he go for help in his morale crisis?

A part of the morale crisis is the pastor's functional proliferation. A minister is expected to be capable of serving in about twenty different functions. He is the worship leader, preacher, teacher, counselor, visitor, administrator, youth adviser, small group enabler, to name a few of his functions. He is employed to do the work which God has given to the congregation. The pastor cannot as-

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HAPPENINGS

Resigns Wayland pastorate

Walter Neufeld has accepted the pastorate of the Eden Church, Moundridge, Kansas. He will begin next August. He has been pastor of the Wayland Church, Wayland, Iowa, since 1965. As chairman of the district Peace and Service Committee he has given strong, creative leadership in organizing Washington Peace Seminars and a wide range of peace education opportunities. He is a graduate from Bethel College, North Newton, Kansas, and from Mennonite Biblical Seminary, Elkhart, Indiana.

Licensing of Naurine

Joseph A. Naurine, member of Maplewood Church, Fort Wayne, Indiana, and serving a Disciples of Christ congregation in Cedar Rapids, Iowa, was licensed by Leonard Wiebe, president of Central District Conference by authorization of the Central District Ministerial Committee.

Seminar for clergy

"The Church Faces Change," a seminar designed to keep clergy abreast with the emerging changes in their communities, was held November 23 and 24 at Bluffton College.

Ministers from thirty churches, representing five denominations, were present to hear talk on changes in this section of Ohio including population, families, schools, and minority groups.

Staying afloat in the ministerial storm

The morale crisis in the ministry is largely brought on by the confusing role expectations demanded by congregations, as Arnold Nickel said at the Western District Conference. We are not able to meet all the roles thrust upon us. Things must change in the days to come. Hopefully, there will be a new mobilization of the entire congregation for ministry according to the gifts given to each believer by the Holy Spirit. Hopefully, a better utilization of training leaders will come.

Meanwhile, we serve in Newton, Meadow Lake, Bowmansville, and Santa Fe Springs. How do we keep our bearings? How do we create a climate that will attract men to the pastoral ministry, whatever its shape may be in 1980?

First, we need to remember God's lavish gift of His Son who came that we might be forgiven. Jesus came to be an example of what men's lives should be like. Jesus came to send His Spirit to give us the dynamic for reconciling service in a needy world. We need a new sense of God's activity in the world.

Furthermore, we need to remember that the preaching of Christ from the Bible is the instrument that God uses for accomplishing His work among men. Preaching must be accompanied by deeds of love and power. Yet deeds apart from words mean nothing. "The sword of the Spirit is the Word of God."

If we can be convinced that we are God's men doing God's work, our confidence will create an epidemic of those hungry to hear the Word and to preach the Word. Disenchanted youth today are looking for a cause in which they can invest their lives. They see no hope in the old order of sin and death. Many will respond to the call of new life in Christ, if He is proclaimed to them in His magnificence. For, after all, we do not proclaim the glories of our imperfect selves or imperfect Mennonite organizations. Rather, we tell the love and power of God who can even use moral cripples like us to bring healing to other cripples. And we need to see God's power at work and give Him the credit for His mighty deeds today.

The openhanded Spirit of Christ is giving Christians the various gifts for divine service to the believers and the prospects yet outside. We need to stir up these gifts by allowing young Christian men and women to serve as helpers, officers, teachers, and worship leaders. A basic part of my own call to Christian leadership was the opportunity to preach and be Sunday school superintendent before I was of legal voting age. Let's not allow taboos and prejudices about chancels, pulpits, and our own status deprive our younger people from full participation in teaching and the worship of God.

Not all youth or old folks have been gifted for pulpit work. In fact, some of them have a nasty streak that makes them repulsive to us. Yet God loves them, and so can we, if we have the Spirit of Christ. I have seen successful ministers who were poor pulpit men, but never have I seen a useful servant of God who did not lavish love upon all of his people. And love is the genuine mark of success. We may never be able to start a coffeehouse. We may never have sinners weeping at the altar every Sunday night. Our dying rural community may not offer potential for membership growth. Yet, if we have a contagious love for saint and sinner alike, our ministry is successful.

We have the Spirit of Christ, yet we are men. Too often, social pressure has pushed us to stained-glass sanctity. Christian leadership needs earthly saints. We are men of flesh and blood, sweat and tears, laughter and joy. Yesterday, an older brother facetiously asked my wife about all the laughter coming from her Sunday school class. Was this fitting in the house of the Lord? Absolutely, just as tears, anger, and affection are also in place.

This confession and living out of the divine-human paradox within us will help us to understand ourselves and keep our sanity. It will also make us credible to those who feel the call of God to Christian leadership, but who hold back because the role does not seem to fit them. *Conference Visitor.*

A dream come true

The Cowan Day Care Center in Letcher County, Kentucky, began operation last summer, when the community had two college students from Mennonite Central Committee's Summer Appalachian Seminar placed at their center. The opening of the daycare center was a dream come true for a handful of dedicated residents of this Appalachian community who wanted something better for the underprivileged children.

The Rural Child Care Project had been working with the Cowan community for some time in trying to help them establish a day-care center.

When the MCC volunteers came to Letcher County, it was decided to have them operate a center on an experimental basis to see if the community really would support it through volunteer services and other kinds of donations. The community did a good job of supporting the students through the summer and was so pleased with the center that they decided there must be some way to continue it after the summer program.

Many meetings were held and finally a plan was worked out whereby the center could reopen if there was a teacher available. Neither the community nor the Rural Child Care Project could handle this program at this particular time. There were mothers who could volunteer one or more days a week, but no one who could be there every day in order to provide the continuity which would be necessary for a good preschool program.

Help came again from MCC. Mrs. Carrie Hughes, Lima, Ohio, had not yet assumed her full volunteer work load and was willing to assume the additional responsibility of being a teacher in a day-care program.

With the help of a local carpenter, a run-down, rural school building became a modern schoolroom. A kitchen was installed, two rest rooms added, vinyl floor coverings were put down, the interior walls painted, and the broken windowpanes replaced. The potbellied stove remained as the source of heat, but protective railings were placed around it.

The center opened on September 23, with little supplies or equipment. The children sat at old school desks which were used in the building when school was held there three years ago. Two Neighborhood Youth Corps gi now work with Mrs. Hughes as teac er aides. The Rural Child Care Proje has employed one of the mothers be there every day to prepare a h lunch for the children.

Several groups, including a Sunda school class from Moundridge, Ka sas, a group from Lima, Ohio, ar other friends have sent money fc supplies at the center. Crayons, sci sors, and other supplies were bough and toy field glasses, puzzles, to dishes, and other educational toys gav joy to the twenty tots.

The MCC has twenty-six voluntee located in three areas of Appalachi They are engaged in health, educatio day-care programs, family service economical development, and craft *Carrie Hughes, voluntary servic Appalachia.*

Washington seminar

April 3 to 6, are the dates for th Washington seminar, arranged by ou district Peace and Service Committee

The seminar is an educational expe rience with presentations by leader in Washington and interviews wit Congressmen from home districts.

Her faith continues

In behalf of the Central District Conference, I want to extend our sympathy and love to our conference minister, Jacob Friesen and his family, in this hour of loss in which Mrs. Friesen passed away. Lisbeth Friesen died on Wednesday morning at six o'clock, January 20. As many of you know, for the last seven years, she has received treatment for cancer. Her condition gradually declined until she was almost totally confined to her bed during the past year.

Mrs. Friesen's death is a loss for her family and for us, yet her faith will continue to be radiated through those who knew her. She has been a source of courage and faith to many people. Her life was filled with Christian love. We have become stronger in our faith because of her. As a district, we pledge to support the Jacob Friesen family with our prayers, concern, and love during those days of sorrow. *Leonard Wiebe, president, Central District Conference.*

Resource center for Cluster of churches

North America has again become a mission field. And in the return to a focus at home, the churches are strengthening themselves as well as reaching others.

In an issue of *Missions Today*, Palmer Becker, executive secretary of the Commission on Home Ministries, writes that congregations are our best base for reaching out. To reach out and to live fully themselves, people in these churches need resources for growth. "There are sixteen areas in North America where there are concentrations of General Conference Mennonite congregations. The commission stands ready to assist each of these areas in setting up a resource center.

"A resource center will have filmstrips, books, and guides. These will help congregations and persons within the congregations to establish small groups for study, fellowship, and service-witness. The center will have further resources available to help these small groups, should they feel challenged to meet the spiritual and physical needs of the persons in their communities. Resources will include helps for an evangelism workshop, a tutoring program, bookrack evangelism, a day-care center, or a visitation program. Some groups are already involved in housing rehabilitation, counseling, and interracial ministries."

To facilitate the setting up of these resource centers, representatives from the CHM will travel to each of the areas to speak with key personnel about the possibilities in such a venture.

"Resources are only a small part of what will help a local congregation to become mobilized for evangelism and service," says Becker. "Congregations are most often inspired to help other persons when they hear witnesses tell about meaningful witness and service involvements. The commission hopes that, in each area where there are concentrations of churches, someone will be appointed who can facilitate the sharing of meaningful experiences between congregations and individuals. This person might be called an area facilitator. As a commission, we would be prepared to bring these area facilitators together in seminar and workshop experiences so that they could share with each other their insights and experiences."

The changing scene in Elkhart

In the past, churches have been jealous of their programs, through which they sought to reach people in a rather competitive manner. Today the churches are seeing that the needs are bigger than any one church can meet and that they need to work with others to marshal the necessary resources. In trying to meet the larger needs of persons (physical, mental, emotional, spiritual) churches have generally worked within denominational structures. Today it is just as common to find them working with a number of groups.

In Elkhart, Indiana, the coffeehouse, Partly Dave, was begun by persons from several congregations and it has continued with the support of several churches from different denominations. Some three hundred youth are met and related to each month through this program.

Church Community Services was organized about four years ago to relate the resources of a number of congregations to the needs of people with limited financial resources. Through this program, some eighty Negro children were sent to church-sponsored camps last summer. They probably would not have been able to attend a retreat without the support of this group. Under this program, boys' and girls' clubs have been started; persons with immediate needs that other agencies could not handle were helped, and a variety of projects have been worked on.

H.O.M.E., Inc., meaning Home Ownership Means Equality, was formed for the renovation of old structures and reselling them at modest prices. Already, a number of houses have been rebuilt and sold; this has resulted in community improvement.

Elkhart Child Day Care Center was, likewise, formed by church people to meet the needs for child care and training of children whose mothers needed to work. Sixty percent of the children come from one-parent families, and an additional 20 percent come from families of low income. The facilities are a church's educational building.

All of these programs were developed after the church opened its eyes to the needs of persons around it. In each of the programs there is more than a meeting of physical need. The church is seeking to lay the spiritual foundation for elimination of racism, poverty, alienation, and sin of all kinds. In seeking to heal the brokenness of men, the church points to the wholeness that is in Christ. *David L. Habegger, pastor, Hively Ave. Church.*

Service assignments

Henry and Sara Jo Braun, Berne, Ind., are serving a three-year term of service in Congo under the Congo Inland Mission, Elkhart, Ind. He is a member of the Waterloo-Kitchener (Ont.) United Mennonite Church. He works as a mechanic. He is a Goshen (Ind.) College graduate and is the son of Mr. and Mrs. Henry Langeman. She assists in the medical program in Congo. A member of the First Church of Berne, she also graduated from Goshen College and is the daughter of Mr. and Mrs. Weldon Lehman. They have one son, Joseph Henry, who is three months old.

Byron Hatcher, West Covina, Calif., has entered a two-year term of voluntary service with the Fort Wayne, Ind., unit in vocational therapy. He is a member of the First Methodist Church. He attended California State Polytechnic College in Pomona, Calif.

Jacob and Irma Koehn, Tabor Church, Newton, Kan., have entered voluntary service with the Markham, Ill., unit. She is working as a cook and in child care, and he is in charge of bussing children to a day-care center. They were previously farmers in the Newton area.

Rosie Penner, Altona (Man.) Church, will work in a day-care nursery as a member of the Markham, Illinois, voluntary service unit. She attended Elim Bible School in Altona and nursing school in Winnipeg. Her parents are George and Nettie Penner.

Norman Daily, First Missionary Church, Fort Wayne, Ind., has joined the Elkhart, Ind., voluntary service unit. His parents are Paul and Corrine Daily, and he attended Fort Wayne Bible College.

Those drunk with new wine

The Central District Ministerial Committee has been reviewing the minister's role in the church in recent months. As this review has been focused in personalities who find the pastor's role challenging, it was thought best to have them reflect on their experiences as they enacted the experiences of the disciples who at one time were considered to be "drunk with new wine" (Acts 2:15). It may be that new modes and new methods are the signs of the times; older modes will have to be reshaped and renewed. Thomas Carlyle reflected upon the French philosopher, Voltaire, who in the late eighteenth and early nineteenth centuries played a large role in antireligion expressions. Reflected Carlyle, "Your appointed task is finished. You have made your case that we cannot teach the Christian religion in the eighteenth century as it was taught in the eighth century. What next? Will you help us to embody the divine Spirit of that religion in a new vehicle and vesture, that our souls may live? What? You have no faculty in that kind? Only a torch for burning, no hammer for building? Take our thanks, then, and take yourself away." And to his readers, professing Christians and Christian ministers, he literally shouted: "Produce! Were it but the pitifullest infinitesimal fraction of a product. Produce it in God's name!" (Quoted in Ilion Jones, *God's Everlasting 'Yes'* (Word Books, Waco Texas, 1969.)

Changes in the pastoral role are evident. In the presentations of five ministers you will see missionary becoming pastor at home, pastor moving from rural to urban setting, layman moving from business to pastoral service, and changing efforts for effectively ministering to the urban setting. No longer is the scene a rural panorama; it is a tightening battle of forces between right and wrong, Christ and evil, on all fronts. That God has called us to that fray in the decade of the seventies, challenges all of us, no less the ministers. Read and rejoice; read and join; read and pray! *The Central District Ministerial Committee.*

Welty

From businessman to Bethel

I have always felt that God had a definite plan for my life; at the same time, I have not always been open to His leading. A few years ago, He began to deal with me in a real manner. By that time, we were settled in Pandora, Ohio, where I was a partner in a growing business venture and I, with the rest of my family, was active in the church and the community.

It was my privilege to hold several offices and to teach Sunday school classes in the Grace Mennonite Church, but the real change in my life came after I was elected to the chairmanship of Central District Mennonite Men. In that capacity, God used my involvement in conference work to open my eyes to some of the needs of fellowmen. On one occasion, I was one of a group of men who attended a Yokefellow Retreat. During this retreat, Gordon Dyck asked me if our family would be interested in helping start a new church enterprise in Cleveland, Ohio. At that time, I said, "No." But God began to work upon my heart and soon the call came real and clear that we should go into some form of full-time Christian service.

In the spring of 1969, I felt that the time had come to follow God wherever He would lead. My business partner and I decided to dispose of our wholesale egg processing plant and business; this was accomplished within one month. My family and I left to visit with our daughter who was serving in voluntary service in Thompson, Manitoba. When we arrived, I told her that we had sold our business. The first thing she asked was, 'Dad, are you going to go to seminary?" Rather surprised, I replied hesitantly, "I suppose so."

September found me enrolled in classes at Winebrenner Theological Seminary in Findlay, Ohio, to which place I commuted from our home in Pandora. I was in a class of young men, most of whom were young enough to be my sons, but they received me warmly and, with the professors, gave me much encouragement.

After attending seminary for two semesters, the Bethel Church at Fortuna, Missouri, began searching for a pastor, following the resignation of their present pastor who was to leave in June. Over the July Fourth weekend, my family and I went there for a morning sermon and a visit with the church and community. A short time later, while we were attending the All Mennonite North American Bible Congress in Winnipeg, the Bethel people extended a call for us to come and serve the congregation. The last week of August saw us pulling up our deep roots in Pandora and moving to central Missouri to make our home at Bethel.

It has been a long step from the harsh, hard business world where we deal with material things, to a great extent, to the pastorate of a church where we deal with the souls of men

Continued on A-5

The road to a friend's house

by Paul Diller, pastor, Comins (Ill.) Church

Article to appear in next issue of Reporter.

Diller

and endeavor to prepare them for eternity. We find great joy in our work in this small country church where most activities center around the church.

I would heartily recommend that others consider taking this step, as it is invigorating to have new windows opened and new avenues of service lying ahead. *Russell Welty, pastor, Bethel Church, Fortuna, Mo. 65034.*

Stucky

Reflections

I have found that my approximately twenty-five years as missionary and minister have provided me with a great variety of experiences which have enriched my life. It has been a life of constant flux, full of spiritual tension and deep involvements with my fellowmen in their tensions and anxieties. The experiences have caused any halo that I might have thought I had to slip drastically and have revealed to me that I am very much like most of the rest of my fellowmen.

My years in Colombia and in the ministry have given me a much-appreciated opportunity to live on the growing edge of the kingdom of God, where life is only dull if one has no insight or creativity. The opportunities for mental and spiritual growth are immense and the challenges often seem to be somewhat beyond those in which I feel comfortable. They require a continuously growing effort, renewed reliance on God's help, and His divine resources.

I observe that I seem to be only as effective spiritually as I am willing to share myself — my life, thoughts, struggles, failures, successes—in humility, love, and unselfishness. Flexibility and openness seem to be far more useful and effective than brittle and dogmatic positions.

The pastoral ministry and missionary work have both obligated me and provided me with the opportunity to read and study continuously. This is a happy experience. Missionary work seemed to allow for more creativity and freedom for experimentation than does the ministry in an established church and community. The salaries never seem to be quite adequate, but financial stability seems to depend more on spending habits than on size of income.

The life of a missionary probably provided for us a more satisfactory setting for family life than does life as a minister. To live with, to love, and to be part of another culture, has also been a happy experience.

Life does not seem to be a bed of roses. Missionary work has tended to disillusion me in regard to my effectiveness in transmitting the gospel of Christ (free of cultural trappings) and has also revealed to me the intense struggle and difficulty that believers go through in their attempt to respond to the claims of the gospel—giving me the strong impression that there are no easy answers, and yet a firm belief that God is able. *Gerald Stucky, associate pastor, First Church, Berne, Ind.*

The changing scene In Elkhart

by David Habegger

Page 3

Habegger

Sixty miles or sixty years

Cynicism got the upper hand. Not that I really wanted it that way, but I was trapped. Trapped by my own idealism; trapped by my cyclical pattern of pulpit-pounding, fire and brimstone preaching on the social and political implications of the Christian gospel, with the hope of calling God's children to true discipleship, only to find my prophetic stance breeding alienation and mistrust.

Dunn

Communication became a longed-for dream. Only in crisis ministries, sickness and death, did I sense the miracle of dialogue. The pastor's thrill of depth relationships began to slip into the valleys of power alignments. I felt caged in a box. Those who were willing to join that box offered a pseudo-security, but the challenge of trusting relationships built on widely diversified convictions slipped from my reach.

Who was to blame? Was it the rural congregation with its clannish ways, its immovable traditions, its folk Christianity, its uncreative members, and its rural hysteria of losing everything? Yes, partly! But an honest analysis would discover those who are freed from the inward perspective of family boundaries, would reveal those who are natural tradition breakers, would announce those who had a grasp of the Anabaptist vision, would detect those who are free to dream, innovate, and to implement beyond my greatest expectations, and would unearth those who have a dream for our rural community.

Who was to blame? It is amazing

Continued on 6-A

The question seems to be related to how we view a Christian person and his relationship to others. To be the most effective witness, a person must have the ability to get along well with others; otherwise, he will never be able to communicate and/or influence those people with whom he has contact.

No one person has all the answers, not even a Christian. Certainly, John would appear to be rather narrow-minded in his approach to Christianity. Young people have many questions regarding their faith and beliefs and they should be given an opportunity to air them out. Sometimes it is best to do more listening than attempting to argue about a point or to defend all problems with a Scripture verse.

It would seem that, perhaps, John has had little contact with people of different backgrounds and problems. A good Christian should meet other people and attempt to understand the problems they have. He will find that other approaches are necessary if he is to win the confidence and respect of those who are in need of Christian Influence. *Robert N. Miller, junior high principal, Oak Grove Church, Smithville, Ohio.*

John, in seeing all things as black or white, must be arrogant in his thinking and lacking in compassion. When someone always makes snap decisions, he often fails to consider the other person's viewpoint. It must be that he feels self-sufficient and proud, but Proverbs says the fear of the Lord is the beginning of knowledge, thus with knowledge comes understanding and discretion. Mercy and justice are often lacking in quick decisions.

Failing to pray about a problem doesn't give God a chance to be included in the decision at hand. Going down the middle of the road seems like a more balanced life. We sometimes fall into the ditch or climb to the highest peaks. The mountaintop experiences are glorious and exhilarating, but the fruit grows in the valley where we spend most of our time in life.

John needs to trust the Lord to lead him by the still waters of love and understanding for his fellowman. If he would forget himself and surrender to and accept God's will, he would find this is the secret of peace and the source of strength. *Elizabeth Neff, Fairview, Mich.*

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

CONSIDERATION

John sees all things as black or white. An action or argument is either all right or all wrong. John's favorite last words are "If you're not on the road, you're in the ditch."

Sue feels that John is a strong Christian and knows the answers. Sam shakes his head. Tom insists that John is hopelessly closed to any ideas but his own.

Carol adds quietly, "I think *extremism* is a sickness affecting all of us. Rapid changes, unsolved problems, insecurity, and fear drive us to grasp at simple black and white answers. Life is not that way! You can't just plug the hole in an argument with a scripture verse and cover it up by saying we should pray more."

John is puzzled. He has lived by the rule that proof of a strong Christian is a quick answer that shuts off all further argument. In fact, John thinks this is one reason he was elected deacon. But why does he feel so alone in a group discussing a problem? John has no one he really trusts or shares his real feelings. *Can you help John? Enlarge on the views represented above or speak for yourself.*

John is using a convenient way to stereotype people. His rule contains just two categories. Either right *or* wrong. It is security to him, because he has a 50 percent chance of judging correctly. Perhaps even a better percentage, with some obscure dogma to help him. This does not allow John to express his real feelings, and it causes problems by frustrating his spiritual growth.

John's way is static, and doesn't allow for growth. Instead of judging others, he needs to become involved in the issues. Many courses of action can be correct. Often, there isn't just *one* right way. Being mature enough to make a choice, that will show love to others, isn't easy. Christians are called to show love, and help others grow daily in expressing this love.

Simple answers cannot cope with complex issues. A strong faith is shown by an openness to others. The habits of our own life cause us to judge others by our standards. John's view of the Christian life can help throw light on issues. But it is Christ's standards that Christians are judged by. This requires that John work with other Christians, expressing his opinions, but listening to Christ's revelations to others, also. *Lyle Troyer, First Church, Wadsworth, Ohio.*

Sixty miles—from A-5

how a sixty-mile trip down the Interstate bestowed sixty years of Christian maturity. The dim mirror imagery of I Corinthians 13 became an experiential truth. I began to live in the *then* time. As I focused my ministry in an urban setting, I could have rationalized that my abrupt change from a cyclical pattern of pulpit-pounding fire and brimstone social preaching to a relaxed posture of joyously sharing and participating in the work of the God-movement was a direct result of an urban congregation with its heterogeneous atmosphere, fluid patterns, discipled Christians, innovative participants, and urban optimism of promising growth. And I partly did! But an honest analysis of my urban utopia has uncovered those who are social tribalists, discerned those who are bound to tradition, manifested those who are playing the Christian game, divulged those who are dull, and exposed those who are scared of the urban culture.

Yes, urban people are people, too! I could have fallen into the same trap. But I am a different person. Shall we credit it to sixty miles or to the Grace of God? I will vote for Him. *James L. Dunn, pastor, First Church, Champaign-Urbana, Ill.*

FOR DISTRICT WOMEN

Theme: "What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God" (Mic. 6:8).

Workers for God

All of us are tools fashioned by God, to be used by Him. Each of us is different—each of us has a special purpose. That purpose is that we are created unto good works, and our heavenly Father has planned that we should walk in them.

For example, a carpenter will throw away a tool that is no longer useful. Just as each tool has its particular function and cannot perform for another tool, so each one of us has been made for a different purpose. We should walk in the good works which He has designed for us. May God never be ashamed of us! *Mrs. Dale Schertz, president.*

Bruce shares his birthday

Bruce was having a birthday! He would be five years old. I looked through books for ideas for a party. One suggestion was that older children make something for needy children. Since five-year-olds are a bit young for this, I wondered how Bruce could help someone in need on his birthday. Then I thought of having each of the children bring an item to make a Christmas bundle for MCC, instead of bringing a present for Bruce.

My husband agreed with this plan. Then I explained the idea to Bruce, asking him if he would like to share his birthday with a little boy his age who didn't have clothes to wear or toys to play with. I told him the children would bring presents for the little boy and he could open them. Then we would make a Christmas bundle with the items and he could take it to Sunday school. This way, he could share his birthday with a needy boy. Bruce agreed to the idea. I was concerned about teaching my children to share and help others and felt this would be an excellent way to teach them and to help someone at the same time.

When the mothers of Bruce's friends from the church were contacted, they thought the idea was terrific. Since the neighbors were not familiar with the Christmas bundles, the brochure helped explain the idea to them. They were all willing and said if this was what I wanted to do, they would cooperate. Each person chose the item they wanted to bring and I told them what size clothing to buy. The items were divided according to cost, with several people going together to buy the more expensive things like the sweater.

The day of the party arrived, and I'll have to confess I was wondering if Bruce would be disappointed when the children didn't bring presents for him. I prayed that the party would go OK and my prayers were answered. Bruce couldn't have been happier for the Christmas bundle. When the party was over and Bruce told our friends about his birthday, he always mentioned the Christmas bundle, first. I feel it really left an impression on him. I would encourage other mothers to try this, with children of all ages. *Mrs. Michael Lehman, Maplewood Church, Fort Wayne, Ind.*

CDWMA ballot

President—Term: two years.
Mrs. Lowell Troyer, 3003 Benham Ave., Elkhart, Ind. 46514.
Mrs. Larry Voth, 16154 S. Kedzie, Markham, Ill. 60426.

Treasurer—Term: two years.
Mrs. Elmer Gerig, Gridley, Ill. 61744.
Mrs. Lester Diller, RD 2, Orrville, Ohio 44667.

Bluffton College auxiliary—Term: three years.
Mrs. La Mar Reichert, RD 1, Box 223, Goshen, Ind. 46526.
Mrs. Claude Boyer, RD 1, Sugarcreek, Ohio 44681.
Mrs. Roger Wyse, 507 Poplar, Bloomfield, Iowa 52537.
Mrs. Ralph Sommer, RD 1, Box 67, Pandora, Ohio 45877.

District advisor—Term: six years.
Mrs. Leslie Lehman, Berne, Ind. 46711.
Mrs. David Bertsche RD 1, Chenoa, Ill. 61726.

Nominating committee: Mrs. Merl Lehman, Box 45, Kidron, Ohio 44636.
Mrs. Warren Schlatter, Wayland, Iowa 52654.
Mrs. Howard Zehr, Gridley, Ill. 61744.

A—for activities

Each year when January rolls around, your *adviser* knows that report time has arrived. This time, however, at least a half dozen came in December, the earliest being the report of the Homemakers of the Summit Christian Fellowship of Barberton, Ohio, which came on December 1. This group of fourteen is one of the youngest in the district. and as you may guess, their fine cooperation really made my day!

It was exciting to read of their activities during the year. Let me share them with you: Shared in a weekend retreat with the women of another Mennonite church; led their congregation in the 1970 World Day of Prayer worship service on the Sunday following the day of prayer; held a *husbands' night,* featuring a dinner and talk on the "Role of Fathers in Today's Society," by Bill Detweiler of Kidron; sponsored two Bible study groups during the winter months.

The twenty-two members of the Comins Missionary Society report a good year. Extra activities included a day of fellowship with the women of the Fairview Church, and a Christmas tea for all the ladies of the community.

Special features in the year's program of the WMA of the Grace Church in Pandora included meetings in individual homes to consider the theme, "Worship, Labor, Leisure"; and a Christmas play, "The Cradle, the Cross, and the Crown."

As this is being written, not nearly all the reports are in, and we are sure that there will be many more noteworthy achievements and activities. *Mrs. Leslie B. Lehman, district adviser.*

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Ministries—from A-1

sume responsibility in all of the areas. It is physically, mentally, and emotionally impossible to be the religious man and the general practioner in the congregation. No single person is able to assume that role in the believers' church.

There are ways and means for meeting the present morale crisis. There are creative possibilities for holding men who are in the ministry and for attracting seminarians to the pastoral ministry. The following are suggestions for making the ministry a viable option among the numerous vocational choices:

A minimum standard of education and preparation for the professional pastoral ministry.

A reasonable job description.

An awareness of the spiritual gifts in others, as well as in himself.

A sense of freedom to exercise personal integrity, general responsibility, and professional expertise.

A financial support level in line with other professional salaries and benefits.

A structure of shared ministry.

A paper, "Model of Shared Ministry," has already stimulated thought and discussion in churches, ministers' meetings, and in other groups in Canada and the United States. The paper presents the possibility of two or more to specialize in given functions and to exercise their gifts in more than one congregation. It is one method of dealing with the morale crisis in the ministry. Copies of the paper are available from the personnel office. *Conference Visitor.*

VITAL STATISTICS

ANNIVERSARIES

Boynton, Hopedale, Ill.: Mr. and Mrs. Christian Birky celebrated their sixtieth wedding anniversary on December 27.

Oak Grove, Smithville, Ohio: Mr. and Mrs. Alvin Schrock observed their fifty-seventh wedding anniversary on Nov. 27; Mr. and Mrs. Ray Steiner and Mr. and Mrs. Lloyd Miller celebrated their fortieth anniversaries on Christmas Day.

MARRIAGES

Calvary, Washington, Ill.: Joan Wind and Larry Brown, Dec. 18; Sylvia Faubel and John King, Jan. 1.

Ebenezer, Bluffton, Ohio: Beverly Sommer and Darrel Elkins, Dec. 23; Emily Kay Stemen and Mark Spallinger, Jan. 1.

First, Berne, Ind.: Gloria Huffman and Richard Sprunger, Dec. 19; Mary Kay Burke and Robert Ransbottom, Dec. 19; Ann Sprunger and Garth Gerber (First, Bluffton), Dec. 26.

First, Lima, Ohio: Bonita Egidi and James Gesler, Jan. 16; Elizabeth Rumer and George Hostetler, Dec. 20.

First, Sugarcreek, Ohio: Gloria Jaberg and Kenneth Rowe, Dec. 5; Myrna Fee and William Hostetler, Dec. 12; Susan Burkey and Tim Stevanus, Dec. 26.

Oak Grove, Smithville, Ohio: Flora Lee Rhodes and David Burkholder, Nov. 28; Ellen Snyder and Howard Nikkel, Dec. 19; Eileen Bauman and Michael Schrock, Dec. 19.

Wayland, Iowa: Vicki Richenberger and Leland Graber, Dec. 12.

NEW MEMBERS

Community, Markham, Ill.: Dave and Karen Ewert, Orell and Joanne Mitchell, Walt and Doris Robinson, Del and Mildred Egli, Andre and Agnes DaCosta, Mertis Odom, Phyllis McKemey, Fran Netterville, Ivorie Lowe, Elmer DeBois, Tom Farr.

First, Berne, Ind.: Norman Amstutz, Stanley Beitler, Donald Flueckiger, Keith Frank, Carol Gilliom, David Habegger, Denise Lehman, Jay Lehman, Terry Lehman, Timothy Liechty, John Miller, Brian Moser, Norman Sprunger, Keith Yoder, Mrs. David Fox, Rodney Mosser, Mrs. Carl F. Lehman, Mr. and Mrs. Fausto Bucheli, Mr. and Mrs. Robert Martinez.

First, Wadsworth, Ohio: Mrs. Milan Labik, Becky Moyer.

Pleasant Oaks, Middlebury, Ind.: Robin Tahara, Bruce Miller, Mr. and Mrs. Kenneth Von Gunton, Mr. and Mrs. Tony Hurst, Mr. and Mrs. John Chupp, Mrs. Cindy Hochstetler, Mrs. Doris Plank.

Wayland, Iowa: Laurence Shaffer.

DEATHS

First, Berne, Ind.: Cyrus Lehman, David Brooks, Emma F. Baumgartner, Dec. 19; Theodore Hirschy, Mrs. Flava P. Halberstadt.

First, Lima, Ohio: Mrs. Adeline Gallant, Jan. 1.

First, Wadsworth, Ohio: Mrs. Alice Hart, Dec. 19.

Gospel, Peoria, Ill.: Ervin Muzzy, Dec. 13.

Maplewood, Fort Wayne, Ind.: L. D. Staup, Jan. 2.

Oak Grove, Smithville, Ohio: Janet Sue Troyer, age seven, Nov. 13; Mrs. Eliza Hackett, age ninety-one.

Pleasant Oaks, Middlebury, Ind.: Walter Crapo, Dec. 6.

Wayland, Iowa: Chris Hertig, Nov. 16.

Tiskilwa, Ill.: Robert E. Schertz, Dec. 29.

BIRTHS

Community, Markham, Ill.: to the Dave Suters, Bonita Lynette, Aug. 4; to the Dave Ewerts, Bret Hillary, Nov. 5; to the Joe Johnsons, Paula Dee, Nov. 4; to the Kenneth Schroeders, Mary Kathleen, Dec. 9; to the Duane Grabers, Julie Ann, Dec. 28.

First, Berne, Ind.: to the Paul Hammonds, Steven Paul, Dec. 21; to the Roger Von Guntens, Vicki Kay, Dec. 23.

First, Lima, Ohio: to the Raymond Watermans, Paul David, Jan. 4.

First, Nappanee, Ind.: to the Harry Spaeths, Andrew Nathan; to Bryce Slabaughs, Jason Tarman, Dec. 27.

First Wadsworth, Ohio: to the Merle Mullets, Mark Johns, Dec. 21.

Pleasant Oaks, Middlebury, Ind.: to the Willis Millers, Scott Eugene, Dec. 8; to the Verl Riegseckers, Thomas Verl, Dec. 25.

First, Summerfield, Ill.: to the Donald Eschenfelders by adoption, Keri Leigh, on Dec. 23.

Oak Grove, Smithville, Ohio: to the Milton Beyelers, Jennifer Lynne, Dec. 29.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

MCC—Canada frets about what people think

Mennonite Central Committee of Canada was one of the few denominational agencies in Canada which met its budget last year, but its board of directors is worried nevertheless about constituency relations.

The executive committee's report to the Canadian annual meeting in Clearbrook, British Columbia, in January suggested that much of the criticism which it is getting comes from people who think that it is getting too involved in political matters.

"It is significant," wrote Chairman D. P. Neufeld on behalf of the executive committee, "that 90 percent of the criticism is directed at less than 5 percent of our program." The reference here was to the amounts of money budgeted for various projects. The aid to draft-age immigrants from the United States, for example, accounts for only one half of one percent of the Canadian group's budget, yet it has drawn extensive negative reaction from some individuals and churches.

The Mennonite press was chastised for having played up the small, but controversial projects too much.

The mood of the two-day meeting in the Bakerview Mennonite Brethren church was cautious and conciliatory. The executive committee's proposal that a "listening post," manned by a part-time staff person, be opened in Ottawa was sent back to the committee for redrafting and for further clearance with the provincial MCC organizations.

A board member's recommendation that MCC—Canada become an active partner with other conferences and agencies in the formation of a new, more broadly based inter-Mennonite periodical to succeed the *Canadian Mennonite* was defeated.

The board did, however, approve a recommendation that an immediate study be made of the current and projected publishing interests of the Mennonite and Brethren in Christ churches in Canada. Because this review is to be undertaken in cooperation with the constituent conferences, some cautioned the board not to expect the study to be completed as early as some had hoped. It would take a minimum of a year or two, they suggested.

The board responded favorably to a request from the British Columbia MCC that the ownership of the material aid center at Yarrow be turned over to them. The west coast depot had been staffed and administered from the Winnipeg office since the inception of MCC—Canada. The British Columbia organization hopes eventually to relocate the depot in a more central part of the Fraser Valley, but this move will not be made until approval is received from a provincial delegate meeting.

Total cash income for MCC—Canada last year amounted to $853,115. Of this amount, $151,600 was earned by voluntary service workers, $37,300 was received from the sale of self-help items, and $38,300 came from forwardings and the sale of material. The remaining $626,000 was contributions. The income from relief sales, amounting to $104,780 in 1970, made up over 16 percent of the contributed monies.

In 1971, MCC—Canada is anticipating a total of $645,000 in donations and grants.

The Canadian International Development Agency gave MCC—Canada grants totaling $45,500 last year, and it has indicated that it would appreciate receiving further project proposals. Board members wondered what, if any, strings were attached to the CIDA grants. The staff replied that there were none as far as they could ascertain.

Material aid receipts at the Yarrow and Kitchener depots in 1970 weighed over 200 tons and were valued at $462,000. The items included clothing, bedding, soap, towels, school supplies, medicines, and food. An increasing proportion of the goods received are new.

Of the 753 people now in MCC service, 159—20 percent—are Canadians, an increase of almost 40 percent over 1969.

The number of voluntary service placements in Canada has been increasing. At the conclusion of 1970, 57 workers were serving in Newfoundland; Sherbrook, Quebec; Ottawa; Toronto; Oshawa; Kitchener; Winnipeg; Waldheim, Saskatchewan; New Westminster; and Abbotsford.

Twenty-six of the board's twenty-seven members, or their proxies, attended the two-day meetings in Clearbrook. Four new members joined the board this year. They were Helen Janzen of Winnipeg, representing the Conference of Mennonites in Canada; Jake Harms, the new chairman of MCC—Manitoba; Vernon Leis of Elmira, representing the Ontario Mennonite Conference; and Herman A. Olfert of Winkler, Manitoba, representing the Old Colony Mennonites. The meeting went ahead on schedule despite an unusually heavy snowfall in the Fraser Valley at the time of the meeting.

The snow-clogged roads didn't prevent interested individuals from attending the sessions. The observer gallery was the biggest in MCC—Canada's history. Saturday the meeting had to be transferred to a bigger room in the Bakerview church so that an estimated 90 visitors could listen to the board's deliberations. *Larry Kehler.*

College plans may change After a summer adventure

Hate, prejudice, ignorance, and loneliness make summers long and hot. Summer Service is a call to action to help those who are plagued by these hurts of society.

Christ said, "If anyone serves me, he must follow me; and where I am there shall my servant be also. . . ." Christ was always active where society hurt most and He calls us to become active in a society which is still aching today.

Mennonite Central Committee summer service program is an educational experience of the highest quality. Many of its participants have changed their college majors and vocational plans as a result of their summer service experience.

The opportunities for those persons wishing to become involved in the 1971 summer service program are numerous and varied to suit the talents of many. Schools and centers offer the volunteer the chance to work with emotionally disturbed, mentally retarded and physically handicapped children. Recreational assistants, teacher aides, project supervisors and cottage houseparents are needed at Boys Village, Smithville, Ohio; Children's Center, Laurel, Md.; Junior Village, Washington, D.C.; Lakeside School, Spring Valley, N.Y.; and Wiltwyck School for Boys, Yorktown Heights, N.Y.

"Normal control patients" are needed for medical research at the National Institutes of Health, Bethesda, Md.

Persons will be needed for tutorial programs in Cincinnati, Ohio, and Nashville, Tennessee.

Opportunities for counseling, job training, and recreational services are open in Cincinnati, Ohio; Pine Knott, Kentucky; Tutwiler, Mississippi; and Nashville, Tennessee.

One college student, preferably a business administration major, is needed to serve as a church administrative intern at the Akron MCC headquarters. The volunteer will assist MCC administrators in several departments.

A student service-study seminar cosponsored by Eastern Mennonite College and MCC gives students the opportunity to earn six hours of academic credit while assisting in family services, public health work, housing and community development in rural areas of Kentucky.

Volunteers will also be able to serve with the Michigan Migrant Ministry as Worker Friends. As such, they will be able to interact with the migrants by living with them in the camps and working with them in the fields.

Persons interested in Christian service for the summer should write to: MCC Summer Service, Akron, Pa. 17501, before April 1.

TV is a radical medium
Says CBS religion exec

Speeches, films, television spots, and radio broadcasts were digested and discussed by participants at a meeting of the Mennonite Council on Mass Communications. The sessions were held at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, on January 22 and 23.

Pamela Ilott, director of religious programming for CBS Television, addressed the group of fifty, stating that much of the work in television broadcasting has religious dimensions.

"TV is the most democratic of mediums. Its portrayal of middle-class life radicalizes far more than anything the radicals do. It also reminds us that there *are* differences and that type of conscience-stirring is religious," she said.

Regarding her field of work, she said, "Much of our work is being done by programs presenting a social commentary. Religious broadcasting could move into other areas to provide balance should a social consciousness be acquired by a large number of our viewing audience. It could present the inner man, the life of prayer, the importance of quiet times. It could remind us of tradition, liturgy, and symbolism in our lives."

Most of the time, broadcasters cannot measure what they are accomplishing, Miss Ilott said, and "nothing requires a more active faith than broadcasting."

She advised the Mennonite group to continue in their work and to keep on with messages which probe the problems of the contemporary world. She felt that the world, right now, is in a time of upset, a "phase for planting," and that this was the place for Mennonites. She also warned the group against allowing television to think that the Mennonite is a quaint person who makes a good story but has no modern witness.

Dan Barrett, a member of the Church Federation of Greater Chicago, told of the new developments in communication technology and what the implications will be for the religious programmer and the viewer. "Instruments such as cable television," cassette television, and the electronic video record all spell wider variety of programs and increased selectivity for the viewer," he said.

Participants compared their impressions of television spots produced by Mennonites and by other denominations and groups. They also experienced a workshop session dealing with production methods.

The Mennonite council feels that its most important service to the various Mennonite groups is that of media education, or helping its people learn the intelligent use of the media of radio, films, and television. They also felt that they need to proceed on all media fronts, to relate a Christian-oriented message. *Jack Goering, G.C. News Service*

For inner-city exposure
Seminaries get $65,000

A grant for $65,000 from the Lilly Endowment, Indianapolis, has been approved for the use of the Associated Mennonite Seminaries in support of the 1971 Urban Ministries Program for Seminarians.

Goshen Biblical Seminary will act as fiscal agent in behalf of the other seminaries in the jointly conducted program. Other seminaries also benefiting from the grant are: The Anderson College School of Theology, Asbury Theological Seminary, Bethel Theological Seminary, Conservative Baptist Theological Seminary, and North Park Theological Seminary.

This will be the second year in which the Associated Seminaries will participate in the Urban Ministries Program. Last year, four Mennonite seminarians and their families worked and studied in Chicago in the six-week program, with thirty-one seminarians and their families representing the other schools.

Last year, the program was coordinated administratively by Dean Ross T. Bender of the Associated Mennonite Seminaries and directed by Professor Gilbert James of Asbury Theological Seminary. The program will seek, again this year, to expose students to the problems of inner-city ministry, through personal involvement and study in an urban setting.

DISCUSSION

Words and deeds

Swaziland in southern Africa will be the site for a superpower international radio station to be operated by Trans World Radio, a missionary radio group which has stations at Monte Carlo and in the Netherlands Antilles.

Bethel College received contributions twice as high during the last six months of 1970 as in the similar period the during previous year with a total gift income for the period of $123,642.

Robert Friedmann, a member of the Eighth Street Church, Goshen, Indiana, who died last July 28 at the age of 79, has been memorialized by Western Michigan University, Kalamazoo, where he was a faculty member from 1945-61 and taught the school's first religious courses. A six-story faculty office building will be named in honor of the Anabaptist scholar who fled his native land of Austria during World War II to the United States.

Tracey K. Jones, Jr., general secretary of the United Methodist Board of Missions, forecasts that an end may possibly be in sight to the sharp, sometimes bitter debate between "social action" and "spiritual" factions in the churches. "No one can predict the outcome," he says, "but the time may be ripe for some kind of breakthrough in the activist-pietist syndrome that has torn us apart and crippled the mission of the Christian community. Any breakthrough in the impasse probably will come in the field of mission concerns. It will not involve a search for compromise but some kind of synthesis that is able to move away from old categories and stereotypes. Both groups already seem to be saying many of the same things. Conservatives are talking about the necessity for evangelical social responsibility and involvement in such fields as racism and war, while liberals are saying social action and church renewal are often meaningless without spiritual disciplines and concern for the holy life."

Brazil needs a concerned witness

FOR SOME TIME, now, I have been following the articles in *The Mennonite* concerning the holding of the Ninth Mennonite World Conference in Curitiba, Brazil. I have found those articles both interesting and disturbing. Interesting, because of the realistic and balanced viewpoints and ideas of men like Erland Waltner and Erich Ratzlaff, who show themselves to be men of experience and broad vision. Disturbing, because it shows that, even in the membership of the Mennonite church, there are persons who have fallen victim to the propaganda and half-truths inspired by the communists and who are thereby using our church for political purposes and speaking out against a country and conditions about which they probably know nothing firsthand.

For the last eighteen years, I have been the fraternal secretary of the Canadian and American YMCAs assigned to help the Associations in Brazil. This has given me a unique opportunity for observation and evaluation at firsthand, because I travel 30 percent of the time and work with Brazilians of all classes and levels. It is because of all the facts mentioned thus far that I feel it necessary to make this statement. It is not my purpose to enter into argument or refute. Rather, I would like to be helpful to those who will have to make decisions and those who may come to Brazil in 1972.

There are two Mennonite colonies near Curitiba. Also, a YMCA is in that city. During 1970, I spent a total of twelve days in or near Curitiba. Even though I have not had the opportunity to meet any of the Mennonites personally, so far, I am sure that it is the truth when I say that those Mennonites enjoy complete freedom to travel, freedom of speech and discussion, that they are not afraid, by night, of being prisoners tomorrow, and that they can publish what they please. They have freedom of worship, freedom to work as they please, and carry on commerce. The only restriction I can think of is that the national language, Portuguese, must be taught in their schools—a condition that is, I feel, both fair and just since they live in Brazil.

During the last two weeks of November, my wife and I drove by car from Rio de Janeiro to Sao Paulo to Curitiba to Blumenau and back to Rio—1420 miles in six days. Never once were we stopped and checked by the police. The only time we were asked for our documents of identification was when we checked in at a hotel. That, however, has been normal procedure here in Brazil and other South American countries ever since we arrived in this continent in 1952. We had complete freedom to travel. Each year in November, we hold our annual National YMCA Conference. This year, it was in Curitiba. Not once in the many years that I have been attending those meetings have I felt any restrictions on what I wanted to say on any subject nor have I heard of any of our delegates who felt afraid or restricted. There has always been complete freedom of discussion and speech. Of course, we are working with YMCA matters. It is not our policy to make political pronouncements.

It is hard for me to see how a Mennonite Conference here, handling church matters and concerns, could possibly find any restrictions or lack of freedoms to do what needs to be done. I cannot help but feel that those

GIVE
AROUND

RECORD

who want certain guarantees from the Brazilian Government are very naive, unrealistic, and inexperienced. That, or they are bent on causing trouble and want to use the Conference to do so. Who could guarantee the behavior of such delegates that it be Christian and that they comport themselves as guests should in a foreign country? Actually, the only reason that I can see, at present, for not being able to hold the 1972 Conference here would be if the communists took over Brazil, as they nearly did in 1964, which resulted in the present form of government.

It is necessary to recall that Brazil is almost exactly half of South America in land area and in population and that it is rich in natural resources, especially in iron and manganese. World communism would very much like to control this key country and that is why its government is a continual target for accusations and pressure from abroad. What one hears and reads about Brazil must be very carefully sifted if we want to be fair. It is for this reason that I was glad to read that C. J. Dyck, the Executive Secretary of the Mennonite World Conference, will be coming here shortly. It is only by an on-the-spot, firsthand study, observation, and investigation that the facts can be known to Dyck, so that he can make a valid assessment for decision making. Let us not be misled, as were the Lutherans last year.

So do come to Brazil in 1972. Hold the Ninth Mennonite World Conference in Curitiba, and by so doing, give witness of a body of Christians that is concerned and also Christlike enough to be humble and willing to learn and then, in spite of difficulties and differences, continue to sacrifice and serve. The world needs such a witness. Brazil needs such a witness. It is essential that at such a time, men of faith and goodwill arise and join hands in His name, for there is much that can separate us and so many who would divide us. *Rudolf P. Wiens, Rua da Lapa, 86 - 70, Caixa Postal, 254-ZC-00, Rio de Janeiro, Gb., Brazil.* Jan. 7

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Marriages

Henry A. Goertz, Tabor Church, Newton, Kan., and *Alice Miller,* Hanston (Kan.) Church, on Jan. 29.

James R. Hanson and *Sharon Kay Ries,* both of Salem Church, Freeman, S.D.

Jerry Jantz, United Methodist Church, Hesston, Kan., and *Mary Elizabeth Schmidt,* Tabor Church, Newton, Kan., on Jan. 23.

Deaths

Elsie Esau Ediger (Mrs. Curt), Hebron Church, Buhler, Kan., was born July 17, 1911, and died in a fire in a store, Jan. 24.

Lisbeth Koehn Friesen (Mrs. Jacob T.), First Church, Bluffton, Ohio, was born Oct. 11, 1922, at Meno, Okla., and died Jan. 20.

Helen C. Jantzen, First Church, Beatrice, Neb., was born Dec. 27, 1907, and died Jan. 26.

Arthur J. Richert, First Church, Upland, Calif., was born Oct. 26, 1892, in Newton, Kan., and died Feb. 5. A printer by profession, he served as treasurer of the General Conference Mennonite Church and manager of its central office from 1953 to 1958. He was also manager of Church Extension Services until July 1960.

Lainie Nicole Waltner, daughter of Mr. and Mrs. Gordon Waltner, Hutterthal Church, Freeman, S.D., was born and died on Jan. 25.

Abraham A. Stoesz, Bethel Church, Mountain Lake, Minn., was born Jan. 14, 1894, and died Jan. 14.

Edgar R. Weber, Zion Church, Donnellson, Iowa, was born Mar. 24, 1889, and died Jan. 29.

Workers

Jake Letkemann, Winnipeg, has resigned from his position as executive secretary for the Conference of Mennonites in Canada, effective this summer. He plans to return to his former vocation of teaching.

Kathy Regier, West Zion Church, Moundridge, Kan., will teach at Our Wonder House in Oklahoma City, Okla., for one year as a member of the voluntary service unit. She attended Bethel College, North Newton, Kan. Her parents are Mr. and Mrs. John Warren Regier.

College basketball

Feb. 3: Bluffton 77—ONU 74
C. of E 86—Bethel 78
Feb. 4: Brookings intramural All Stars 85—Freeman 70
Feb. 6: Central State 37—Bluffton 27
Bethel 63—St. Mary's 62
Feb. 8: Freeman 92—Nettleton 78
Feb. 9: Bethel 93—Sterling 84

Richert

LETTERS

Found the beautiful people

DEAR MR. SHELLY: I am an American, and a writer. I quit Babylon almost ten years ago and am now rooted in the wilds of south France. Until a few days ago, the only information I had on the Mennonites was derived from an old Hollywood film which created an image of grim, punitive, patriarchal fundamentalism.

A few days ago, the postal people here misrouted to me a copy of the November 17, 1970 issue of *The Mennonite.*

I have devoured every word of it and am overjoyed to discover that you beautiful people exist. I find all of your positions admirable and I was particularly, profoundly, impressed by William Stringfellow's "The Relevance of Babylon" [student edition, Nov. 17].

I would like to know the cost of subscription to your magazine and would like to receive a list of available Mennonite literature. Thank you. I salute you. *Griffith Borgeson, 84-La Motte D'Aigues, France.* Feb. 1

Will the boo be next?

DEAR BROTHER SHELLY: I am concerned about the use of applause to support, or withhold support, from issues presented at sessions of the General and District conferences. I first became aware of this tactic at Estes Park, three years ago. It was used without restraint at the 1970 Western District Conference. Who has started this, and why? Will the boo be next, or has this "put down" been used already?

I have seen pastors demonstrate with wild applause at district sessions. This is not the method we advocate for our church business meetings. Applause stirs the emotions and is not conducive to intelligent, rational, Spirit-led discussion and decision.

What do others think of this situation? How will we behave at Fresno? Can we return to considerate, nonpolitical, prayerful discussion and balloting? *Lyman W. Sprunger, Box 427, Canton, Oklahoma 73724.* Jan. 27

Stop killing of soldiers

DEAR EDITOR: As I read "Lack of Concern for Rules of War" in the January 19 issue of *The Mennonite,* I was disappointed that the concern for the victims of the war was seemingly only extended to the civilians and the soldiers already imprisoned or hospitalized.

If this affirmed concern for the victims of this war would also have been extended to the soldiers on the battlefields, who are still being pierced by sword and bullet and torn asunder by bombs, perhaps these relief workers would have been induced to ask U Thant and Nixon to use all influence at their command to end this cruel, senseless, and godless war immediately, so the hideous slaughter of the soldiers in the front lines would also come to an end.

Are we to assume that the soldiers in the front lines, who are maimed, disfigured, and killed deserve such treatment, while the hospitalized and imprisoned soldiers as well as the civilians (especially the civilian officials who send the soldiers to war) do not deserve such treatment?

These rules of war seem as silly as they seem unjust, as they seem to imply that it's all right and permissible for fellow soldiers to maim and kill fellow soldiers of a different nationality, while they condemn soldiers for doing the same to civilians. Aren't the front line soldiers also humans created in the image of God, just the same as civilians?

No, I certainly do not believe that it's right for soldiers to kill civilians, but I'm also convinced that it's wrong and contrary to Christ's compassionate law of love for soldiers to maim and kill fellow soldiers.

Now for a few comments on "Marine Justifies Desertion as Valid Witness" (Jan. 5). Here we find that some of the members of the World Council of Churches decided to minister to the needs of the men who refuse to indulge in the destruction and slaughter of the Vietnamese war. In spite of the aid given these men, one church official points out that these men are refugees, and we do not make any judgment on the rightness or wrongness of their decision. It is also pointed out that none of the funds used to help these refugees will be used to induce desertion.

By not taking a stand on the rightness or wrongness of the stand taken by these men, who refuse to indulge in war, it is obvious the church officials lack the moral courage to serve as a guide.

Furthermore, one almost gets the impression that they aid these refugees to try to soothe the guilt they feel for not having the moral courage to take the stand taken by the refugees they aid.

If all the officials of the so-called Christian churches of the world would be motivated by the compassion of the Christ they profess to follow, one has the right to assume that they would unitedly condemn war as a crime against God and humanity and would urge all the members of their respective churches to quit indulging in the cruelty and insanity of war.

When Satan plays too prominent a role in both the church and state, there is no reason why the two should not cooperate. The church then selfishly supports the state in good and ill to win the special privileges the state stands to fulfill; and in return the state supports the church with favors great, to bribe the church not to expose the evils of the state. *Vernon Stucky, Hesston, Kan. 67062.* Jan. 22

If Billy'd talk like Isaiah

DEAR MR. EDITOR: It has occurred to me that if Billy Graham would have talked to the President like Isaiah talked to the king we would have been out of Vietnam long ere this. *William H. Stauffer, Route 1, Stonecreek, Ohio 43840.* Jan. 13

Judith Unruh

TELFO—friendship to enrich living

TELFO — TO ENRICH LIVING FOR Others; to become involved in someone else's social welfare and personal happiness; to bring positive action to a place where negative reactions so often occur. TELFO says, "Let's be friends." This place is Bethesda Home in Goessel, Kansas. It is a nursing home with sixty-seven residents, most of whom have some physical and/or psychological handicap.

Four members of the community became interested in providing social and recreational activities at Bethesda. Too often, we walked down the hall and saw unoccupied hands folded while their owners sat silently—day after day—days that stretched into months and years. These people who had been active for scores of years were now simply waiting for that final illness which would take them to the presence of their Lord. Many spoke of that day with longing, and we empathized with them. But what about today—now—here! When our Lord Jesus talked about living the more abundant life, He didn't limit it to younger, healthier people. He meant to make the most of every minute.

We talked and planned until, with the help and able leadership of John Gaeddert, we emerged with a plan. Since we were all mothers, no one of us could give all the time we thought necessary; therefore, the project was divided into three major sections. Esther Unruh took crafts and group activities. Hulda Schrag would supervise the gardening and baking. Judith Unruh, already employed by the home as a nurse, took the person-to-person contact.

After the ideas were put into concrete form, TELFO was presented at the morning worship services in the area churches. As this was to be a community project, we also used other means of publicity. We asked for volunteers to help us.

This is not a scheme where we, the benevolent and ever-helpful members of the community, come to do this and that *for* the poor souls at the home. Rather, we come to do things *with* persons living there.

Our key word is remotivation. The routine of institutional life is quickly learned, and stagnation sets in. Residents need no longer to take thought for their physical needs; social needs are also neglected. A bridge from the resident to outside people of all ages must be established to keep the real world in proper perspective. One lurid radio program following another and slick pseudoreligious literature, which proliferate here, produce twisted ideas in minds dulled by arteriosclerosis and senility.

TELFO started in March 1970. Our new residence had been in use less than one year, and the landscaping had not been completed. TELFO immediately staked out a garden area, barring any ideas about grass planting by the administration. The residents were invited to plant whatever they wanted, and several rows of flowers and vegetables were put out.

Some afternoons are spent in baking. Men and women would bring recipes that they had enjoyed either making or eating. Ladies who had been deprived of the joy of cooking, once again, had their hands in zwieback dough. These prove to be real times of fellowship.

Some volunteers come as visitors. Each one is given a day in the month that is her day. She visits those who are invalids or, perhaps, someone who has just lost a loved one or is depressed over a physical illness. These visits help combat the loneliness-in-a-crowd feeling. Mothers are encouraged to bring children with them to the home. Babies are greeted happily wherever they go. Imagine the impact of a three-year-old on a great-grandmother.

Communication is established with another human being. This is not always verbal. The friendly handshake carries a great deal of meaning. Only the most apathetic of our residents will not unconsciously reach out a welcoming hand to a visitor.

Group activities are many and varied. One time, a group went to the county fair. Another time, they ate watermelon and crullers on the front lawn. There are birthday parties every month. And one memorable summer day, the children brought their pets and displayed them on the patio.

Our enthusiastic plans for crafts have been modified. We quickly learned that no one was interested in busywork and dust collectors. But bring out the MCC bandages or cancer dressings, and the hands are willing. A quilt frame is set up on a permanent basis, and someone is usually busy there. These patriarchs of the church have always served and worked at something useful, and this is no time to change.

During the summer, we asked for teen-age volunteers. The girls came, and they brought with them energy and exuberance mixed with a certain amount of shyness. The older folks accepted them wholeheartedly; rapport was easily established.

The girls usually worked in pairs. They handed out the mail. It is astonishing how long it takes to hand out the mail when an extended visit is made in each room. Then it would be time to go outside, pushing a wheelchair, so that some room-ridden person could get some sun. At noon, the girls would sit down with a reluctant eater and coax and wheedle until the tray was clean. One such resident was nearly mute and couldn't understand much English. But her eyes would just sparkle as she saw the girls come in and chatter with her.

A most rewarding part of TELFO has been the establishment of one-to-one relationships. Twelve people volunteered to adopt residents as their own special friends. The most lonely of our residents were assigned by the nursing staff to these volunteers. They visit their resident friend on a regular basis and plan with them for outings, if possible. This is a great responsibility and a lifelong commitment.

Volunteers help with all the activities of TELFO. They try to see that residents really become involved and share fully in the enjoyment of all that goes on. Many times, they feel that they have received more than they have succeeded in giving.

Material for this page provided by Women's Missionary Association.

MEDITATION

Korean church cramps

To SAY I'M immune is silly. Two and a half years ago, I took to sitting cross-legged—Oriental style—on the floor in a Korean church, and the agony is still there when I get up for that last song. No longer do I fear falling asleep, day-dreaming, or wandering thoughts. Church cramps bring me up sharp!

Soon after the beginning of our three-year term in Taegu, Korea, I chose to attend the small, poor Korean church nearest our home. Not knowing enough Korean to carry on a conversation, I hoped somehow just to feel the life of this church. But it wasn't easy, and now, after many restless hours of sitting Sunday after Sunday on a hard floor, listening to unintelligible sermons, I wonder how much I know about the Korean church. Do Korean Christians feel a real brotherly concern for the neighbor who isn't a relative? Is the Korean church becoming so institutionalized that it loses its vision for the lost? Are they fast becoming like some North American churches, with all the forms, rituals, and lifeless practices?

I found a real Christian welcome at the little church I adopted. The brief bows, handshakes, or nods of many increasingly familiar faces each Sunday were warm and friendly. The young minister of this church knew a smattering of English, and he soon took it upon himself, each week, to laboriously write out for me a summary of his sermon in English. His often unintelligible sentences spoke more of his kindness than of sermon content.

I found the Korean church interesting. In what North American churches, for instance, are hymns consistently sharped by the audience? I never ceased to be amazed at hearing the congregation singing a half step above the organ by the end of the third verse. Neither did my amazement cease at the freedom of children during the church service. But then, who but an American minds a child swinging on the church windowsill during a sermon, the snapping of a toy cricket during prayer, or the pounding of running feet down the aisle? What Mennonite church has graceful offering baskets like dark fishing nets hung from highly polished five-foot poles? How was I to understand the regular Sunday reading by the minister of the names of those who gave special offerings? Korean or American, we're all alike in our desire for recognition.

For me to have attended a poor Korean church has taken courage. It has meant cramps, freezing toes in midwinter, when there's no heat, and not understanding a word which is said, but recognizing the tone of words and the tunes of music. It's meant showing my weaknesses by not attending the daily 5:00 A.M. prayer meetings. It has meant refusing, as tactfully as possible, the minister's requests for me to speak to his congregation, because I knew he would not understand enough to interpret, willing as he was to try.

But it has brought the satisfaction of teaching an evening English class to eager young people. Most of all, it has meant a peaceful Sunday morning interlude to meditate and worship with Christians. This has been an opportunity to grow more broadly and deeply in my Christian life, and a chance for the Spirit of God to move more openly within me.

Andrew Leatherman

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COVER

The crime is not that America is white, but that we do not even know it is. The Negro does.

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The network of a congregation

Menno Wiebe

WHEN A PREACHER was needed in the Mennonite country church, our dads went to the brotherhood meeting, knowing that one of them would be elected as preacher. Not long ago, at all, Mennonite preachers were hometowners. Now, preachers are imports, and they are specialists.

Mennonite pastors have quickly taken to the status of professionalism. The desk, telephone, paperwork, and secretarial help are the accompanying bureaucratic symbols.

The pastor of the recent decades, who is freshly engrossed with the new cloak of professionalism, tends to assume that his office will now do for him what formerly had to be done by the person himself. He wishes to relate to his parishioners on a professional-client basis. (Note that the term parishioner was not formerly used and now stands in juxtaposition to the term of his self-reference, pastor, clergy, minister, which decidedly reflects status differentiation.) Personal qualities count less than professionally acquired skills.

What the professionally-oriented pastor tends to overlook is that the church is a network of people. And that network is not sustained automatically. It needs cultivation. The organism needs feeding and pruning, lest it go to seed or go dead. And those pastors who want to ride free on the network created by a previous generation of preachers are probably headed for a crash landing. Living off the ethnic network of the past is, currently, a particular problem among Mennonites. There is flamboyant talk about new theological trends and church renewal. But too much of that thinking is elevated away from the network of peoplehood. Consequently, the idealistic seminarian is surprised when his theologically fertile insights sprout no roots in his congregation. To use a further agrarian analogy, great attention has been given to the hybrid qualities of the seed—little to the native conditions of the soil.

Unwholesome attempts to separate our theology from our ethnocism is, once again, like pulling the body from the soul. God landed not on an abstract document but into the midst of a people, among whom He belonged, whom He challenged, loved, understood, and ultimatey helped. And from this context, He created a new people. Jesus cultivated a network of twelve, and beyond that, of seventy. Within that context, He did His miracles, His preaching, and His sin bearing. So the church began.

A return to the election of home-town preachers is no option for most Mennonite congregations. Professionalism is probably here to stay, and there are some beautiful examples of professional pastors who are cultivating peoplehood. These are not above, but very much enmeshed in, the network of the people.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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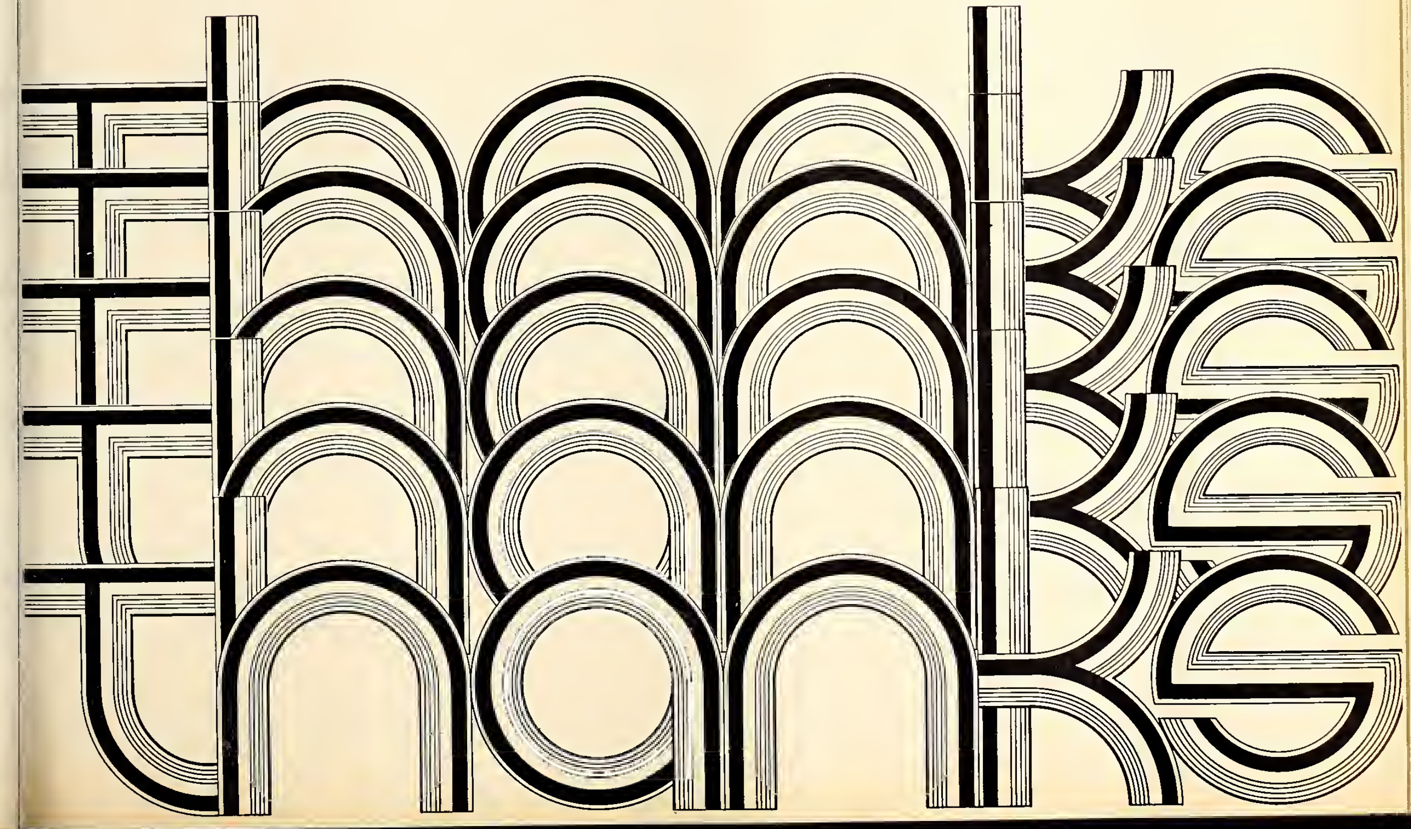
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A barn is more than boards

Matthew 6:33: "Seek first his kingdom and his righteousness, and all these things shall be yours as well."

RED STOCKINGS! THOSE were some of the *things* that we despised! Some kind soul, sympathetic because mother and dad had so many little wriggly bodies to clothe, had given us several pairs of hand-knit, long stockings, made from coarse wool in the brightest red imaginable!

"The color doesn't matter," mother would tell us. "They are thick and warm, they fit well, and you *need* them. Besides, someone was kind enough. . . ." Oh, there were good values behind those red stockings, but we hated the itchy, red things!

Babes of *depression,* we learned early the difference between *values* and *things.*

Older ones in the family, who could remember the carefree days before the dreary thirties, had once known that life was brimming with delightful *things.* Ice-cream cones, sticky candies, store-bought mittens, and breakable dolls with moving eyes were precious memories for them to hold tucked away as souvenirs of former wealth. Those of us who were younger, being short on memories and long on curiosity, reveled with them in the retelling of the grand, old times.

"*This* was the dress I wore to the party at school," older sister Vivian would sigh, holding a faded, beribboned, pink dress against her patched denim coveralls. We little girls sighed.

Vivian hadn't really *gone* to school, but she would have gone if the depression hadn't closed the little school near our farm. Our classroom was gone, our education continued unhampered, for mother taught us at home. Education, to us, was one of the greatest values.

"Tell us how your doll got smashed!" Vivian, the child of predepression years, had been the much-envied owner of the fabulous moving-eyed china doll.

But we had toys, and we had dolls, too! Their eyes and smiles were sewn or painted on, but we valued their dependability and hugged and loved their stuffy bodies. There was Cathy's short, fat Jimmy doll, lovingly made from someone's old pink sock, who rose to childish fame one day by landing in a bowl of pancake batter!

There was our friend Peter Rabbit, baby Ann's floppy-eared pet. Nobody, then, knew about going into orbit or star-hopping into space; but Peter Rabbit did it! In a lively game, some exuberant child tossed him too hard and too high, and Peter disappeared into the darkness and dust of the rafters above!

There was my Eskimo doll, ugly and hard but beloved, who suffered silently for weeks with an incurable ruptured appendix as his brain stuffing leaked out all over the floor.

"A good neighbor, tried and true, is better than great riches," Dad would tell us as one of his own private proverbs. We knew that it was so, for our neighbor was Mr. Yonson.

"Mr. Yonson is richer than us, isn't he, Dad?" we often asked, even though we knew.

Father would look at us, queerly, without answering. How could there be anyone even faintly rich in the Dustbowl of southern Saskatchewan?

We *knew* he was rich, anyway, in our upside down, childish way, because he had more children than any other man we knew!

Our friend's name on a letter didn't *look* like Mr. Yonson. Our parents always called him his written-down name, Sven Johnson, but we didn't. We liked his talking-to name, better, and Mr. Swen Yonson we always called him. He was a good friend, even to little children.

Sven and his plump, blond wife Ingrid had come from Norway, years before. In our eyes, they never grew any older. They had learned to speak what we called Canadian, except for a few little corners of speech. We often suspected but could never make Mother confess, that she had called her first daughter Vivian for Mr. Yonson's special benefit.

"Wiwian, fetch me the hammer, that's a good child!" he would call. "Wiwian, how about some nice, cold vater?"

"Hey, Wiwian, come play skipping," we tried, at times, to call her "Wiwian," too, in honor of our Norwegian friend, but Mother made us stop, in honor of good behavior. *Differen* Mr. Johnson might be, but funny c queer, never!

"Little children don't make fun c neighbors" was a rigid family axior that we learned early in self-defense

"Our friend, Swen Yonson, is builc ing himself a barn, an e-nor-mou one, we think!" we told anyone wh had time to listen to our chatter.

This was one of the reasons wh we were sure Mr. Yonson was rich nobody else that we knew had money or courage, to build a new barn when year after year, the crops were fail ing, everywhere.

We knew the barn must be a bi one because it was taking so long t build. Father tried to tell us that i was because Mr. Johnson was poo like the rest of us that he didn't eve have enough money to build it all a one time like people used to builc barns.

"Whenever he gets a few dollars or takes a trade of something, sa a load of turnips for a few pieces o lumber, then he makes another par of his barn," explained Father. "He's more persistent than some others, that's all. And he has enough faith tc think that someday he'll need a bigger barn."

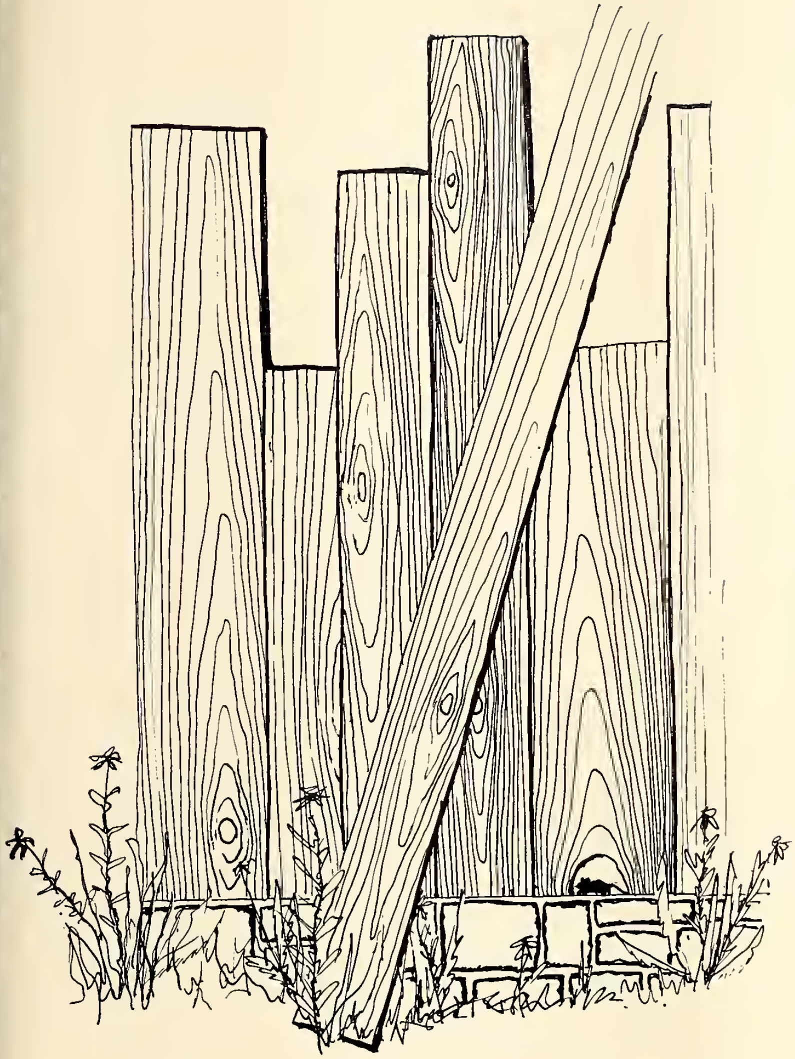
But we didn't believe this; it was too common and prosaic for us. Life was drab and hard and we needed the magic and mystery that we wove around our friend's barn. For most of the short time that some of us could remember, we had watched Mr. Sven work on his barn; its creation was woven into our very lives.

"Remember when he put those huge rocks there for a foundation?" we would remind ourselves.

Oh, we remembered every little detail, sitting on our barnyard fence, day after day, whenever the man was barn building. Father helped with the heavy jobs, to pay back times when our neighbor had given us a hand at our farm. We would all have helped, too, for free, but Mr. Yonson would not let us get any closer than the top of the rock-pile fence.

"Building barns is no yob for kiddies!" he told us. "Some day, you yust

Thirza M. Lee



Life was drab and hard and we needed the magic and mystery that we wove around our friend's barn.

might get hurt, see?"

Buildings, we knew, were mostly just *things,* material things that were not the real values of life. We had tried to take life philosophically when our *home* was moved from a big, comfortable white house to a much smaller one more compatible with our ever-weakening financial state.

But we *couldn't* feel philosophical about Mr. Sven's barn, which had been all our lives a-building. Amassing and spiking down the planks for the floor took all of one hot summer. When it was done and almost even, we skipped on the rough boards to celebrate. Ivory halls could never be any better than this!

Had we been older, no doubt, we would have seen the pathos of the situation: an aging man, for Mr. Yonson *was* getting old, in other people's eyes, working doggedly at a barn he would never live long enough to need. We saw only the beautiful creation arising, the building of a man's dreams.

"It's a fence!" "It's a . . . a wall!" The studs were going up! Slowly, before our excited eyes, the wall took form.

"School time!" Mother called. "Mr. Johnson can build his barn without you little moppets there."

Oh, but he couldn't! Even then, we sensed that man works better and faster with a cheering section at his back and encouragement ringing in his ears. A barn was a-building, and school could wait. But Mother could not, we discovered, immediately!

With painful slowness, the roof material grew into a substantial pile against the fence. Bitter winter winds piled powdery snow in ghostly shapes over the heap. The roofless barn stood forlorn and waiting, while a cruel prairie winter howled across the fields. The delay, like the winter, seemed interminable to us, but Mr. Yonson was undaunted.

"Yust you vait!" he encouraged cheerfully. "Come spring, then *up* she goes! Von barn and von roof all together at vonce!"

Up she went, indeed, when spring

had finally come! Neighbors came from miles around to help our friend Sven Yonson raise the roof of his barn. Nothing so pretentious as a *barn raising* could be managed in the years of Deep Depression; it was enough that a barn roof could go up all at one time.

"You small fellows stay back, now," called Mr. Yonson, cheerily, "and let all these men vork!" Back to the top of our rock-pile fence we scampered, but we couldn't stay there!

In the house yard, the farmers' wives had spread a feast the like of which some of us had scarcely ever seen. If man could defy Depression and build a barn, the groaning tables declared, then women could likewise be defiant and create a feast!

"Oh, Mr. Yonson," we trotted behind him to his finished barn. "Will there be little mouses in your barn?" There were *always* mice in barns, that was where mice belonged.

"Lots of room! Lots of mice!" he answered, and we went home satisfied. The barn was a success.

Mr. Johnson had defied the poverty of his country, he had defied nature, too, in building a large, new barn where none was needed to hold crops that nature would not permit him to have. But the barn was up. Fate sat back waiting, letting the man play with his new possession a few short months.

That fall, our own farm harvested almost nothing, and Mr. Swen harvested pitifully little more. The huge barn stood still, nearly empty, waiting for the fulfillment of its promised capacity: overflowing bins, bulging haymows, stalls filled with cattle and horses. Any barn worth its creation deserves this, but Mr. Johnson's barn, flaunting its new roof against the barren, unproductive prairie, had challenged fate too long, and its life was nearly ended—without fulfillment.

Near midnight of one cold, still night in mid-winter, my brother Harold was awakened by something, a mouse scampering in the walls, perhaps. As he lay in the darkness listening to the silence, he became aware of a strange orange light flickering in the night somewhere not far off. He sprang up to look, then dashed to Mother's and Father's bed.

"Dad, Dad!" he yelled. "Quick, there's a fire on the prairie!"

Dad was instantly awake and alert, with Mother close behind him. To plains people, no other call is quite so terrifying as "fire on the prairie!"

Mother was peering into the night. "Oh, it must be Johnson's house!" she cried. "No one else lives off in that direction!"

Our house was small and their voices were shrill with alarm. All of us were awake now, sitting wide-eyed on our beds, aware that something was terribly wrong at our friend's place.

Father had quickly pulled on warm clothing and dashed out to see what the fire was, and what he could do to help. Shortly he was back, calling the news to Mother as he burst through the kitchen door.

"It's Johnson's barn!" he cried. "I'm afraid it's a goner, too!" Then he became aware of us standing horrified before him. As one child, we began scrabbling for clothes.

"No—" he ordered. "No! You kids stay inside. It's ten below zero out there, and anyway a big fire is no place for kids!" His eyes said goodbye to Mother, the door banged, and he was gone.

We had no intention of obeying him. We wouldn't stay inside safe and warm while our friend was facing such a horrible experience. We *would* go out! With pleading eyes on Mother's face, we continued frantically yanking on heavy clothes.

Mother said nothing. Perhaps she understood what we were feeling. Perhaps she was just numb with horror, knowing that this could have been our fire, our calamity.

Bundled to our eyebrows in all the winter clothes we owned, we thre
older children hurried through th
dark cold on the first experience c
terror and tragedy our short live
had ever known.

Short legs pumping, our breat
turning to white clouds in the icy ai
we fled down the cleared lane, be-
tween mountainous drifts of snow
The patch of angry orange loome
larger as we drew closer. In the danc-
ing light from the fire, we could se
other ghostly figures approaching
neighbors running to help.

This night of the fire was an eerie
unfriendly thing. There was no win
and the flames shot straight up wit
hungry intensity. In the still, frigi
air, the crackling and roaring of th
fire sounded sharp and clear. Fat
was having her revenge over man'
defiance, and she wanted all aroun
to see and hear—and remember.

"Stand back! Stand back!" the men roared as we puffed up.

"What the dickens are these *kids* doing here!" demanded a gruff neighbor who didn't understand that we *had* to be there when our friend was in trouble.

Father glared at us as he dashed by carrying a piece of machinery. He lifted our quivering chins and glared back.

"Let them be," we heard him answer, his voice softened with understanding.

We had never seen a fire before, and we stood transfixed with awe and horror. It was unthinkable that Mr. Yonson's beautiful barn should burn! One corner of the building was already gone. Now the roof was ablaze, that roof of celebration that had known such a short, short life.

"The animals!" we wailed to each other.

"They're gettin' them out—see, Mr. Yonson has the horses tied over by the fence!" Harold pointed. In the dark we could just see the shapes, but we sighed with relief.

"Here comes Joe Green with the

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cow!" cried Vivian.

We heard the men saying how much worse it would have been with a wind. How *could* anything be worse!

"Everyone back!" cried someone. "Here comes the roof!" We shuddered with the men as the great roof fell in with a crashing, hissing sigh of disaster.

We stood huddled together in the snow, tears streaming down our faces. This was the end! All the hopes and dreams we had seen built with the barn had collapsed in one short night of fire and fury. Man was nothing, after all, just a puny little scared creature dashing aimlessly about in the snow.

"Don't cry, my little ones, don't cry!" Mr. Yonson was before us, strong caring arms around us.

"Oh Mr. Yonson!" we wailed. "Your beautiful barn!"

"So?" he answered softly. "It was only a barn. Nothing is hurt, just a barn doesn't matter."

. . . when we have faith in God, faith in His vill—ve don't need to stay down! See?

"But—" we choked, "it's *gone*!"

"No—no, it isn't. Yust the boards are gone." He answered slowly, as if he was thinking it out for himself. "The dream, she is still there. Yust vait—Old Swen, he will build a new barn!"

He smiled down at us now: he knew the answer himself. "A fire—she is soon gone. Life is a rough yob, he kicks us around and sometimes he knocks us down. . . ." He waved his hand toward the burning barn. "But when we have faith in God, faith in God, faith in His vill—ve don't need to *stay* down! See?"

We nodded our heads solemnly in the fading light, trying to grasp this great new truth. We didn't know it then, but we were touching the fringe of wisdom. The material *things* that life throws out to us don't really count at all, only man's reaction and response to Life is of lasting *value* in the world. When something knocks us down we can lie there and whimper, or we can jump back up and fight again.

Suddenly a new worry darkened our hearts.

"Mr. Yonson—" we pleaded. "Did the little mices get all burned up?"

The man looked at us, startled and frowning. In so great a fire, how could we think of mice? But then he smiled again.

"No — no! Remember, ven you try to catch a mouse—svish—and he is gone! So—if you little people can't catch a mouse, the fire, she can't catch him either!" He managed to chuckle down at us, little odd kids, still shaking from the shock of the fire.

We sighed and grinned back at him, our last shuddering sobs gasped out. Everything was all right after all. The mice were safe in their holes, the fire was only a *thing* and would soon be gone, the boards of the barn were really only *boards,* and Man—he could get up and fight again, he could grin at scared little children in the light of the fire that had destroyed his barn—but not his dream, not his faith. These were *values,* and *values* won't burn!

NEWS

Psalms appear in Today's English Version

The Psalms for Modern Man was published in December by the American Bible Society as the first complete Old Testament book in Today's English Version.

The volume of 150 sacred songs or hymns thus joins Good News for Modern Man, the New Testament in Today's English Version, which the Society published in 1966.

A volume containing both the third edition of Good News for Modern Man and the Psalms, will be published early this year. The New Testament has had the phenomenal distribution of more than 23 million copies in the United States since it made its first appearance four years ago.

Annie Vallotton of Paris, the noted Swiss artist whose line drawings in Good News for Modern Man were so enthusiastically received, is the illustrator of The Psalms for Modern Man.

Robert G. Bratcher of Setauket, New York, is chairman of the Today's English Version Old Testament Committee, a group of scholars who already have devoted more than two years of effort to translating the Old Testament into modern-day English. The complete Old Testament is slated to be published in 1975.

Other members of the Committee are: Roger A. Bullard of Wilson, North Carolina; Keith R. Crim, Richmond, Virginia; Herbert Grether of Berkeley, California, missionary to Thailand on leave of absence; and Barclay Newman of Black Mountain, North Carolina. All are full-time translators except Bullard, who works with the committee part time.

The committee members work with the most authoritative Hebrew text available, *Biblia Hebraica,* edited by Rudolf Kittel, in preparing the separate books of the Old Testament.

The TEV Old Testament Committee completed the translation of the Psalms. Their work was then carefully reviewed by various members of the staff of the Translations Department, including a number of translations consultants overseas. It also was submitted to members of the Translations Committee of the American Bible Society who were designated by that Committee to represent them in consultation on the TEV Old Testament text.

A semifinal form of this text was submitted to all members of the Translations Committee for their review and suggestions, to be incorporated in the final text.

After incorporation of the suggestions from the Translations Committee, the text was subsequently sub-

Psalms for Modern Man

Psalm 8

God's Glory and Man's Dignity

Lord, our Lord
your greatness is seen in all the world!
Your praise reaches up to the heavens;
[2] it is sung by children and babies.

You have built a fortress against your foes
to stop your enemies and adversaries.

[3]When I look at the sky, which you have made,
at the moon and the stars, which you set in their places—
[4]What is man, that you think of him;
mere man, that you care for him?

[5]Yet you made him inferior only to yourself;
you crowned him with glory and honor.
[6]You made him ruler over all you have made;
you placed him over all things:
[7]sheep and cattle, and wild animals too;
[8] the birds and the fish,
and all the creatures in the seas.

Your greatness is seen in all the world!

[9]Lord, our Lord
your greatness is seen in all the world!

Psalm 24

The Great King

The world and all that is in it belongs to the Lord;
the earth and all who live on it are his.

mitted to the Board of Managers of the American Bible Society for final approval.

Original guidelines to the translators stated the common language version of the Psalms should be "in that form of literary English which is common to all those who speak the language, whether of a high- or low-level of education and whether native or nonnative speakers."

The guide also spelled out that the translation should be "concerned with accurately communicating to reader or hearer, the content of the message" and that "greater emphasis" be placed on "clarity of meaning than on literary form."

The vocabulary was to be kept "within the range accessible to readers of limited experience, along the lines for a common language translation."

Because clarity of understanding was to "take precedence over literary form" adjustments in the direction of "more meaningful communication to the reader of the content of the original" were recommended.

It also was required that "in at least some of the poetical passages, some attempt should be made to render the material in some kind of free verse, to such extent as may be possible."

The American Bible Society a nonprofit organization which was founded in 1816, has as its object the translation, publication, and distribution of the Scriptures, without note or comment, to men everywhere in a language they can read or understand, at a price they can afford.

Examples from *The Psalms for Modern Man* are given below.

[2]He built it on the deep waters beneath the earth
and laid its foundations in the ocean depths.

[3]Who has the right to go up the Lord's hill?
Who is allowed to enter his holy temple?
[4]He who is pure in act and thought,
who does not worship idols,
or make false promises.
[5]The Lord will bless him;
God his Savior will declare him innocent.
[6]Such are the people who come to God,
who come into the presence of the God of Jacob.

[7]Fling wide the gates,
open the ancient doors,
and the great king will come in!
[8]Who is this great king?
He is the Lord, strong and mighty,
the Lord, victorious in battle!
[9]Fling wide the gates,
open the ancient doors,
and the great king will come in!
[10]Who is this great king?
The Lord of armies, he is the great king!

Psalm 100

A Hymn of Praise

Sing for joy to the Lord, all the world!
[2]Worship the Lord gladly,
and come before him with joyful songs!

[3]Never forget that the Lord is God!
He made us, and we belong to him;
we are his people, we are his flock.

[4]Enter his temple with thanksgiving,
go into his sanctuary with praise!
Give thanks to him and praise him!

[5]The Lord is good;
his love lasts forever,
and his faithfulness for all time.

Psalm 117

In Praise of the Lord

Praise the Lord, all nations!
Praise him, all peoples!
[2]His constant love for us is strong,
and his faithfulness is eternal.
Praise the *Lord*!

Canadians feel overrelated Want simpler way of life

Mennonites in the Canadian congregations feel overrelated to conferences.

Allied in some cases with four different structures, they feel the pressures from promotion and duplication of services and have asked for some relief. This was the principal concern of the Canadian Council of Boards, meeting in Winnipeg, January 28-30.

Instructed by the Conference of Mennonites in Canada held last August in Winkler, Manitoba, to consider models of conference structure which would approach the problem, a committee to study conference structure presented five models for consideration, involving the provincial conferences and the Conference of Mennonites in Canada.

These models were 1) retain the present structure, 2) retain the present structure reduced and simplified, 3) have a Canadian Conference consisting of provincial conferences, 4) have no Canadian Conference, 5) have no provincial conferences. Models one, three, four, and five were rejected fairly early.

Members thought that too much work exists to be done by only provincial structures, which receive good constituency support, and they want to realize an identity among Canadian Mennonites. Board members instructed the committee to study model two further, to refine it, and to present it at the Conference of Mennonites in Canada in Vancouver, next August.

The push for change comes from people in the home communities. Provincial conferences have committees similar to those provided by the district conferences in the United States: education, finance, missions, and service. MCC—Canada provides service outreach programs. And churches relate nationally and internationally through the Canadian Conference and the General Conference. But with these latter two, they encounter duplication of services and a feeling of being asked to do more than their share. The General Conference is U.S. oriented, Canadians say, and returns less to Canadian churches than it is given. Canadians support the Mennonite Pioneer Mission in their country, but feel reluctant to support the General Conference Commission on Home Ministries. They support MCC—Canada but hesitate to support the Commission on Overseas Mission.

The boards dealt with other matters, as well. The upcoming Februar 19 death of the *Canadian Mennonit* the inter-Mennonite English pape and primary vehicle of communication to the member churches, move the Board of Education and Publication to consider new ways of presenting the news of Mennonites in Canada. In the interim period befor they can find another vehicle, the will expand their *Conference Bulleti* to include some items. They plan t negotiate with *The Mennonite* an with other papers in Canada to se if their particular constituency ca be served, preferably on an inter-Mennonite basis. *Jack Goering, News Service.*

Prime minister visits Buddhist temple

Prime Minister Pierre Elliott Trudeau of Canada made a state visit to Ceylon following the Commonwealth meeting in Singapore. While there, he visited the Buddhist Temple of the Tooth at Kandy, Ceylon's ancient hill capital, bringing an offering of flowers. He was accompanied by Ceylon's minister of agriculture and lands, H. Kobbekaduwa.

Words and deeds

Military spending far exceeds spending for education in the United States, according to this note from the newsletter of the Mennonite Community Church, Fresno, California: "Did you know that Japan spends four times as much on education as on military services? Canada spends twice as much. Other countries which spend more on education than on military programs are: Belgium, Denmark, Italy, Netherlands, Norway, Sweden, and Switzerland. Total U.S. expenditures for education are less than two thirds the amount of its military budget. This is why we must talk in Fresno of the possibility of cutting the hours of our students in one high school so that the students of another whole city high school can use the building the other half of the day to cut the costs of rebuilding. This is unfair to our youth and to our future. Have you written lately to a Congressman or senator encouraging him to stand up against the pressure to vote for military spending—giving him support in voting for domestic programs like proper education for our children? There are some signs that some of the younger men are showing more independence of thought — more concern for human values."

thanks
thanks
thanks

In 1970 we tried hard to be

AGENTS OF GOD'S LOVE

Sometimes, we came through with colors flying and, other times, we did only a fair job. But now we're glad we did what we did.

It's impossible to summarize all the ways we were agents of God's love and channels of His grace. At times, God gave us the chance to help someone, personally. Sometimes our love was expressed in prayer or financial support. If they could, literally thousands would say

THANKS

for the way we helped them feel God's love. But since they can't do so personally, maybe some examples will help.

In 1970 the 55,000 members of the

GENERAL CONFERENCE MENNONITE CHURCH

gave

$1,881,604

to help make various ministries possible. The following pages record part of the story. Here are some ways we were

AGENTS OF GOD'S LOVE

AGENTS OF GOD'S LOVE

we have been approved by God to be entr

thanks

thanks
for giving $206,450 which has helped build the church overseas. The missionary's primary task is to make Christ known to others.

thanks
for the $155,309 you gave to Mennonite Biblical Seminary so they could train men and women for leadership in a variety of congregational and service ministries.

with the gospel 1 Thess. 2:4

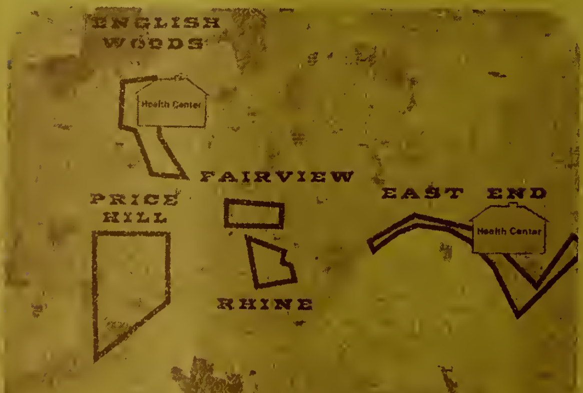
thanks
for the $13,610
to provide our fellow Mennonites in South America with German language Sunday school material; a children's paper *Der Kinderbote;* and a weekly church paper, *Bibel und Pflug.* The Commission on Education paid one third of the costs and the Commission on Overseas Mission two thirds.

thanks
from an estimated 50 million people who saw our one-minute TV spots showing them that God can help resolve personal and family tensions. Your gifts of $29,648 paid production costs which generated $5-10 million in free television time.

the gospel. . .is the power of God for salva

thanks
so eleven ministers and five teachers could share the good news and resources with our continent's fastest growing minority group, the American Indians.

thanks
for the $3,333 you gave to the Poverty Fund to establish two community health centers for low income families in Cincinnati. Doctors donate their skills during off-duty hours to make this health service available.


ENGLISH WOODS
Health Center
FAIRVIEW
PRICE HILL
EAST END
Health Center
RHINE

thanks
for the $165,104 which you gave through General Conference for MCC ministries involving 753 workers in over thirty countries. An additional $169,000 was given to MCC by General Conference churches in Canada.

o everyone who has faith Rom. 1:16

thanks
from our sister churches overseas for sharing in the task of training Christian men and women for leadership roles in the church and community. Your gifts of $93,389 helped an estimated six hundred people.

thanks
for making it possible for Cornelia Lehn to visit churches throughout Canada and the United States to help teachers and parents know and use our new kindergarten curriculum. It cost approximately $3,000 to provide this service.

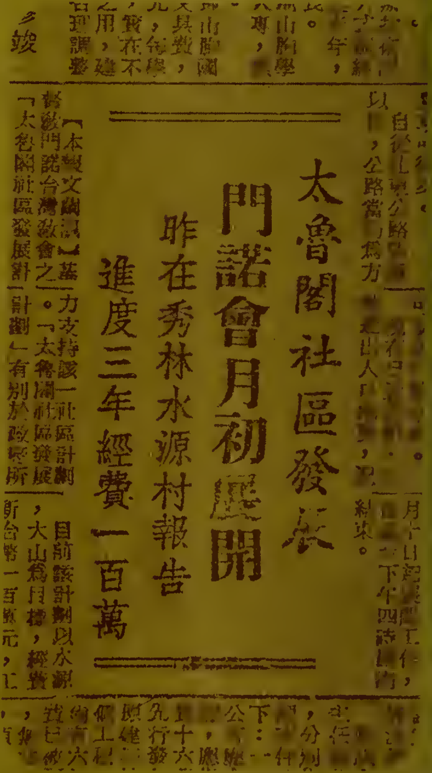
thanks

go into all the world and preach the gosp

thanks
for $210,050 which provided medical help for thousands in India, Taiwan, and Congo. "He had compassion on them" is practiced by the medical staff, both foreign and national. And thanks to you on the medical staff, for presenting the gospel as an integral part of your healing ministry.

thanks
for investing $2,984 in Mennonite Biblical Seminary's "Church-Visitors-in-Residence" program. Six Christian workers from five countries have shared their testimonies and spiritual gifts with the students and faculty.

thanks
from the rural people of eastern Taiwan for the $3,269 you contributed through the Poverty Fund to initiate a self-help program. "Poverty Fund to Spend $1,000,000 ($25,000 U. S. dollars) in Taiwan," says this headline from a Taiwanese newspaper.



太魯閣社區發展
門諾會月初展開
昨在秀林水源村報告
進度三年經費一百萬

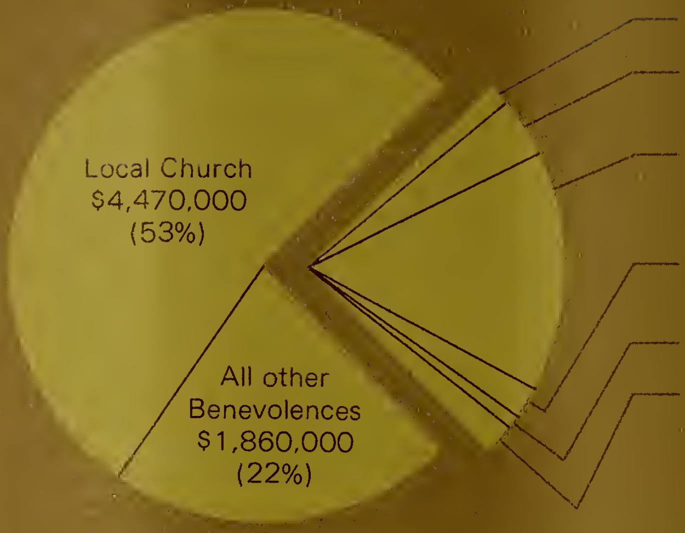
the whole creation Mark 16:15

thanks
for your gifts of $171,700
which provided Christian literature for hungry minds in developing countries overseas; helped many people learn how to meet their basic economic needs; and gave many an opportunity for an education.

thanks

thanks
from the three hundred persons who found it possible, through voluntary service, to help meet the needs of people in institutions and economically deprived areas. Your gifts of $24,029 made it possible.

thanks for giving

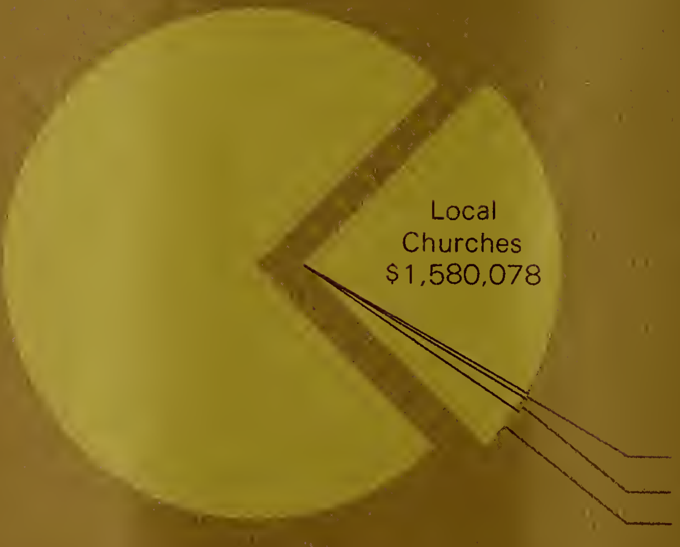


*General Conference churches in Canada give to MCC through provincial MCC organizations while U.S. churches give to MCC through the two commissions. Giving to MCC in Canada and the United States totaled over $334,000 in 1970

sources of gifts

Contributions to the three commissions and seminary budgets totaled $1,881,604 in 1970.

In addition, $59,423 was given for the Poverty Fund and Canadian churches gave $169,000 for MCC through provincial MCC organizations.



GENERAL CONFERENCE MENNONITE CHURCH
722 Main Street, Box 347
Newton, Kansas 67114
600 Shaftesbury Blvd.
Winnipeg 29, Manitoba

Printed in the U S

Conference budget cut 9 percent

Current economic pressures have made their impact on the finances of the church.

The 1971 budget for the General Conference Mennonite Church was set by the Conference's Council of Commissions, meeting February 8 to 12.

Budgets were established on the basis of receipts for the year 1970. The amount for each commission was determined by totaling that commission's receipts plus 3 percent of those receipts. In every case, budgets were lower than those set last year. This is the first year that this plan of budget-making has been used.

This resulted in an overall budget decrease of 9 percent. The goal for the Commission on Overseas Mission was reduced 3.8 percent; Commission on Education and Commission on Home Ministries both 20.8 percent; and Mennonite Seminary 12.4 percent.

	1970 Budget	1970 Receipts	1971 Budget	Percent of Total
Overseas Mission	$1,387,130	$1,295,531	$1,334,397	68.86%
Home Ministries	399,110	306,836	316,041	16.31%
Education	161,200	123,928	127,646	6.58%
Mennonite Seminary	182,560	155,309	159,968	8.25%
	$2,130,000	$1,881,604	$1,938,052	100.00%

People from other cultures To teach college students

No community in today's world is completely isolated from the mainstream of international life. The transistor radio, the television set, and the airplane have brought the peoples of the world close together physically. This change in the world community has not necessarily brought a better understanding among peoples with different cultural backgrounds.

For several generations, our schools and colleges have included in the curriculum studies *about* peoples of other cultures. Only recently, however, have educators stressed the need for learning *from* peoples of other cultures. This type of experience can be brought about best by a direct encounter with persons who have other cultural values.

The Council of Mennonite Colleges, composed of the presidents of the eleven Mennonite colleges in the United States and Canada, has sponsored programs in international education. For the past six years, a number of students from Mennonite and Brethren colleges have spent time in studying in another cultural setting.

Similar intercultural programs are open to the more than five thousand students enrolled in *summer seminars.* Students enrolled in Mennonite and Brethren colleges may enroll in one of the three 1971 summer seminars. Bethel College, in cooperation with Tabor and Hesston colleges, is administering the El Salvador Summer Seminar in Central America, which runs from June 5 to July 7. This seminar was first offered in 1964, when a group under the leadership of Dr. and Mrs. Willard Smith made the trip from Kansas to El Salvador in two vehicles. This summer, students will fly from New Orleans to San Salvador, the capital, making two stopovers, one in Merida, Mexico, to study the Maya ruins and the Yucatan, and another in Guatemala City, to study early Guatemalian culture. While in San Salvador, the students will live in Salvadorian homes and attend seminars at the El Salvador-United States Cultural Center. Some time may be spent in work projects in the city.

Bluffton College is administering the Colombia Summer Seminar which runs from June 6 to August 13. In Colombia, students will study Colombian history and culture at the Colombo-United States Cultural Center during the first seven weeks of the seminar. The last weeks will be spent in the Peace Corps type work program, in which students will be assigned to work projects in Colombia. This seminar carries six hours of college credit.

Eastern Mennonite College is administering the Appalachian Summer Seminar which runs from June 7 to August 13. This seminar includes lectures and readings on Appalachian life along with a Peace Corps type work assignment under the Mennonite Central Committee in the Appalachian communities. This seminar carries seven hours of college credit.

Academic Year Abroad programs. Students from Mennonite and Brethren colleges who are interested in studying a year in a foreign university may enroll in programs in Colombia, Kenya, Japan, France, or Germany. The cost of studying in a foreign university, in some cases, is no more than studying on the home campus.

Bluffton College is administering the Academic Year Abroad Program in Colombia, South America, in which students may enroll for one or two semesters in *La Universidad de los Andes.* Courses are taught in Spanish and students must have a knowledge of the Spanish language. The Colombia program is excellent for Spanish language majors. Students live in homes in the beautiful city of Bogota while enrolled at the University.

Eastern Mennonite College is administering the Academic Year Abroad program in Kenya, Africa, where students are enrolled at Nairobi University. The Nairobi University program is patterned after the British system and courses are taught in English. Students majoring in the social sciences and humanities will find the Kenya program valuable.

Goshen College is administering the Academic Year Abroad program in Japan. Students enroll in the International Christian University in Tokyo. International Christian University offers excellent courses in education, humanities, natural sciences, and social sciences. Courses are taught in English but students may enroll in courses in the Japanese language.

The Academic Year Abroad programs in France and Germany are administered by the Brethren Colleges central office in Lancaster, Pennsylvania, and are open to students from any of the Mennonite colleges. Students may study at Phillipps University, Marburg, West Germany, or at the University of Strasbourg in France. Courses are taught in both English and German at Phillipps University and their programs in history, English, and theology are among the best in Germany.

Service Education Abroad programs. The Council of Mennonite Colleges has, within recent years, developed programs in cooperation with Mennonite service agencies in which service personnel may earn college credit for cultural studies during their term of service. Service workers assigned to Africa or Latin America may enroll in these programs.

The Latin American Service Education Abroad program is now administered by Goshen College in cooperation with the Mennonite Central Committee and other Mennonite service agencies. The program includes summer seminars in the Latin American culture and anthropology, Latin American economic development, and political history, and religion and the church in Latin America.

The African Service Education Abroad program is administered by Bluffton College and in cooperation with the Mennonite Central Committee and other Mennonite service agencies. This program follows the same general format in African studies as the Latin American program. Students may enroll for summer seminars, intensive French language study, and readings courses in African culture.

Students desiring more information on any of the above programs or application forms may contact Justus G. Holsinger, executive secretary of the Council of Mennonite Colleges, Hesston, Kansas, or the academic deans of the respective Mennonite and brethren colleges. *Council of Mennonite Colleges.*

Editor resigns his post
Publishing changes made

Ten years after assuming the post of editor of *The Mennonite,* Maynard Shelly asked to be released from his assignment.

The resignation was presented to the Commission on Education on February 12 during its annual meeting at North Newton, Kansas. The commission publishes the weekly magazine for the General Conference Mennonite Church.

In explaining his action, Shelly said, "It appears that editing a church paper is similar to being an astronaut. It's an exciting experience to fly to the moon, but it's also a high-risk enterprise.

"I've gladly taken the risks during the last ten years because the exhilaration of seeing the church come alive to the challenges of the last decade has been well worth it.

"But other people want to have a try at the trip, and I want them to have the experience. I certainly want to back them up."

Shelly asked that the commission set the date for the termination of his term at their convenience.

In other actions, the Commission on Education asked that responsibility for publication of *The Mennonite* as well as *Der Bote,* the General Conference's German-language paper published in Saskatoon, be transferred to the General Board of the Conference, possibly to a Division of Communication. The proposal was accepted by the General board and transfer will probably be made next January 1.

In making this proposal, the commission recognized "conference-wide and commission-wide concerns and questions regarding the church magazines, *The Mennonite* and *Der Bote.*"

Some of these questions include "the advisability of continuing the Every Home Plan established in 1950 by the General Conference." Under this plan, congregations are encouraged to send one of these church papers to every home and to contribute a portion of the publishing cost for each subscription. The three General Conference commissions have also contributed to the cost of publication. In a year in which commissions needed to reduce their budgets, a desire was expressed to reduce the obligation of the commissions under this program.

The General Board will also study the need for a German-language paper, as well as the possibility of cooperating with the Canadian Conference on an English paper. The Canadian Conference is in need of a vehicle of communication since it has depended strongly on the *Canadian Mennonite* which ceased publication with its February 19 issue.

Inter-Mennonite options of publishing a church paper will be explored and the purposes of church periodical publications tested.

Before becoming editor of *The Mennonite,* Shelly served for six years as assistant executive secretary of the Board of Education and Publication, the parent agency to the present Commission on Education. He earlier served pastorates in Hopedale, Illinois, and Allentown, Pennsylvania.

COE secretary resigns

Frank Ward, executive secretary of the Commission on Education, resigned at the February 11 meeting of the Commission during the annual Council of Commissions.

Concerning his resignation, Ward said that it was difficult for him to focus on one particular reason. Rather, he felt it was a combination of many circumstances, including a reduced budget, a changing mood in some areas of the Conference regarding the role and purpose of Christian education, and a feeling that the mood meant some changes in staff and role for the Commission on Education.

He has been with the Commission since July 1966, spending the first two years as secretary of Christian education. Prior to that, he spent nine years as pastor of the Eden Church, Schwenksville, Pennsylvania.

RECORD

Teruko Yano came from Japan to Vietnam to lend a hand.

Three from Japan serve In Vietnam medical aid

Teruko Yano, an attractive, young nurse from Kobe, Japan, recently began a term of service through the Mennonite Central Committee with Vietnam Christian Service (VNCS).

Miss Yano has completed three years of nurse's training and an additional year of special training in midwifery. After her graduation, she worked at the Palmore Christian Hospital in Kobe before seeking a service assignment outside Japan. She says that her countrymen have received much help and support from Europe and America, and now she would like to help raise the medical standards and services of neighboring nations.

An active member of the Japan Christian Medical Association and the Hyuga Christ Mennonite Church, Miss Yano was recruited by the Mennonite Central Committee.

After two months of language study in Saigon, she went to the coastal city of Nhatrang where she serves in the Evangelical Clinic, a cooperative project of the Evangelical Church in Vietnam and Mennonite Central Committee.

Miss Yano is the third Japanese national to join the VNCS effort. Mr. Yoshihiro Ichikawa serves on a community team in Tamky, and Mr. Akiie Ninomiya acts as the hospital coordinator at the Evangelical Clinic in Pleiku.

Vietnam Christian Service is a cooperative agency sponsored jointly by Church World Service, Lutheran World Relief, and MCC, working through an international staff for the relief, rehabilitation, and reconciliation of the war-weary Vietnamese people. MCC *News Service.*

Words and deeds

Five midwestern seminaries were represented at a consultation in January on cooperative endeavors and new channels of communication among the schools: Earlham School of Religion, Anderson School of Theology, North Park Theological Seminary, Goshen Biblical Seminary, and Mennonite Biblical Seminary.

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972, Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Marriages

Richard Bassett and *Rebecca Ann Lehman,* First Church, Bluffton, Ohio, on Jan. 24.

Deaths

Joe G. Dick, charter member of Faith Church, Minneapolis, was born July 28, 1905, and died Dec. 7.

Russel Hiebert, Lehigh (Kan.) Church, was born Aug. 15, 1933, and died Jan. 22.

John C. Jantz, Menno Church, Ritzville, Wash., was born Mar. 12, 1879, and died Jan. 27. He served as treasurer of the Pacific District Conference for twenty-five years.

Anna Krause Klassen, Bethel College Church, North Newton, Kan., was born Oct. 10, 1880; died Feb. 7.

John C. Maurer, Pulaski Church, was born Dec. 29, 1881, and died Jan. 29.

Philip W. Waltner, Salem Church, Freeman, S.D., was born Apr. 3, 1938, and died Feb. 1.

College basketball

Feb. 10: Bluffton 85—Malone 67
Feb. 11: Freeman 86—Brookings 66
Feb. 13: Findlay 59—Bluffton 55
  Bethel 80—Southwestern 74
  Freeman 83—Presentation 60
Feb. 16: Friends 88—Bethel 84

DISCUSSION

No politics lid put on Brazil conference

The following is the report of the executive secretary of the Mennonite World Conference to the president of the conference, Erland Waltner, on the meetings held in Curitiba, Brazil, in January relating to the site of the Mennonite World Conference in 1972. (See News, Feb. 16.)

Dear Brother Waltner: I am enclosing a copy of the record of our Curitiba meetings. . . . Item VI f contains the gist of our recommendation, namely, that we plan for the conference in Curitiba for 18-23 July '72 as scheduled, that we limit the conference to nonpolitical issues, and urge the Dutch brethren to join us in dialogue in Curitiba on this basis. We also agreed that the Executive Committee should be willing to go to Holland soon for conversations, if the Dutch so request. For economy and time reasons, we later agreed that Henrique Ens, you, and I alone might go, but again, only if a request comes to us through J. A. Oosterbaan.

The Brazilian authorities have placed a no-politics limitation on the 1972 sessions. We must recognize, however, that most of the correspondence I have received during the past six months from Mennonites around the world, and most of the persons I have talked to in North America and now in South America, do not consider this a limitation; to talk politics would be to them a violation of the basic purposes of MWC. This definitely includes the Brazilian Mennonites; this is the one condition they, too, impose for our coming, "no politics." Our Curitiba conversations have, however, shown us how difficult it often is to draw a clear line between religious and social concerns and their political implications.

The Dutch have been hoping that an alternate site could be found in South America. Uruguay is in chaos, and the Tupamaros are making travel into it extremely difficult for tourists. No one here feels we should go there. Buenos Aires has good facilities, for example, the Luna Park facility, but no constituent Mennonite group to handle a conference. For this reason, Ernesto Suarez has discouraged this option. Without Mennonites, Buenos Aires is just another city. The military is equally in control in Argentina, but less oppressive. Not least, the Brazilian Mennonites stated they would not look kindly on any alternate location in South America itself, Africa might be different.

Africa is remote and *safe,* probably because we do not know enough about its problems. You recall conversation with Don Jacobs that he might be able to arrange an invitation to Nairobi. To me, such a move would seem like turning our backs on our brothers in South America who need us now with our encouragement. What kind of conference program would we set up for Nairobi, against a background of turning away from South America? It could become very hollow. Indonesia and India and Japan are good prospects for a tenth conference, but we are not ready for that now without postponing the conference, which was rejected as an option in Curitiba. We are agreed we should not go to Europe again or North America. So that leaves Brazil.

In a way, changing location would not really help, anyway, since the issue of location serves as a major testing of the nature and purpose of MWC. MWC is a fragile entity, the eighth conference could be the last. But the dialogue we had in Curitiba, particularly with J. A. Oosterbaan's strong and brotherly presence, showed me again how important MWC can be to all of us. I share with the Dutch brethren their concern motivating the protest, but, instead of confrontation, opt for dialogue; we must work with and through the Brazilian brotherhood, not against them. In a time of rising nationalism, everywhere, it is not going to become easier even for Mennonites to understand each other; unless we begin with a solidly biblica base, I have little hope for our continuing relationship on purely ethnic or other grounds. In this context, the Dutch protest is also a challenge to the way in which the gospel is communicated, and perhaps to the nature of the gospel itself.

Building an effective program for 1972 now seems an even more difficult task. Dialogue must again be central so that, instead of expecting every speaker to give the last word we can see it as the first word to which all add their own insight and concern. I am proposing that Bible study be taken out of the morning devotional category and made a part of each day's program, so that a thorough exegesis of a select passage each day feeds directly into the program material that follows. This should also make it possible to talk about social concerns, right on the first day instead of only on the third.

It is clear that we could not have had a successful meeting without J. A. Oosterbaan to represent the Dutch brotherhood, and I was grateful for his presence. I might add that although Henrique and Mrs. Ens gave us every comfort, we spent many sleepless hours as we worked together from Tuesday noon, January 12 to Sunday evening, January 17. At one point, Oosterbaan confessed, "We know much, much more than when we came, but the problems are still with us." Through it all, however, we felt undergirded by prayer, and the Spirit of God was with us. Marvin Hein and Henry Poettcker were particularly helpful during the meetings of January 18 and 19, as were the

Ninth Mennonite World Conference

scheduled to convene (d.v.) in

Curitiba, Brazil, 1972

LETTERS

other Presidium members Ernesto Suarez and Hans Wiens. Henrique Ens had made good preparations. Because of the many pressures upon him, we are hoping that he will receive help, possibly through the assigning of Bruno Epp as local secretary on a part-time basis as the report also indicates.

Henrique Ens has proposed that a brief be prepared for the Brazilian authorities about the nature and intention of MWC which would serve as a kind of "Memorandum of Understanding" and to which they might respond to constitute the official base for the conference. We will share with you rough drafts of such a brief within the next several months.

It is my understanding that this report is in the nature of the recommendation to you and the Executive Committee and Presidium as well as the delegate body and becomes official policy only following your following through on it with such other persons as you feel necessary. An official statement in keeping with these recommendations should not be released, perhaps, until J. A. Oosterbaan has had time to confer with the Dutch Mennonites.

Conversations with many Mennonite leaders in Paraguay, following our Curitiba meetings, confirmed the direction taken. An estimate of 250 persons from Paraguay coming to Curitiba '72 seems high to people there, in view of the travel costs, though this involves only a two-day bus trip. They also need more help in understanding the purpose and potential of WC. The colonies are just recovering from a severe drouth period; Menno alone, for example, lost 6000 head of cattle in it. *Cornelius J. Dyck.*

In letter to draft board We could be friends

The following letter to the members of a draft board was written by a former student at Hesston College and with the writer's permission was submitted for publication by Naomi Yoder, Hesston, Kan. Jan. 27.

DEAR FRIENDS: I am writing personally to you as individuals who function corporately to channel and procure manpower here in Johnson County for military purposes. I have not corresponded with the Selective Service System since April 11 when I returned my draft cards. I have followed this course in protest against American military-industrial-political-economic power and abuse of power—particularly protesting its most obvious manifestation in southeast Asia. I have also acted in renunciation of the legitimacy of the draft board's control over my life.

A year ago today [Dec. 1], I was recognized by the Iowa State Appeal Board as a conscientious objector to war. "My case" before and after that point is on file in the office of Local Board 13-52 in Iowa City.

What I have previously written to the board, I realize, has been stamped and filed according to usual procedure. Words filed in a machine make no appeal to conscience. That is why I write to you personally—to appeal to you on the basis of our common humanity.

Please, help stop the killing!

Perfumed words can't hide the stench. Death is all around, woven into the pattern of our existence. You allow yourselves to be used in its organization. To you it is a job. Perhaps even a *duty*. Are your consciences dull — or something you avoid?

Structures and institutions that organize or sanction killing are death-oriented. They are subversive to life. They trample and destroy it. Yet life has not been entirely suppressed. My faith calls me to affirm it where I find it. I believe our living should be a celebration of life. I want to live for a world in which all people can grow joyously as brothers and sisters in harmony with all of creation. If children are ever to grow in a world without fear, then we today must destroy the death-oriented structures. We must dismantle the established institutions based on violence and exploitation.

I would be glad to meet you. We could be friends. Let's join together in the real battle—the battle for life. We must reject violence and fight with love. Hate battles for death. *Daniel G. Clark.*

Be a brother to everyone

MR. SHELLY: Doug Hostetter, in his article "American Youth Visit Vietnamese People," (*The Mennonite*, Feb. 2), states, "It is hard for most people to understand that I am a brother to everyone, regardless of his political persuasion." Sadly enough, his statement holds a lot of truth despite the fact that Christ taught and lived this very concept. Nationalism has moved into our churches and we have begun to take sides. Nationalism makes it possible to justify the destruction and death of war. Perhaps many of us think that we are ruled by Christ's love and not by our allegiance to America. If this is so, why have we been so silent for so long while the war rages on?

Doug has perhaps been able to expand his brotherhood to include the North and South Vietnamese because he has lived with them and gotten to know and love them. We can expand our brotherhood by listening to what Doug has to say about these people, and the suffering we are causing them. We, too, must see the Vietnamese, both North and South, as our brothers. If we can manage this, our actions toward these people will show it. Christian love shown to a brother will not manifest itself in bombs and napalm, paid for with our money and silently allowed to be used. It will, rather, manifest itself in actions of love, help, and concern. It may result in our refusal to pay war taxes or cooperate with the draft, but at any rate it will mean avoiding nationalism for "No man can serve two masters." *Max Ediger, Warkentin Court, N. Newton, Kan. 67117.*

MEN

Christian fellowship at Eureka Gardens

This article was requested before the earlier report appeared in The Mennonite. *But it is more than a report. It asks a very hard question with which many people have struggled: What is the Christian way of relating to those whom we can help; how do you give help that in the end is truly help? The people coming to the Eureka Gardens Center are also the man beaten by robbers for the Mennonites of Central Kansas. We go to Wichita to shop, to movies, to sports events, to school, sometimes, just to eat. No excuse justifies ignoring the call for help. Are we going to walk by on the other side?*

SUNDAY, JANUARY 24, was open house at the Eureka Gardens Community Center in Wichita.

The community center is what was formerly the worship building for the Eureka Gardens Mennonite Church. The congregation has been pretty well dissolved. Some of the members here moved out of the city, some have affiliated with the First Mennonite Brethren Church, some with the Open Bible Mennonite Brethren Church, and some have affiliated with the Lorraine Avenue Mennonite Church.

This building was heavily damaged by a fire in May 1970. Since then, many people have been involved in remodeling and restoring the building. Part of the reason for the open house was to exhibit to the many people who had worked on it what the fruits of their labors were. Even though a few projects are left to be completed, it is certainly better than it was a few months ago.

The main reason for the open house and the main reason for this article is to acquaint people with what is going on at Eureka Gardens. The center is located in the west side of Wichita in a low-income area that was known, at one time, as the Eureka Gardens addition to the city. Under the leadership of Keith and Rhoda Schrag, several vital programs are now going on at the center. Five mornings a week, a nursery is provided for three- and four-year-old children in the neighborhood. This nursery tries to fill in some of the aspects of growing up that they would otherwise miss. This includes learning to play and relate to others outside of the family, learning to take personal care of themselves, finding creative activities for themselves and, in general, letting them feel that going to school will be great fun and something to look forward to. In operating this nursery, Rhoda has the help of some of the members of the voluntary service unit in Wichita.

Children from this area who attend school often receive very little encouragement and motivation to keep up with school work. As a result, there is a need for tutoring of children. This is done on a one-to-one basis, one tutor for one child. On this basis, you can help only as many children as there are tutors willing to give some of their time.

Another vital activity at the community center is a nutrition class for mothers and girls in this area. This program is sponsored by the Agricultural Extension Office. It is conducted to teach people who are receiving commodity foods as part of welfare assistance how to use such foods to prepare nutritious and tasteful meals. Over ninety people take part in this program.

Tuesday noon a group of older citizens gather at the center to eat their carry-in lunch together, visit, play games and, on occasions, sing. In this way, these people who, often, live alone and become isolated become a part of society.

What about the future of these programs? To have these programs continue requires, first of all, leadership. As of now, there appear to be enough funds to provide support for Keith and Rhoda Schrag through the month of May. Many people have responded to the call for help to restore the building after the fire. Is there going to be enough interest in the project so that some people, Sunday school class, or some congregation will assist in the finances that it will take to continue these programs?

Finance is, of course, only one aspect in the success of a program such as this. I feel that it is time, in ventures such as this, to do some serious thinking. Do programs such as these just grow and expand in whatever direction it may be? Can it be that we who support such programs will be charged with exploiting the people whom we propose to help?

I have the impression that in our overseas missions program our churches have struggled with the question of how to establish true Christian fellowship between the mission personnel and those who have been proselytized to the program. I feel that an analogous question must be faced at Eureka Gardens. What are we trying to accomplish here? Is this going to be an avenue whereby we middle-class Americans can offer patronizing assistance to the victims of our social and economic structures? This, to me, would be exploitation. We would be using the poor to salve our own conscience.

If, on the other hand, we are genuinely interested in establishing Christian fellowship with those now outside or, at most, on the periphery of the church, then how do we go about it? I am sure there is much to learn in this area. This is indeed one of the more exciting aspects of the Eureka Gardens Community Center. It will involve taking some risks. We will, for example, need to extend our hand in fellowship and risk having our gesture be rebuffed or, at best, regarded with suspicion. Instead of limiting ourselves to doing things for them, such as giving them food when the welfare check does not reach through the month or giving them clothes, we will need to find ways of working together with them. I feel that when we work *with* our brother we are giving him a much healthier kind of assistance than if we hand him something. If anyone or any group is challenged by any of this, let it be an invitation to come and get involved. Contact Keith Schrag for time and place and the types of help that are most needed. But let those who want to come be sure to count the cost. *Peter S. Bartel.*

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

An unapostle's creed

I'M SURPRISED THAT God has had the guts to put himself into a man.

I really go for the way the God-man related to people. He helped them with their hang-ups while trying to help them straighten out their whole head and body.

I'm scared to see that even a God-man that cares about people can get killed for caring too much about people and not enough about properties.

I'm happy (but still a little scared) when I see that God wouldn't let people kill the real person for good.

I want to spread around the word that God is involved with people by getting involved myself in people's little hang-ups and, if I'm able, by helping with the really big hang-ups that get helped when you dig that God is involved.

Will this get me killed? *George Lehman*

Church makes life beautiful

I WAS JUST leaving the church, when the caretaker called me to the phone.

"It's some lady, asking whether she could also bring her sister? Maybe it's about our Communion services next week." So I quickly answered the phone.

"Hello. May I help you?"

"Oh, hello. Would it be okay if my sister comes along with me? I thought I should call."

"Why, I think so. We have no restrictions on Communion services, here."

"Say, who am I talking to? Isn't this Delmonico's Beauty Salon?"

"Oh, dear, no. This is the pastor at First Mennonite Church!"

The phone went dead, immediately. Later, musing over a cup of coffee, I thought, "If I were a smart pastor, I would have put in a plug for the church being in the beauty business, too. We're trying to make life beautiful and ordered. But it was too late. It takes imagination to be ready with a cool answer. *Fred Unruh*

Grace is sufficient

RECENTLY, A DISTRAUT mother said to me she was taught in Sunday school that if she had faith in Christ and tried to do His will, life would run smoothly. But, somehow, this wasn't working out. Later, I heard a radio preacher say, "If you put your trust in Jesus, everything will come your way." We could say that the speaker wasn't being biblical. The Bible says no such thing. Multitudes of believers would testify to that. However, we do know that in every situation His grace is sufficient for us. *Ward W. Shelly*

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Thank you, each and every one

WHILE WE'RE USING this issue to say thank you for your support of the program of the General Conference Mennonite Church, let's take this space to say a special thank you to all of our readers just for being such good readers. Your support has been wonderful.

And how do we know? Well, during December we made a careful survey of a representative group of people from twelve congregations that represent a cross section of our General Conference. We asked them some questions and we believe that they speak for all of you.

We'll try to write several articles in the coming weeks that will give the survey results in a bit more detail and then we hope to prepare a longer manuscript for circulation to church leaders which will go into the fullest detail.

We found out that during any one particular week up to 82.5 percent of the General Conference Mennonites in the United States will have seen a copy of *The Mennonite*. We showed each of the people that we contacted a copy of the November 24 issue of *The Mennonite* and 56.7 percent said that they had read something in that particular issue.

We also asked the same questions of college and high school students, and found out that college students read *The Mennonite* slightly better than a cross section of adults, their score being 59 percent.

But what about high school students? We were almost afraid to ask the question. We thought if we could find a high school student who had read *The Mennonite* in a random survey, that he should get a special blue ribbon. We've called the ribbon awarding ceremony off because we just don't have that much blue. It turns out that 24.5 percent of our high schoolers are reading us. Thanks just isn't good enough, so we'll have to try harder to merit the confidence of all generations.

Is *The Mennonite* conservative, moderate, or liberal? You've often wondered that, perhaps. So we asked these people. Speaking for all of you, we got a high moderate rating from the high school crowd to the adults —46.3 percent to 57.1 percent. When older folks see us as something other than moderate, they see us as liberal and wish that we could be a bit more conservative. College students and high school students want to see us a bit more liberal, so if we fall between the two groups, that may be as good as we can do, not being any good at miracles—at least, large ones like pleasing everyone.

And when we asked people about our emphasis on missions, social problems, Bible teaching, and life situations, they found us to be rather balanced.

We hesitated to ask our readers to give us a grade, but working up our courage we asked whether they thought we were doing a good, average, or poor job. And 70 percent of the adults said we were doing a good or average job, while the youth gave us ratings of over 80 percent in the same category. We just can't help smiling, but we're sober, too. How can we be more faithful to this confidence expressed in what we're doing?

And we had some more hard questions. We got good support for weekly publication and for the use of the Every Home Plan as a medium of distribution and finance.

Of course, people who agreed on one point, disagreed on others. And we appreciate the expressions of those who differed from the majority. Their votes count, too, and we consider their feelings in what we try to do and decide. So, you're all wonderful for being yourselves and being a part of this Christian community experience we call *The Mennonite*. Thank you, each and everyone. M.S.

THE
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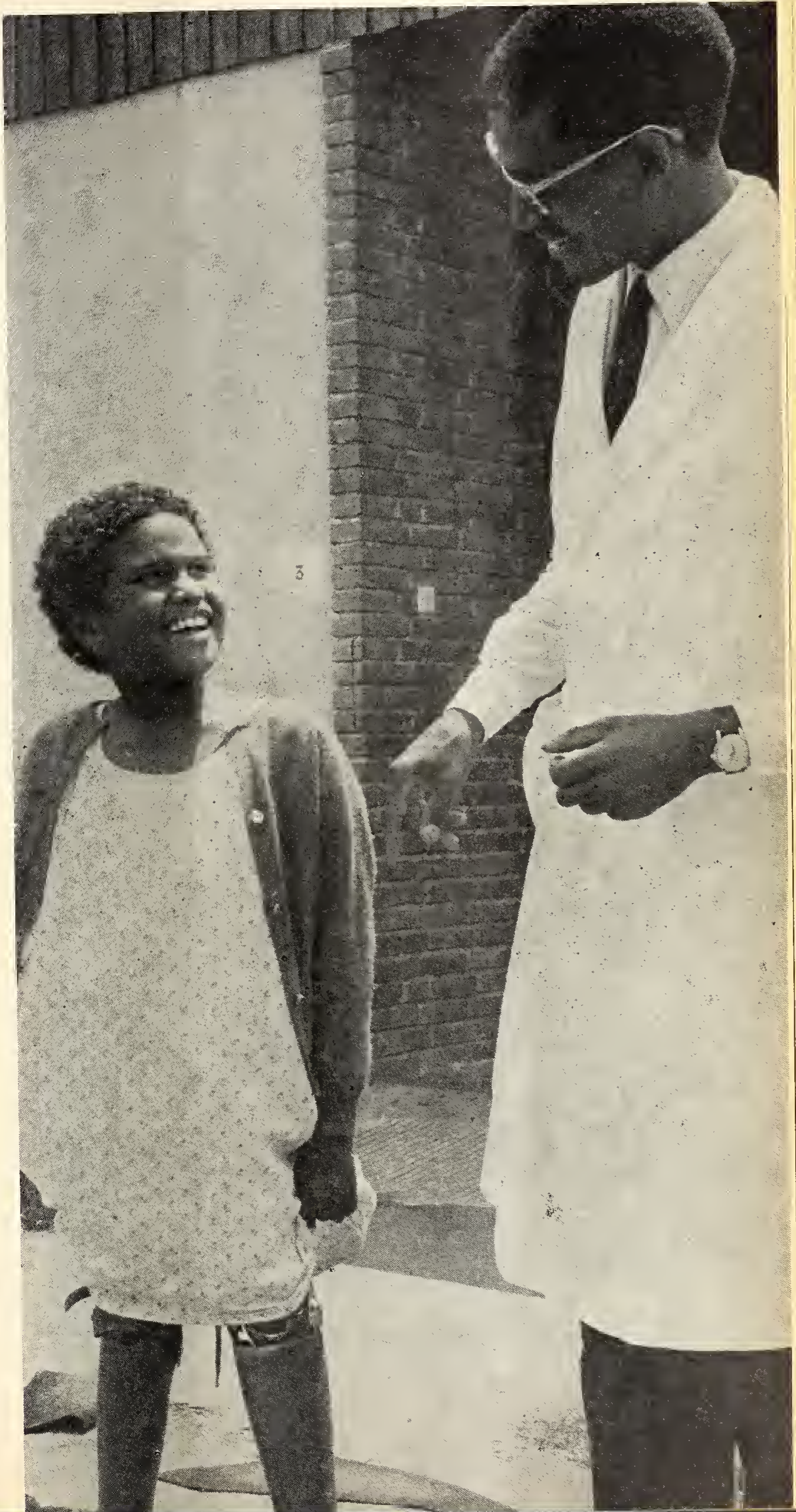


New hands and feet for Africa

A LITTLE SIX-year-old girl, who didn't have leprosy, now has a new hand and a whole new life because of a special kind of leprosy center in Africa.

Segi Du was only a baby when she was severely burned. Her family lived miles away from the nearest town and from any kind of medical care. As a result of neglect, three fingers of Segi Du's tiny hand contracted and grew into her palm.

Seig Du was a beautiful child. But her deformed hand threatened to blight her whole life; except for the fortunate chance that her uncle worked as a surgical assistant at the All Africa Leprosy Rehabilitation and Training Center in Addis Ababa Ethiopia.

Watching Dr. Luther Fisher, American Leprosy mission supported orthopedic surgeon, perform surgical miracles on leprosy disabled hands the young man thought of his little niece with the mutilated hand, and wondered if surgery could also help her.

And it did. When the child was brought to Addis Ababa, the rehabilitation team went all out to restore her deformed hand to normalcy.

Fisher, after a series of operations, succeeded in straightening her contracted fingers. Then he did plastic surgery on her mutilated palm.

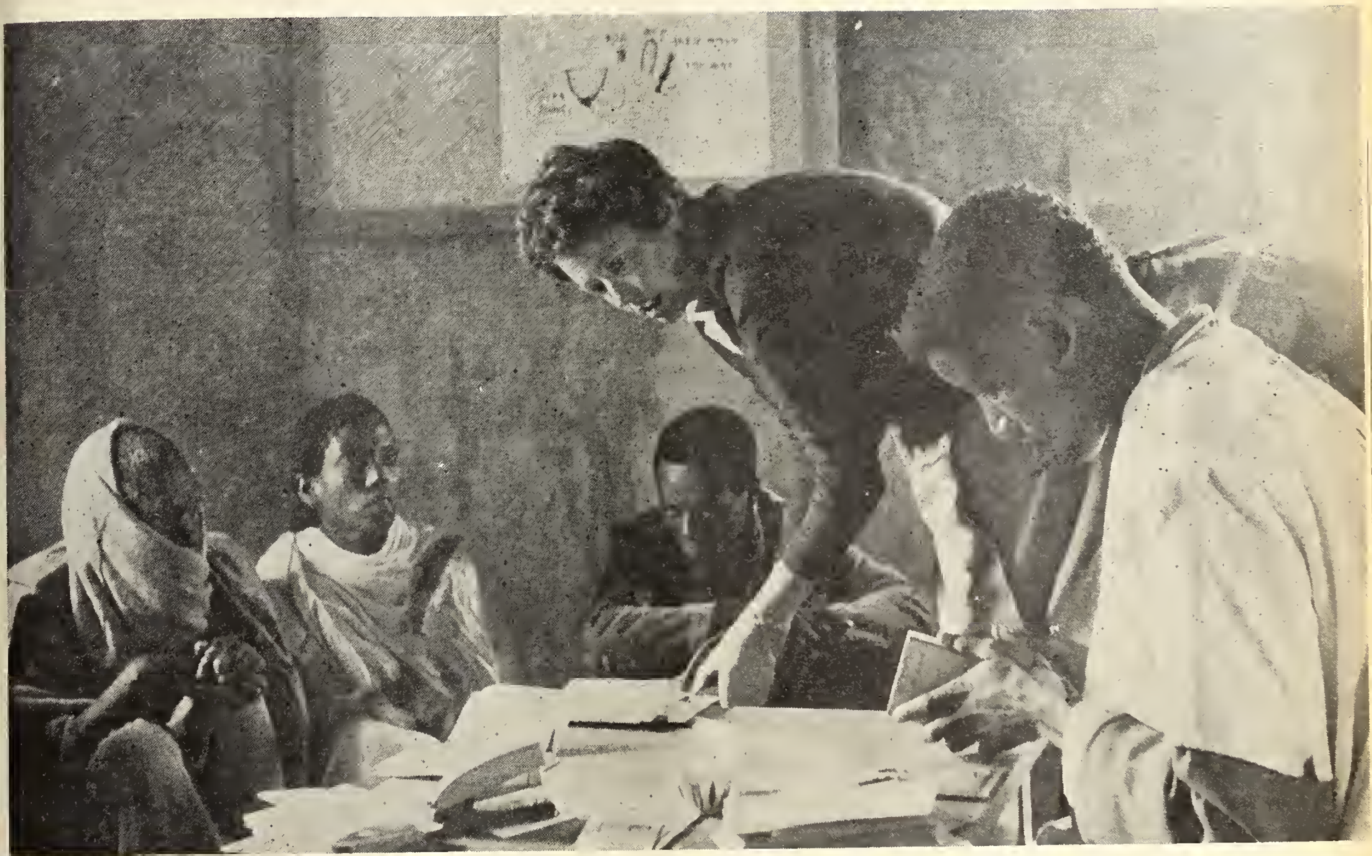
David Ward, physical therapist, put her fingers in a plaster cast to keep them straight; instructed her in massage and exercise to make them supple.

Jane Neville, occupational therapist and health education specialist, showed her how to protect her new hand from further injuries.

Segi Du had to stay at the center, for several months, for intensive physical therapy until her hand was completely healed. While there, she lived in a pleasant ward with several other small girls: two with leprosy-disabled hands; one with crippling due to polio; another who lost both legs in an accident and now has complete mobility with two artificial ones.

In Ethiopia, thirty-eight years ago, His Imperial Majesty Haile Selassie I laid the cornerstone of the Princess Zenebework Leprosarium just outside the capital city of Addis Ababa. Thus in 1932, the first government- and mission-sponsored leprosy program in the country began a program which its sponsors hoped would make great

For Segi Du, a mutilated fist was turned into a smooth straight hand.



How to avoid hurting disabled and insensitive hands and feet is a lesson that leprosy patients need to learn.

inroads on one of the most serious public health problems in that ancient kingdom.

The leprosarium was built by the Sudan Interior Mission with funds from American Leprosy Missions. By 1935, when it was taken over by the Italian occupying forces, it had already cared for some hundred patients, half the number then under treatment in the entire country.

On April 4, 1968, thirty-six years later, Haile Selassie laid another cornerstone at the Princess Zenebework Leprosarium. But, this time, it was for an international project which would serve not only Ethiopia but all Africa.

Participating in the ceremony were Oliver W. Hasselblad, president of American Leprosy Missions, one of the six founding agencies, and representatives of some fifteen cooperating organizations from many countries.

This new institution was called the All African Leprosy and Rehabilitation Training Center, a title soon shortened to ALERT.

Its basic purpose is to provide, in an African setting, training in all aspects of leprosy control and rehabilitation for all categories of medical workers throughout Africa.

Though the total number of leprosy patients in Africa is not accurately known, the World Health Organization estimates 3,868,000 cases. In Ethiopia itself, estimates range from 200,000 to 250,000.

How is it possible to control a problem of this magnitude? Certainly not with the limited number of doctors and medical workers now available.

But in every country in Africa, eager workers help combat leprosy.

Because of restorative surgery done in the African leprosy center, a mother will be able to use her hands to care for her child. Similar surgery is performed by Dr. Arthur Thiessen at the Bethesda Leprosy Hospital in Champa, India.

When new cases of leprosy are detected early, crippling can be prevented.

They have the will—but they do not have the training. They do not know the latest methods in public health, in medicine, surgery, physical and occupational therapy. They do **not** know how to organize a rural control program. They do not know about protective footwear.

And this is what ALERT is all about. In the large complex of new buildings now centered around the Princess Zenebework Hospital, trainees from all over the continent are learning every aspect of leprosy treatment, prevention, and control by lectures, by demonstrations, and by active participation in treating patients.

In the first five months of 1970, almost a hundred trainees attended ALERT's courses. They were physicians, surgeons, nurses, physical therapists, occupational therapists, medical assistants, medical students, student nurses, and medical social workers. They came from Liberia, Sudan, Uganda, Tanzania, Ethiopia, Zambia, Nigeria, Kenya, Sierra Leone, and Bhutan. They were sent by American Leprosy Missions and other sponsoring agencies, by missions, by national governments, and by the World Health Organization.

In 1969, American Leprosy Missions sent James Maforo, a dedicated and able worker at the mission leprosarium of Nyankanda in Burundi, to ALERT to study rural leprosy control and specialized footwear.

Now back in Burundi, Maforo has started the first rural treatment-and-control program in the country. He first made several surveys and found high incidence areas around seventy villages.

His program stresses case-finding by annual examination of families, house-to-house surveys in neighborhoods where new cases were found, and training of local workers to recognize and refer cases to the Nyankanda leprosarium.

Since his return, Maforo has also trained a health education worker and a shoemaker, and has reorganized the entire social and rehabilitation program at Nyankanda, whose benefits will extend far beyond the limits of one institution.

Gate to a new life

While there are only 250 resident patients at the center in Addis Ababa (admitted temporarily for surgery, physical therapy, and treatment for special complications), an outpatient clinic on the hospital grounds has

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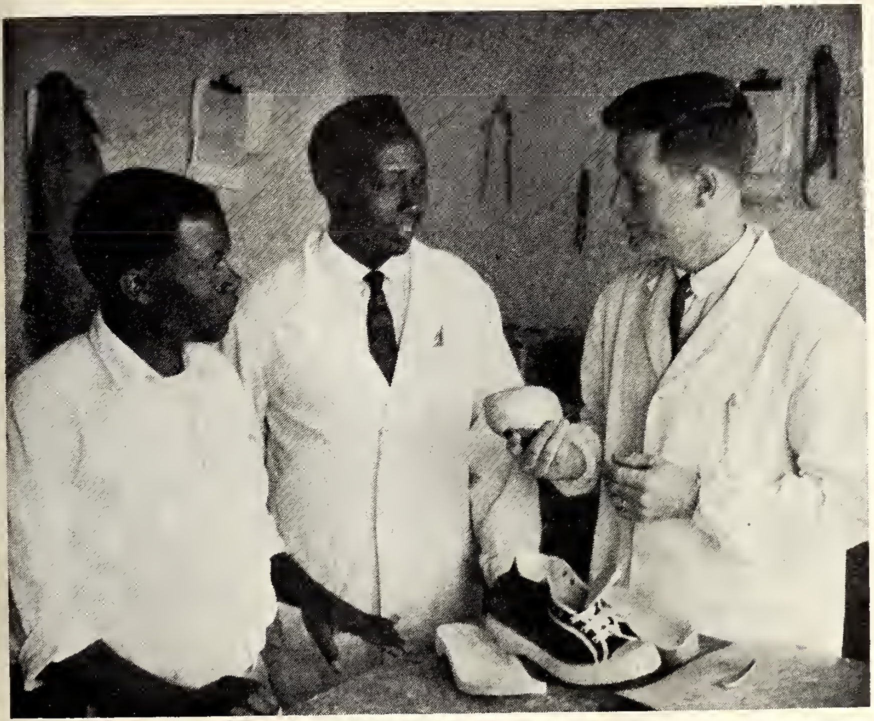
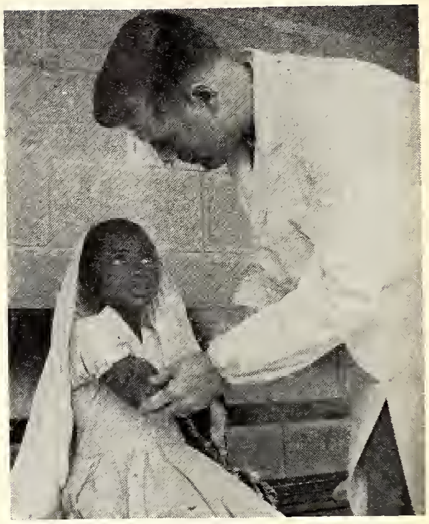


The shoe workshop at the African leprosy center has developed a protective shoe made from a deeper last into which different insoles can be fitted.



A new patient is examined at Addis Ababa. In addition to the leprosy program at Champa, India, the General Conference Mennonite Church and the Amerian Leprosy Mission cooperate in leprosy treatment at Kilometer 81 in Paraguay.

4530 registered cases. Every trainee spends a period of time in the Gate Clinic, as it is called, and observes some two hundred patients a day, handled expeditiously and efficiently with minimal facilities.

All patients attending the Gate Clinic are first taught hand exercises and given a health talk. Then they are passed on to other workers for hand and foot examinations and routine and medical treatment. Special attention is given to eye and ulcer cases.

Those who need training in the care of their insensitive hands and feet are sent to the adjoining *tukul,* a typical Ethiopian round, thatch-roofed house. Here, they are taught in familiar surroundings such basics as how to prepare food, to pour and drink coffee without injuring their hands. General health education is also an essential part of the *tukul* program.

The importance of feet in predominantly rural countries, makes ALERT's shoe and prosthetics workshop a key factor in its rehabilitation program.

Though the workshop has begun to make simple artificial limbs, its most important work is in the manufacture and fitting of protective and corrective shoes. With a staff of nine, plus several trainees, the shop turns out thousands of shoes, sandals, boots, and clogs. Each week, more than a hundred patients come to the workshop to have their shoes inspected.

But making shoes on an individual basis is not the answer to the enormous problem throughout Africa. To meet the urgent and widespread need for protective shoes, the workshop has come up with a new project for a shoe bank. It calls for the mass production of a standard type of canvas shoe which has a deeper last into which different patterns of insole can be fitted.

To produce shoes of extra depth, special lasts are required. But once the lasts are in operation, the factory can make shoes by the tens of thousands. This shoe bank, the first of its kind, will be able to supply low-cost shoes for leprosariums around the world.

American Leprosy Missions has agreed to sponsor the shoe bank project, which will cost around $12,000.

As a founding member of ALERT, American Leprosy Missions is committed to its support. From 1966 through August of 1970, grants totalling $200,000 have been given for construction, maintenance, travel, and staff support.

By joining with other voluntary and government agencies in this significant international center, American Leprosy Missions is fulfilling its Christian commitment to aid the world's leprosy sufferers with the most modern and effective tools. Nowhere is the promise greater than in Africa, today. And nowhere are the needs more urgent.

Congo church gets greater independence

CHARLESVILLE, CONGO, IS a steaming village and river port at the edge of the African equatorial rain forest. In 1911, the first Mennonite missionaries to Congo camped here. Preaching, teaching, and healing led to thirty thousand church members and a vigorous, mature leadership in 1971.

Though now on the fringe of Mennonite activity, Charlesville was chosen as the scene of a further step in self-government for the Congo Mennonite church.

Delegates arrived in January by plane, truck, and dugout canoe for a convention to develop the fusion of church and mission. Congolese leaders had appealed for a delegation from the Congo Inland Mission to help in the process. They wanted still greater self-government and a clear channel of communication to the CIM board without a missionary go-between.

Mission board representatives were Executive Secretary Reuben Short, and members Milo Nussbaum, Elmer Neufeld, George Loewen, and Heinz Janzen. Howard Habegger, General Conference Mennonite mission worker, also attended.

What brought on a plea for fusion, a surging aspiration throughout Congo Protestantism? Fusion is a fruit of the gospel. Not only did Jesus come to save the Congolese from wrath, but also to make them new men in Christ. The good news leads men together for worship and nurture and scatters them for witness and service. Sixty years of mission work has brought a mature Congolese leadership to the Evangelical Mennonite Church of Congo. The time had come for the missionary to allow Congolese to be in the pilot's seat.

A rising educational level among the Congolese equips them for service. Already, Bukungu Francois has proved himself as treasurer, Kakese Samuel as legal representative, Tshilembu Nicodeme as school inspector, and Ngongo David as president.

Last year, the former Congo Protestant Council was reorganized into the Church of Christ in Congo. Jean Bokeleale, the general secretary, has promoted fusion of church and mission in all the member groups.

Congolese nationalism plays a part in fusion. The people want no foreigner ruling over any area of Congo life: air travel, military, government, or church. A picture of Congo President Mobutu stares down in every office, classroom, and shop. Even Mennonite pastors are busy in the single political party, the Popular Revolutionary Movement.

A committee of Congolese leaders and missionaries met last September to draw up new legal statutes. They wrote a new agreement between the Congo Inland Mission and the Mennonite Church of Congo which was circulated among both church and mission board members. At a special board meeting in December, the Congo Inland Mission took a new look at mission-church relations.

On January 11, the Charlesville conference opened with greetings by President Ngongo David and Badibang Apollo, the local pastor. Mahaka Boniface, a younger leader, ably chaired the following sessions.

The proposal to unite church and mission was read. Both CIM and Congolese church leaders agreed from the outset on the basic intent that church and mission become one. Years before, it was agreed that all mission property should eventually be turned over to the Congo church.

Missionaries have worked shoulder to shoulder with Congolese Christians, but this need for togetherness was underscored at Charlesville.

In 1967, efforts to turn over mission property to the church began, but legal delays hindered the process. Turnover will continue, though agreements have been made about maintenance of properties and assignment of missionary houses. The mission will supervise the children's hostel in Kinshasa.

The Congo Inland Mission plans to give continued financial support to the Mennonites in Congo. The Con-

In January at Charlesville in central Congo, the Mennonite church and the Mennonite mission in the Congo were merged with the agreement signed by (left to right) Kakese Samuel, legal representative of the church; Ngongo David, president of the Evangelical Mennonite Church of the Congo; Reuben Short, executive secretary of the Congo Inland Mission; and Milo Nussbaum, CIM *chairman.*

golese church appreciates the work of assistant treasurer Herman Buller. It plans to have its financial records audited each year.

The Congo church will call the missionaries it needs in consultation with CIM. These will serve as members of the church, though support continues to come from North America. An experienced missionary is to be chosen as counselor for missionaries, and missionary assignments are to be worked out carefully in advance.

The Congo church plans some reorganization within itself this coming year. While the movement continues for greater unity among all Christian groups in Congo, tribalism promotes divisiveness. The church wrestles with this at its annual conference in spring.

The conference alternated between dramatic speeches, vigorous chatter, and boring translations into the four official languages. Handsome, articulate Tshilembu Nicodeme stole the show. Thin, steely-nerved Mahaka Boniface heard all sides and directed the chorus of "uh's." Thoughtful Kakese Samuel said little, but ultimately carried the floor. Reuben Short, spokesman for CIM, spoke frankly and courteously to the issues. Occasionally, individuals who spoke out of turn were squelched by outbursts of Tshiluba chatter.

The Congo Inland Mission is satisfied with the agreement. It expects neither a sudden revival nor an early collapse in Congo. It has supported another step in the growth of a young church.

The conference ended with a mass signing of the fusion document by both church and CIM delegates. *Heinz Janzen.*

Words and deeds

Brook Lane Psychiatric Center, Hagerstown, Maryland, no longer has an MCC voluntary service unit. The volunteer program was ended in January because of the declining number of volunteers seeking psychiatric-related positions and the hospital's ability to hire qualified staff from local and 1-W sources.

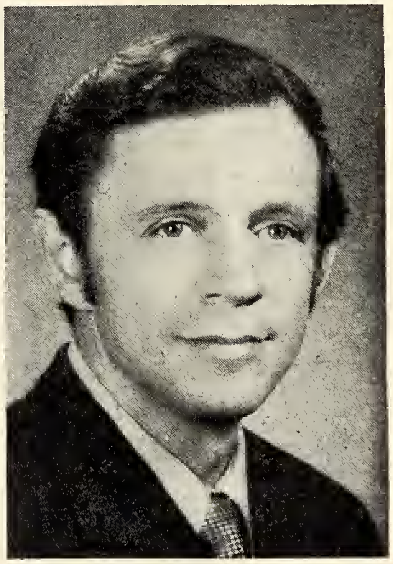
Harold J. Schultz named Bethel president

A Stetson University professor of history has been selected as the ninth president of Bethel College. The Board of Directors on February 20 announced the appointment of Dr. Harold J. Schultz, thirty eight, of DeLand, Florida. He will begin his term of office on July 1.

"We are extremely grateful that we were able to secure Dr. Schultz for this position," said Dr. Willard Kaufman, Moundridge, Kansas, chairman of the board of directors. "He was our first choice as the man we wanted to head the college. He has a fine academic record and is an articulate spokesman for the private church-related college. We are confident that under his guidance Bethel will continue to grow as a quality Christian liberal arts college."

Schultz will succeed Dr. Orville L. Voth, whose resignation is effective June 30.

A native of Port Burwell, Ontario, Canada, Schultz is a 1953 graduate of Goshen College, with a major in history and minors in English and sociology. A year later, he earned a master's degree in history from the University of Michigan. In 1959, Duke University awarded him the Ph.D. degree in history, with a minor in religion. During 1963, he was engaged in postdoctoral African studies at Harvard University.



Harold J. Schultz

Since 1959, he has been a member of the history faculty at Stetson, a Baptist college with two thousand students, and has directed their international studies program. He is also currently chairman of the liberal arts department heads. Previously, he taught for two years at Goshen College.

Not limiting his professional experiences to the United States, Dr. Schultz was a visiting lecturer at the University of Sussex, England, in the summer of 1966, and the following summer, had a Fulbright Research Fellowship for Africa. In 1969-70, he was a visiting fellow at Regent's Park College, Oxford University.

Dr. Schultz cited his strong belief in the private church-related college as one of his reasons for accepting the leadership position here. In one of his recent addresses, he said: "Perhaps because of our affluent age I find students much less interested in only learning how to make a living, and much more interested in the quality of that life. Here is a built-in plus for the Christian college that is value-oriented. A college that attempts to serve mankind, in the name of Christ, to make life worthwhile by making that life more whole, is an attraction to a generation that is increasingly turned off by mere materialistic affluence."

In accepting the presidency, Schultz said, "Bethel has an excellent opportunity to build on its Christian and academic reputation and to perform a unique service to American higher education. I believe it can successfully blend a strong academic program and the Christian obligation to reconciliation."

The son of Mr. and Mrs. A. J. Schultz, Kitchener, Ontario, a retired Baptist pastor and missionary in Africa, Schultz is well acquainted with the Mennonites, having graduated from a Mennonite high school and from Goshen College, which is affiliated with the Mennonite Church. His wife, the former Carolyn Mast of Ohio, is a 1956 Goshen graduate, with a major in home economics.

Senate hears church opposition to draft

Senator Goldwater: "If the freedom of the United States would be threatened and we had no alternatives (but to respond militarily), would you (Mennonites) then be opposed to a draft?"

William Keeney: "It is our conviction that God, for whom war is sin, never leaves men without alternatives. . . . A country which has at its easy disposal implements of war and conscription may believe too easily that we have no other way to meet that conflict. . . . If we compel and coerce the individual with a conscription system, we will find it counterproductive. . . . We then are simply resorting to the methods of the enemy and become like him in the process."

As chairman of the Mennonite Central Committee Peace Section, William Keeney testified at the Senate Armed Services Committee hearing on February 9, responding in these words to one of the questions raised by senators. A prepared statement on behalf of MCC Peace Section was presented in the crowded Senate hearing room by Keeney prior to the questioning period by the Senate panel.

While quoting from an earlier Peace Section statement prepared for similar congressional hearings in 1951, as presented by the late Harold S. Bender, Keeney was interrupted by Senator John Stennis: "I remember when Bender presented that statement . . . I was on this committee, then," said Stennis, recalling Harold S. Bender's words of twenty years ago. Senator Stennis, senior member of the Senate Armed Services Committee and powerful chairman of the committee, presided at the Senate hearings which were in their fourth day on Capitol Hill.

Some thirty to forty church and secular organizations requesting to testify were invited to appear as witnesses at the Committee's hearings to review the 1967 Military Selective Service Act. Senators Schweiker (Pa.), Goldwater (Ariz.), Byrd (Va.), Dominick (Colo.), and Stennis (Miss.) were among the committee members present. They engaged the MCC Peace Section's spokesman in a more extended period of questions than occurred following the statements presented by most of the church bodies.

The MCC Peace Section draft statement, adopted June 5, 1970, by the various Mennonite and Brethren in Christ member participants in the Section, called for an end to conscription.

"The draft is intrinsic to maintaining the large military establishment which threatens to overwhelm not only this nation but other nations as well. . . . Mennonites believe that human life is sacred, that each person is created in the image of God, and that God's ultimate will is for all persons to become His sons. Dead persons cannot become sons of God. . . ."

Other denominational representatives presenting statements at the Senate hearings included such diverse groups as Quakers, the Jewish Pacifist Fellowship, Lutheran and Catholic bodies. Several such groups were grateful that the Mennonite statement appealed to Congress not merely for reasons of a self-interest, but also called for a more just and equitable application of the conscientious objector provision to conscientious objectors of all denominations. Young men of the historic peace churches still tend to be favored in the current draft board proceedings at many local levels.

Keeney said: "We have heard and worked with numerous persons who have been refused conscientious objector status or who have had to wage costly legal battles to achieve this status while men associated with one of the historic peace churches are readily recognized. . . . Mennonites are distressed by and deeply regret this discrimination."

Both Senators Schweiker and Byrd spoke of their long-standing acquaintance and appreciation for Mennonites as they have known them in eastern Pennsylvania and the Shenandoah Valley of Virginia. Nevertheless, the Mennonites present at the hearings were mindful that the majority of senators on the Armed Services Committee have been ardent supporters of the military establishment. A growing number, like Senator Schweiker are, however, questioning the acceptability of continuing a large conscripted army and massive defense budgets.

A dozen Mennonites present at the hearings had occasion to meet informally with Senator Schweiker.

This profitable encounter reinforced the realization that, in addition to testifying at a congressional hearing, a much broader and widespread involvement of Mennonites writing and speaking to their senators is needed.

Veteran legislative observers in Washington, including Senator Schweiker, say that this is the year to end the draft. The present draft law and the power to induct young men expires June 30. The President has asked Congress to extend his authority to continue inductions for another two years. The next two or three months will be crucial in determining whether or not conscription continues. *Delton Franz,* MCC *News Service.*

Two men hurt in Taiwan When explosion rips bank

Two Mennonite missionaries in Taiwan were injured in an explosion in the Bank of America in Taipei on February 4.

Dick Hildebrandt, Richmond, British Columbia, and Al Stolifer, Independence, Missouri, were in the bank exchanging some money when an explosion ripped through the building. No one was killed in the blast. The cause is undetermined. Local papers say that the air-conditioning blew up, but the American personnel of the bank deny this.

According to Peter Kehler, chairman of the General Conference Mennonite mission in Taiwan, the bank officials feel that a bomb of some sort was involved.

Both Hildebrandt and Stolifer incurred broken eardrums. Hildebrandt also has a leg injury.

Hildebrandt serves as mission bussiness manager and Stolifer is an anesthetist at Mennonite Hospital.

TV spots on family life 23 out of 100 remembered

"Can you get the phone, Bert? My hands are greasy."

"Okay, Liz. Hello, Johnsons." Bert covers the mouthpiece with his hand and whispers to Liz, "Some dame doing a TV survey."

The voice on the phone is young, friendly. "For the past month, there have been a number of short religious commercials on Albuquerque TV stations concerning parent-child and marriage problems. Have you seen any of these spots?"

Bert takes his hand from the mouthpiece. "Yeah, I think we have."

The voice asks, "Please tell me anything at all you recall about these commercials."

Bert whispers to Liz again. "Hey, honey, remember that thing we saw on TV? The commercial about the kid who can't get his parent's attention?"

Liz sticks her head around the corner: "And finally he sits down with his dog?"

"Yeh. What do we remember about it?"

"Dummy!"

Bert talks into the phone. "It had a kind of silent movie style at the beginning."

The soft voice comes back, "What do you think was the point of these spots?"

Bert shrugs his shoulder. "I suppose it's that parents should show interest in their kids, and not ignore them."

"Did you like the spots? Find them helpful?"

"Maybe you should ask my kids that. Yeah, I like them. Says some things we need to hear."

Over forty-three hundred telephone conversations were logged in July during a survey of *Family Life* TV spots. The conversation with Bert Johnson is typical of the five hundred who recalled seeing *A Childhood to Remember.* Four hundred ninety-two people recalled seeing *A Fella'd Have to Be God.* One hundred forty-six remembered the 30-second spot, *Marriage Is For Love.* The three spots have been running on television stations throughout the United States and Canada since their release last June.

The four-city survey was conducted by a volunteer service team, under the direction of David Thompson of Mennonite Advertising Agency of Harrisonburg, Virginia. The 1970 *Family Life* TV spots were a conjoint production of Mennonite Broadcasts, General Conference Mennonite Church, and Mennonite Brethren churches in the United States.

"We were agreeably surprised at the number of people who remembered seeing the spots," says director Thompson. Calls were made in Albuquerque, Denver, Lincoln, and Oklahoma City.

"We needed to know if our message was getting through to the public," says Bernie Wiebe, director of Faith and Life Radio and TV, Winnipeg. "Television is a costly medium, but very effective.

"We felt sure the spots were reaching people," Wiebe asserted, "but we can't use church funds on hunches alone."

The General Conference Mennonite Church provided the research team. A group of young people gave four weeks of their time to the project through the General Conference volunteer service office in Newton, Kansas.

"We constructed our questionnaire carefully," David Thompson reports. "Eight different sociologists were contacted for counsel on setting up the project."

Each person who had seen the spots answered as many as fourteen

Spot 1: *A Childhood to Remember* combined old silent-movie sepia tones with modern full color. The spot showed a boy's frustration as his mother and father ignore him. He turns to his dog for the attention his parents fail to give. The message: "God gave you your children to love. Make childhood a time they'll want to remember."

Spot 2: *Marriage Is For Love.* Some married couples fall into the communications gap through apathy or conflict—yet marriage is for listening to each other, understanding each other, loving each other. A fast-moving 30-second, multi-image, full-color spot with a warmly moving conclusion.

Spot 3: *A Fella'd Have to Be God.* Astronaut, cowboy, Indian chief — the world has a lot of future for children to dream about. But what of the child growing up in the tension of constant father-mother battles? To change things in such a home, "A fella'd have to be God!" Tremendous emotional impact in a poignant 60-second playground scene in full color.

questions. (We only reported here Bert Johnson's answers to the first four questions.) The conversations lasted as long as the person interviewed wished. One woman talked for forty-five minutes to volunteer Warren Deckert. Other volunteers were: Christine Schrag, Cindy Andres, Teresa Graber, Marlene Kramer, Mary Lehman, Loretta Penner, and LuAnn Schrag.

"When you consider the many, many commercials the average person sees on television," Thompson comments, "our spots seem to have left an impression. Over 23 percent of the people we called remembered seeing one or more of the spots."

Calls were made at random from the metropolitan telephone directories in each city. Communities were selected where there was a Mennonite voluntary service unit or a Mennonite Church that could provide lodging and telephone facilities, "in the interests of economy," Thompson said.

"In selecting the cities we did," says Thompson, "we were able to pin down the TV channels people were watching." Summing up the results of the survey, Thompson concluded: "*Family Life* TV spots contain a message viewers understand. Each spot recalled has meant something to them."

The spots—one 30-second and two 60-second — were released in May. Two of the spots were selected for network public service programming by NBC in the United States. In Canada, both CBS and CTV networks accepted all three.

Stations in forty-seven of the top fifty market areas in the United States used the spots in the first six months. In all, over five hundred stations in the United States, Canada, Trinidad, and Australia will give over $5 million in free public service time to show the 1970 *Family Life* TV spots. Distribution of the spots was done by Mennonite Radio and TV in Canada, and by Mennonite Advertising Agency in the United States.

The above article was written by James Fairfield and released by Mennonite Radio and Television.

12 churches, 2000 members In South American church

Distances between General Conference Mennonites in North America and those in South America are decreasing.

The General Board of the General Conference Mennonite Church has adopted a statement of relationships to "take a step further to make the South American Mennonites feel more a part of our mutual relationship," according to Andrew Shelly, executive secretary of the Commission on Overseas Mission.

The statement provides that representatives from South America may be delegates at each triennial session of the General Conference.

The General Conference relates to the twelve churches and two thousand-plus members in the countries of Argentina, Brazil, Paraguay, and Uruguay through mission boards and periodicals. It is hoped, however, that the official nature of the statement will bring the two bodies closer together.

"The fraternal bonds of the two conferences find basis in common commitment to Jesus Christ, the Head of the church and Lord of our individual lives. These bonds also find rootage in our common Anabaptist faith and heritage.

"Because of distance, language differences, and economic disparities, the expression of fraternal relationships become difficult. In the concern to demonstrate the brotherhood of believers and to the church committed to Jesus Christ, we agree that:

"The parallel or appropriate agencies of the two conferences be free to communicate directly with each other on matters of planning and designing programs to proclaim Christ and to serve fellowmen.

"Official provision be made whereby the General Conference of South America and each national South American conference may be represented at the triennial sessions of the General Conference Mennonite Church by two delegates carrying full delegate privileges and responsibilities.

"In support of cooperative conference programs and ministries in South America, the respective financial obligations toward budgets be planned on the basis of economic resources and Christian responsibilities."

Congo Marxist took Bible Witnessed in Belgian jail

Foyer International is a Christian home away from home for international students studying in Belgium. Mennonite Central Committee has two volunteers living at the Foyer. Thomas A. Lehrman, Berne, Indiana, and Dale Weaver, Goshen, Indiana, work as receptionists and do maintenance, always living close to the students who stay there. They sent the following report.

Francois, a Congolese student, arrived at the Foyer International in the fall, looking for boarding facilities during his stay in Brussels to attend university. After enrollment, it didn't take the staff long to observe that Francois was an avowed Marxist whose aim in life was the immediate solution of his country's social and economic problems by radical means. He disrupted the weekly evening Bible studies by his injection of Marxism in the discussions. He was a continuing disruptive element in the house and the staff despaired of ever reaching him.

He later lost his scholarship, due to poor grades and noncooperation in class. When he refused to leave the country, the authorities sent him to prison, and later forcibly expelled him. To the discouraged staff at the Foyer, it appeared that with Francois, they had failed to effectively provide a Christian witness.

However, several months later, the chaplain who served the Foyer received a letter from Kinshasa, from Francois, who said that the Foyer had shown him Christian love. His exposure to volunteer workers at the Foyer gave him a perspective of a system bred in devotion of human values. While in prison, he had given a Christian witness to two thieves. The Bible was the only book he had taken with him from the Foyer. MCC *News Service.*

Hospital roofs lost in war Nigerians rebuild facility

Akahaba-Abiriba Joint Hospital in East Central State, Nigeria, is again functioning as an efficient hospital. Its recovery following the Nigerian civil war is almost a miracle.

During the May 1967 to January 1970 war, the hospital was completely looted. All equipment and supplies were carried off by soldiers from one side or the other. Almost all of the roofs were taken away, not only the tile but also the rafters. Only the shell remained intact, and even some of the walls were damaged. The people of Abiriba didn't know if anybody would ever come back to help them restore their hospital. They were pleasantly surprised when a Quaker team returned in March 1970. The leaders of the community were told that they would be given assistance if they showed some initiative themselves in restoring the roofs. It didn't take them long to decide what they wanted to do nor did it take very long to put roofs on again.

Mennonites have been involved at Abiriba hospital since October 1960. From 1960 to 1968, the Mennonite Board of Missions and Charities, Elkhart, Indiana, provided key staff and administration for this 160-bed hospital, but the war interrupted their efforts and the last staff left in September 1968.

The Quaker-Mennonite Service was organized in late 1968 and gave assistance to the people of Abiriba. The hospital had to move in March 1969 and again in January 1970. But the conclusion of the war on January 12, 1970, also meant the termination of Quaker-Mennonite Service. Since then, Mennonite Central Committee has been giving assistance to American Friends Service Committee in the rehabilitation and staffing of the Abiriba hospital.

The recruitment of Nigerian staff, the rebuilding, reequipping and reorganizing of the hospital have gone much faster than was originally anticipated. Present projections are that, by September, the only foreign staff needed will be one doctor. By 1973, this hospital should be totally self-reliant. MCC *News Service.*

Words and deeds

The Association of Mennonite Social Workers will hold its annual meeting at Goshen (Ind.) College, March 19, 20. Lester Glick, Syracuse University, will evaluate the effectiveness of social work education. For information, write Delbert Culp, 3003 Benham Avenue, Elkhart, Ind. 46514.

Bethel College is receiving applications from students for next year at a rate 152 percent ahead of last year. As of February 9, 121 prospective students had requested admission as compared to forty-eight at the same date a year ago.

The Kansas Foundation for Private Colleges distributed $223,289 to twenty liberal arts colleges in Kansas, including Bethel College, as the midyear receipts from business and industry for higher education.

Menno Travel Service has opened an office at 800 Second Avenue, New York, where it will give special attention to servicing the travel needs of mission and church agencies. To establish this office, MTS purchased Security Travel Service, which had been wholly owned by the Evangelical Foreign Mission Association.

Edna Ruth Byler (Mrs. J. N.) was honored by the Mennonite Central Committee at its annual meeting in Chicago in January for twenty-nine years of service. She retired from her position as director of MCC's Self-Help Crafts project on December 31.

T. Canby Jones, chairman of the religion and philosophy department at Wilmington (Ohio) College, a Quaker school, delivered the annual Bible lectures at Bethel College, February 14-17, on "Biblical Radicalism."

Twenty-one ministers attended the School for Ministers at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, January 13 to 21.

Aspects of Religion in the Soviet Union, 1917-1967, a new book on religion in the Soviet Union, was published by University of Chicago Press in January. Edited by Richard H. Marshall, Jr., of the University of Toronto, the book has twenty contributors and is 489 pages long. The chapter on Mennonites in the Soviet Union was written by Frank H. Epp, director of studies in international conflict for MCC Peace Section. Copies are available through local bookstores at $19.75 each.

Banners at Fresno meeting To tell congregation story

In keeping with the emphasis on "Living, Active Congregations" at the August 14-21 session of the General Conference Mennonite Church in Fresno, California, the program committee of the Conference is encouraging congregations to prepare banners for display in the exhibit hall.

The committee wants the banners to reflect a particular congregational emphasis or expectation, or represent an interpretation of the Conference theme.

Hundreds of colorful banners in various sizes and shapes should enhance the exhibit hall and contribute toward the development of the theme. They will also bring to the sessions many unique contributions of particular congregations which would otherwise not be heard.

Jake Letkemann, program committee member, said, "They will serve as a reminder that a conference exists not for the sake of staging sessions, but in order to promote Christ's kingdom in both the hundreds of communities represented by the congregations involved and the more distant regions. They will be expressions of victory, failure, faith, hope, and love."

RECORD

Workers

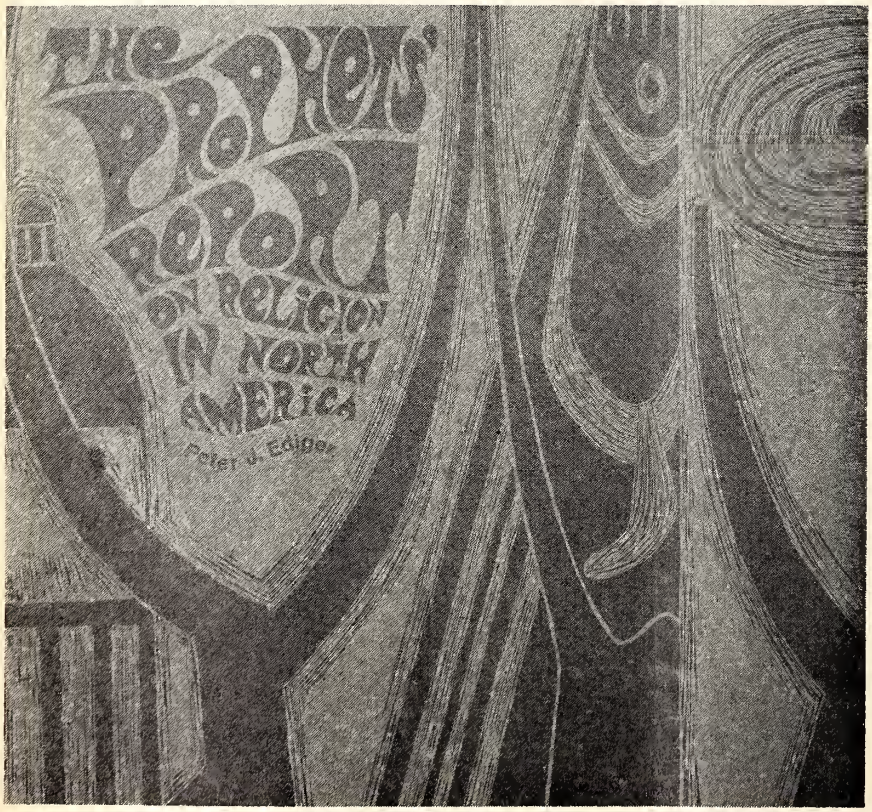
Ken Graber, Inman, Kan., a graduate of Bethel College, has been named head football coach of Tabor College, Hillsboro, Kansas.

Richard W. Momon, Bloomington, Ind., has been appointed to the newly-created position of campus pastor at Bluffton College. He is on campus Friday through Tuesday in the part-time position. He graduated from Indiana University last summer and is attending the Methodist Theological Seminary in Delaware, Ohio. In the role of campus pastor, he acts as a resource person, counsels with students, and works with organizations.

Richard Nachtigal, Mennonite Community Church, Fresno, Calif., is serving a two-year voluntary service assignment as psychiatric aide at Brook Lane Psychiatric Center, Hagerstown, Md., after serving a short term at the National Institutes of Health as a normal control patient. He holds a B.S. degree from Long Beach State College.

Published

The Prophets' Report on Religion in North America is a provocative paraphrase of the Old Testament prophets Amos, Hosea, Isaiah, and Micah. In strong, literary style, Peter Ediger writes with the force of his biblical counterparts. His words sting and his images focus as clearly and pointedly as a morning look in the bathroom mirror. He writes to a church that cannot minister to the needs of the world if it cannot minister to its own needs. He speaks to the Christian whose life is characterized by both zeal and apathy: zeal for fame, pleasure, and material things; apathy for others and for life itself. The book is paperbound and illustrated with contemporary black and white photographs. Faith and Life Press, $1.25.


The Prophets' Report on Religion in North America
Peter J. Ediger

College basketball

Feb. 17: Defiance 105—Bluffton 82
Feb. 20: Bluffton 85—Cedarville 74
Bethel 85—College of Emporia 73

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

April 13-16, 1972, Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Mar. 4-7 — Rosemary (Alta.) Church, song inspiration, Arthur Janzen, leader.

Mar. 12—Rosemary (Alta.) Church, women's day of prayer (interdenominational).

Mar. 14-17 — Rosemary (Alta.) Church, deeper life meetings, Werner Zacharias, speaker.

Western

Mar. 28-31—Buhler (Kan.) Church, pre-Easter services, Richard Ratzlaff, speaker.

Deaths

Carl Allgire, Ebenezer Church, Bluffton, Ohio, was born July 13, 1883, and died Feb. 2.

Henry P. Friesen, former minister of the Elmwood Bethel Church, Winnipeg (1962-69), and the Steinbach (Man.) Church (1955-62), was born Nov. 22, 1924, at Niverville, Man., and died Jan. 30. At the time of his death, he was pastor of the Evangelical Mennonite Brethren Church, Dalmeny, Sask.

Mrs. S. June Stackpole, ninety, oldest member of Grace Church, Lansdale, Pa., died Feb. 7.

DISCUSSION

On the way from Nazareth to Bethlehem

AND IT so happened that in the state of Pennsylvania, there were many groups of Christians. Now several of these Christians groups thought that they had a special understanding of the truth of the gospel; for you see they were members of the historic peace churches.

One day, some of these Christians were talking. One fellow said, "You know that the Christmas season is almost here and we should show the world what the meaning of Christmas *really* is." They batted several suggestions back and forth, and came upon the idea that if Jesus was the Prince of Peace, then they should demonstrate for peace. Suddenly, one fellow piped up and said, "Say, what about having a peace march from Nazareth to Bethlehem?"

"What!" commented another, "who can afford to go all the way to Palestine?"

"I don't mean Palestine, I mean walking from Nazareth, Pennsylvania, to Bethlehem, Pennsylvania. The peace march is already organized. Let's join the march and, in that way, we, too, can show the world what Christmas is all about!"

And so they did. They traveled to Nazareth, Pennsylvania, in their comfortable automobiles. The march began about midday. It was a pleasant afternoon as they marched for peace down the highway, holding their placards up high. It was a striking testimony to the Prince of Peace. Many cars drove by and hundreds of people observed these Christians and read their placards proclaiming the good news of Christmas.

The marchers arrived in Bethlehem about sundown. They all had candles, so they lit them and carried them high as they marched down the streets of Bethlehem and gathered in Zinzendorf's Park (named after a dignified forefather in one of these historic peace churches). They sang songs of peace, freedom, and carols of Christ's birth. They listened to a speaker who proclaimed the evils of war, and denounced the governments that tolerate racial segregation, and ignore the hungry in their own country. As the marchers hummed a verse of "Silent Night," someone said over the public address system, "Let's give peace a chance."

Everybody agreed that it was a beautiful day and a meaningful demonstration and service.

It was only a few minutes later that some of these same pilgrims were standing in front of a hotel, waiting for their automobile to pick them up on their way home. They hardly noticed a man making his way down the street in a wheelchair. He stopped in front of the hotel and no one really noticed his condition: one leg was missing, and the other was short and withered, perhaps the size of a six-year-old boy's leg. He had a few small Christmas presents on his lap.

A taxi pulled up to the front of the hotel, and this crippled man started for the taxi, but a healthy young man stepped off the curb and into the taxi cab, and the taxi was gone. The young peace marchers didn't pay any more attention to him and soon their own car drove up, they hopped in and were off. They didn't even notice that the crippled man had to *force* his wheelchair up the street: for you see the streets of Bethlehem were hilly, and he had to proceed *up* the street.

As these Christians drove home, they were content and satisfied that they had shown the world their concept of Christmas. *Lorne W. Friesen, 903 Main St., Akron, Pa. 17501.*

Dec. 31

CRISIS: Protein

Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

LETTERS

Hard to face it as it is

Dear Maynard: This little note of appreciation for including the article "Little Black Sambo Still Lives" in today's issue of *The Mennonite* [Feb. 16].

Telling it as it is and honestly facing it has become strangely difficult. Sometimes, I think we stand somewhere between God's justice and His mercy, slow to move in either direction. The article was well-written and certainly should make our constituency, once more, aware of our responsibility to get busy in the many areas where the need is so apparent.

Of course, we enjoy *The Mennonite* a great deal, only too seldom take the time to tell you so. *John E. Fretz, 531 School Lane, Telford, Pa. 18969.* Feb. 19

VS for those over thirty

Markham, Illinois

The Markham Day Nursery is benefitting from the service of Jake and Irma Koehn, an older couple from Goessel, Kansas, who are spending a year doing maintenance, bus driving, and cooking. The adjustment to life in this Chicago suburb has been good for the church, the nursery, and for the Koehns.

The Markham Day Nursery provides a stability and warmth of care for children who would normally be shuttled from baby-sitter to baby-sitter or, worse still, left alone all day while their parent or parents must work. Many of the children do come from single-parent families.

Will gratitude for good health and a strong family life enable someone to share God's love in Markham? Contact Voluntary Service, Box 347, Newton, Kansas 67114.

Look for alternate journals

Dear Maynard: I am writing in response to your "Vision for Inter-Mennonite Paper" [Feb. 9]. Various recent events, discussions with members of our church, and my own interest and concern prompt me to continue the discussion. This is how I see the situation.

(1) We simply cannot have another Mennonite paper. We are already beyond the point where we can meaningfully read and support the multitude of Mennonite periodicals. I could go into more detail, but I will simply leave this as a firm conclusion from which we must begin.

(2) You are absolutely right that there is a need for a genuinely North American Mennonite periodical. I believe that one of the greatest things about our various Mennonite denominations is that we are not defined by national boundaries. This is a point which merits greater emphasis and ought to be symbolized by a paper which truly reflects this fact. Having spent a year in Canada caused us to realize that *The Mennonite* does not do this even for our General Conference. Like it or not, that is the way it is seen north of the border and, I believe, with ample justification.

(3) I strongly agree that such a paper must be inter-Mennonite in outlook and coverage, and that it ought not to wait for organic union which might involve only a portion of the Mennonite community, anyhow.

If we take seriously the notion that we cannot have an additional Mennonite paper, we must look for other alternatives. I can conceive getting along without a denominational journal, but for the moment let us leave that question unanswered. What is left? Well, with the impending demise of the *Canadian Mennonite* we have one paper which, in its own way, approaches the vision which we share, namely the *Mennonite Weekly Review*. Perhaps we could encourage its enlargement of vision and coverage and structure. Many more ideas come to mind for possibilities along this line, but for the present, let me stop there. *John A. Esau, 2801 - 22 St. E., Minneapolis, Minn. 55406.* Feb. 18

Repentance revolving need

To the Editor: Just got your January 26 issue . . . and I thought you might be interested in an experience of mine in relation to "revolution" [Editorial].

When I talked recently in a church about revolution and change, a brother accosted me with the statement that revolution and change are not biblical concepts: "Growth, maybe, but not revolution."

Yet revolution comes from revolve —to turn around—which is exactly what I thought John the Baptist meant when he said, "Repent!" But then, maybe other Christians aren't like me. They only have to repent once, when they become Christian. For me, it is a never-ending experience. I believe that this experience applies not only individually, but socially, or to groups. It's not easy, but it may be necessary. It's the only way to survive for me. *Boyd Nelson, 1711 Prairie St., Elkhart, Ind. 46514.* Feb. 16

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

Called to a leap of faith

O God, Yahweh, God of the patriarchs, of the prophets, and of the Apostles! O God of the saints and of the church fathers, of Luther and Zwingli and Menno Simons, our spiritual forebears! O God of that great cloud of witnesses in every generation! How can we dare approach Thee, for the spot whereon we stand is holy ground!

But God, we are children of our own generation, a product of our times; a generation which does not know You in the manner of times past; a generation which is groping for the meaning of faith. We are prone to say, in our enlightenment, that we have no need for faith, and then we devote ourselves to the zodiac and celebrate the age of *Aquarius!* We are self-assured and say we have no need for a strength and resource beyond ourselves, but all the while we are slipping into the miry pit of a Vietnam, of addiction, of discrimination, and pollution and exploitation and indifference.

O God, the Self-Existent, the inscrutable, the unknowable, we hunger and long for Thee, for something beyond ourselves. But how can we know Thee, for we are children of our generation, limited in our insights to the scientific method, to cause and effect, to the rational, the empirical, the tangible. By this means, we have entered the age of space, we travel ever faster, live longer, drill deeper, build higher. But the tower of Babel is threatened, we already live in a confusion of tongues and no man understands his brother.

Woe is me! For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips! Wretched man that I am! Who will deliver me from this body of death? . . . God alone, through Jesus Christ our Lord. Thanks be to God! Surrounded—supported—by this great cloud of witnesses, there is a way! No man has ever seen God, but God's only Son, who is nearest to the Father's heart, He has made Him known. This is the substance of our hope! This is the risk of our faith! This is the affirmation of life, the great "I will"!

Now, O God, the Self-Existent One, the inscrutable, the unknowable, now . . . now we can call Thee Father, through Jesus Christ, our Lord. O Father, now we comprehend why we must become as a child, as a child who relies upon his mother and father.

Our heavenly Father, we thank Thee for all Thy loving mercies. Call us to this leap of faith! Call us to thyself! Amen.

Howard Musselman

Psalm 122 *In Praise of Jerusalem*

I was glad when they said to me,
"Let us go to the Lord's house!"
[2]And now we are here,
standing inside the gates of Jerusalem!
[3]Jerusalem is a city restored
in beautiful order and harmony!
[4]This is where the tribes come,
the tribes of Israel,
to give thanks to the Lord,
as he commanded them.
[5]This is where the law courts are,
where the king judges his people.

Today's English Version

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COVER

Two artificial legs from a leprosy center in Africa give a young girl a chance for normal life.

CONTRIBUTORS

The article on leprosy work in Africa has been adapted from a pamphlet, "ALERT—A Cooperative Venture in Faith published by the American Leprosy Missions, 297 Park Ave. South, New York 10010. The Mennonite Central Committee gives financial support to the leprosy center in Ethiopia through the American Leprosy Missions. The Commission on Overseas Mission of the General Conference also participates with the American Leprosy Missions in a program at Bethesda Leprosy Hospital and Homes, Champa, India. Another Mennonite leprosy program is at Kilometer 81, Paraguay.

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Nobody's going to take advantage of me

Barbara Jurgensen

THE DOORBELL RANG shortly after I finished lunch this noon.

I opened the door to a man I had owed a rather large sum of money for a long time. He stood there, a great hulk, tall and massively built.

"I would like what you owe," he said simply.

I suppose I had known this day would come, but I hadn't expected it so soon.

"Well," I stalled, "I don't think I can pay you right now. If you'll just wait. . . ."

"Wait!" he echoed. "I've waited a long time, already! I would like my money and I would like it now!"

Other times he had pleaded; now he demanded. How dare he!

"You see," I sparred, "it's just not convenient at this time. . . ."

"Look," he said, his voice becoming sterner, "I want what you owe me, and I want it now!"

Looking at him, I didn't dare try stalling again. I got my billfold.

"Well," I parried, looking into the folding-money section, "everything I have I've planned to use for something else. . . ."

"It belongs to me," he said. "I want it."

The situation was becoming most uncomfortable.

"And don't forget," he added, "you didn't *borrow* it from me . . . you *took* it." He held out his hand, waiting.

I reached into my billfold, took out a small bill, and put it into his hand.

"Keep going," he said.

I gave him another bill, then another.

"Keep going," he said firmly.

I handed him a few more bills, one by one. "There. That's all I can give you now." I shut my billfold. "That's most of what I owe you, anyway."

"Most of what you owe me!" he said incredulously. "Have you given any thought to the interest that's been piling up over the years?"

"Interest!" I repeated. "Surely, you're not expecting interest! Why, I could never. . . ."

"I'm not asking anything extra for the effort of coming and asking for the money all these years," he added.

"Can't we just forget what little interest there is?" I suggested. "It probably isn't worth figuring anyway."

"Not worth figuring!" Now his eyes were burning holes into me. "This business transaction of ours goes back before the seventeenth century. At 6 percent interest compounded annually, the amount you owe me would have doubled every twelve years! By 1612, you would have owed me twice as much, by 1624, four times as much, by 1636, eight times, by 1648, sixteen times as much, by 1660, thirty-two times.

"In the 1700's, the amount you owed me would have become a thousand times as much, by the early 1800's, a million times as much, and by now, it's over twenty-five billion times as much. So figure out the worth of what you originally took and multiply it by twenty-five billion. In case that's a little hard to figure, it's probably more than all the money there is in this whole world."

He gave me a little time to let that sink in.

I knew enough about compound interest to realize that what he was saying was true.

"But what you're asking for is impossible!" I protested. "I could never begin to pay all that back!"

"I know," he replied, a little sadly. "I know . . . but at least you can help me now in any way you can." His voice became humble. "My children."

So that was how it was! He thought he could appeal to my emotions! *He* had the audacity to appeal to *me*! I looked at him, his skin many shades darker than mine. How dare he come and ask for anything from me! No one with a darker skin is ever going to tell me what to do! They might as well understand that, right now! Nobody's going to take advantage of me!

"Go away!" I said, iron in my voice. "I don't owe you a thing!" I shouted, and slammed the door.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:10 MARCH 9, 1971

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PROFESSOR JONES OF PINEY WOODS

Charles Ludwig

WITH THE NOOSE of the rope around his neck, Laurence C. Jones faced the determined crowd that was lynching him. In the whole mob, his dark eyes could not find a single friendly face. Instead, each man glared with unspeakable hatred. Some fingered triggers of already cocked rifles.

Though death seemed but split seconds away, Jones was utterly calm. He even remembered some of his mother's advice. "Willful waste," she admonished, speaking in their small St. Joseph, Missouri, home, "makes woeful want, and you may live to see the day when you will say, 'Oh, how I wish the bread I once threw away.' "

There was enough emotion in this mob to tear him to shreds, or, if reversed, to help him in his dream to educate the poor Negroes at Piney Woods. Silently, he prayed for another miracle in the long series of miracles he had experienced. He did not want to waste this emotion. Nor did he want to be hanged!

Suddenly, a man climbed on the bush pyre beside him. After waving for silence, he said: "Let's make him give us a little speech before we hang him."

"Yeah, let the nigger speak!" agreed a shrill voice in the crowd.

This was the break for which Jones had been praying. While the knotted noose dangled around his neck, he spoke to the mob about his school. He told them how he had raised money to provide seats and books and blackboards. He mentioned the names of several prominent white men who had helped him. As he spoke, the emotions of the crowd relaxed. He dropped in a pinch of humor and they laughed.

While laughter was still in their hearts, he explained the misunderstanding that had brought him to the pyre and that had inspired them to want to hang him. He had been speaking in a colored church. In trying to arouse the slumbering people to amount to something, he had cried: "Life is a battleground. . . ." He then went on to say: "We must stay on the firing line."

Professor Jones: "The secret is divine guidance."

Unfortunately, two white youths happened to be riding by. They heard the words, *battleground* and *firing line.* With the tensions of 1917 in the air, they assumed the speaker was gathering an army to attack the whites!

It was this report that had stirred the mob.

Suddenly, as Jones explained what had really happened, a white man, sporting a Confederate button, elbowed his way through the men and climbed onto the pyre. He lifted the noose from Jones' neck and began to apologize. "We jes' made a little mistake," he wheezed.

Soon, they were slapping Jones on the shoulders and shaking his hand. Then someone suggested that they pass a hat for Piney Woods.

The hat was passed and more than $50 was collected. The emotions had not been wasted!

All this happened when Professor Jones was only thirty-two. Earlier this year, I spent a night in Piney Woods and had breakfast and supper with him. The professor is now eighty-four, but he still does a full day's work, reads without glasses, is as straight as an arrow.

After being guided over the magnificent grounds, watching new buildings going up, and seeing the light of hope in the eyes of hundreds of students, I said: "Dr. Jones, you must tell me the secret."

The answer came at once, and it came from the entire man—all five feet four inches of him. "The secret is divine guidance!"

Laurence Clifton Jones was born in St. Joseph, Missouri, in 1885. His father owned a hotel barbershop and did quite well, financially.

When Laurence was graduated from the University of Iowa, he received many job offers, for he was popular. But none of them tempted him. He had already promised the Lord to devote his life to the training of the forgotten children of his race.

Knowing of the poverty of the South, he headed for Braxton, Mississippi, twenty-two miles south of Jackson. There, in the beautiful rolling hills, surrounded by dense forests of piney woods, lived hundreds of impoverished Negro families.

With no official board behind him, and only $1.65 in his pocket, he planned to start a school. It was an incredible idea. But he was only twenty-four, and his well-thumbed Bible spoke of miracles.

Seeking a toehold, he called on one of the more prosperous families in the community. "There jes' ain't no money 'round here, 'Fesser. The boll weevil done ate everything." The man spoke from experience, and the dilapidated shacks in the area confirmed his opinion.

Jones had heard about Uncle Ed Taylor. Taylor had been up North, had a smattering of education, and was quite well-off. But when Jones talked of going to see him, he was warned that, "Ed Taylor is mean."

Knowing that he could never succeed and displease the nearby white community, Jones approached Mr. Webster, a prosperous sawmiller. It was a daring thing to do, for, in those days, a Negro in Mississippi never addressed a white man unless first spoken to.

Webster, however, had a kind heart and listened to his story. But when Jones finished, he shook his head. "There's no use in trying to start a colored school here," he said, speaking with emphasis. "The white schools are supported through taxation. The Negroes have nothing to tax!"

"I'm not asking for money," said Jones. "I only want your permission."

Although Webster could not speak for the entire community, he promised not to lift a hand to stop him.

With this encouragement, Jones started out to visit the parents of potential students. He went from cabin to cabin with his story. But the old folks merely stared at him with unbelieving eyes. They had been beaten down so long they had no hope.

After an entire summer of visitation and of speaking in many churches, Jones was as far from having a school as he was when he started. He prayed for a miracle. Then he heard of a church association meeting that was to be held about twenty miles away. Here representatives from many communities would be gathered.

He borrowed a wagon and a horse, and along with a young boy set out for the meeting. But it was wasted effort. Those in charge flatly refused to let him speak. They didn't believe in him or his program!

While the leaders were shaking their heads, the borrowed horse died. This meant that Jones had to walk back to Braxton. It was a nerve-shattering ordeal. He was tempted to think that he was wasting his time—that he was scattering his pearls before swine.

Then back at his room, he received another blow. The irate farmer who owned the horse declared that he was responsible for its death, and that he owed him $175!

"That's ridiculous," replied Jones. "That horse wasn't worth $10."

"I wants $175, and I wants it soon," stormed the man.

Jones knew he was being swindled, but he decided he would settle the account the best possible way. He agreed that he would pay whatever the community decreed, even though it was quite unreasonable.

After long debate, the community leaders decided that he should pay $125. When Jones agreed that he would pay this amount, Uncle Ed Taylor approached. "I'll lend you the money for a year at 10 percent," he offered.

Jones signed the note, paid the man, and returned to his room. He thought the matter settled. But soon people began to gather around him. "It was good of you to agree to that, 'Fesser." said one. "You took a beatin' and now we knows that you is our friend. Now we trust you!"

A few days later, Jones was relaxing with his mail on a log deep in the piney woods. All at once, he noticed a boy studying his newspaper. He was looking at it upside down. "How would you like to learn to read?" he asked, smiling broadly.

"Ah really would, 'Fesser!" The boy exclaimed, his eyes snapping.

"Then come back tomorrow at this same time. . . ."

Landscaping a new dormitory: many students work their way through school with campus jobs.

The next day, the boy appeared with two friends. Jones seated them on the log. Then he said: "We will start by singing, 'Praise God from Whom All Blessings Flow.' " As the boys sang, some hidden people stepped out of the woods. Soon the log was filled. There were seven grown men and five boys. After Scripture reading, Jones gave them their first lesson. The Piney Woods School had started! Soon the log wasn't big enough and Jones began to cast hungry eyes on a nearby deserted sheep shed. After inquiry, he learned the shed and the clear place where the log rested belonged to Uncle Ed Taylor. Screwing up courage, Jones approached the former slave.

"What are you teachin' 'em?" he asked.

"How to read and write at the moment. But soon I want to teach them how to raise stock, why they should do contour plowing, how to can fruit, and other practical things. . . ." After a short interchange of ideas, Taylor said: "I'm gonna give you that old sheep shed and forty acres around it!"

Jones was so happy with his breakthrough he could hardly sleep that night. Inspired by this success, he approached Mr. Webster again—this time, with his hand out. Webster smiled and gave him 10,000 feet of lumber. The community also responded. One lady gave a chicken, another seven cents, another a dozen eggs.

Soon the students moved from the shed into a new building. Jones now had something to write to his friends up North about, and the funds started coming in.

Today, the Piney Woods School occupies seventeen hundred acres of land. There are fine buildings, a growing faculty, a dairy herd, and more than two thousand graduates. Piney Woods is not a religious school, but the ideals of Christ are held up.

Knowing the power of the Word, Jones has continually emphasized it. The catalog states: "No student may be admitted to Sunday school or church without a Bible. If he does not own a Bible, or cannot purchase one, the school will provide it."

The school takes the children through the grades, high school, and one year of college. From this institution come many preachers, doctors, lawyers, teachers, farmers, and housewives. Many of these would not have been able to go to school at all if it had not been for the little professor and Piney Woods School!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Soviet believers feel persecution anew

The struggle for freedom in the Soviet Union grows more intense year after year and includes the issue of Sunday schools for Christian believers.

Scientists, writers, artists, historians, ethnic groups, workers, and students are all involved in the drive for human freedom that cannot be stifled by persecution and political oppression. Christians are also a part of this drive for freedom and they are suffering the consequences.

Mennonites may also be included in this rising body of dissenters. At least, names of apparent Mennonite origin appear in documents coming out of Russia.

The major Protestant group in Russia is an interdenominational group often referred to as Baptists, but really representing several Protestant bodies, including Pentecostalists. Called the All Union Council of Evangelical Christians—Baptists, the group also includes in its membership many Mennonite Brethren churches. (Because the Baptist union group practices baptism by immersion, nonimmersionist Mennonite congregations have not generally identified themselves with the Baptists.)

While the Baptist union is registered with the Soviet government and attempts to operate within the limitations placed on religious bodies by the state, a significant group within the Baptist union has objected to these regulations.

These dissident Baptists (*initsiativniki*) broke away from the officially-recognized Baptist union in 1961. They either oppose the practice of registering churches with the government, or registering as a part of the regular Baptist union, and being unregistered, their meetings and the acts of their leaders are considered illegal and are thus punishable by fines and imprisonment.

The dissident Baptists have also insisted on Sunday schools and communal religious instruction of children which according to Soviet regulations are not even allowed in the registered churches. For this reason, the children of these dissenting believers are often taken from their homes, and the parents are exiled to hard labor.

Details on the persecution have come to light in an appeal written by five women whose husbands and relatives have been put in prison. The letter was addressed to the Baptist church and contained a copy of a special plea for mercy addressed to the leaders of the Soviet Union including Premier A. N. Kosygin and President N. V. Podgorny.

Among the five signers was L. M. Vins (Wiens?) who may be the wife or relative of Gregory Petrovich Vins, the secretary of the dissident Baptists referred to as the Council of Churches of the Evangelical Christian Baptists.

Vins was sentenced in Kiev to one year of hard labor on January 21, 1970.

After listing a number of other leaders who have been imprisoned or exiled, the five women report on others who are persecuted. "Young believers Peter Peters, Gregory Kostiuchenko, and many others whom we do not name are being pursued and liable to arrest," the women write. "They have lost the right to live at home and are forced to wander about the country."

Vins, as well as Mikhail Ivanovich Khorev had been in prison earlier. A month previous to Vins' sentencing, Khorev, an elder in the Baptist congregation in the village of Kishinev, was rearrested. His wife was in the hospital at the time and no one was left to care for their three small children, of whom the oldest was seven. The government gave no response to his wife's plea for mercy. Khorev has only 6 percent vision in one eye and is completely blind in the other.

The five women report on the way in which the religious meetings are disturbed by the police, on the torture experienced by the believers sentenced to prison, and the repression felt even by their children.

Prayer meetings are interrupted periodically and, at some places, even systematically.

On January 10, police raided the congregation in the Ukrainian city of Krivoi Rog. The believers, old and young, were driven out into the winter cold without their overcoats and herded into unheated buses and driven to the police station with overhead vents open to let in the cold. They were fined and then "told to walk home undressed"—apparently without overcoats.

"Is this not really genocide?" ask the five women.

Sentences administered in some courts have been harsh. An Odessa court has handed down terms of nine to ten years of prison and exile.

And being in prison in Russia is apparently hard on a person's health. The women list the abuse of nine different persons, including Ivan Alexeevich Afonin, the forty-four-year-old elder of the dissident Baptist church of Uzloraya who died because he was illegally employed in heavy labor and denied a proper diet even though he was suffering from heart disease and rheumatism.

A young man of nineteen, Vladimir Petrivich Zinchenko was sentenced to three years of hard labor for leading a church choir and orchestra, even though he was suffering from a liver disease.

"He is employed especially at hard labor in the rock quarries without hot food from morning to night," the women report. "His work quota is the same as for a grown man—which he cannot fulfill with his weak, young body. Further employment of him at this labor is intolerable, since it will finally destroy his health and may even issue in his death."

Children of the dissenting Baptists are subjected to severe abuse in school. The five women report that 1453 mothers from forty-three cities addressed a petition to Kosygin and Podgorny about the repression of their children which includes questioning by the secret police.

They also object to the fact that school certificates for their children unlawfully carry reference to the religiousness of the children or their parents, which is a violation of the Soviet constitution's provision for separation of church and state.

In summing up their report of oppression, the women are most concerned about the damage being done to their families. "All these cases of persecution, such as searches, breaking up of meetings, and the like, have a goal—arrests, and consequently new orphans and deprived families."

The petition of the five women was published in the November issue of *Religion in Communist Dominated Areas,* a publication of the National Council of Churches, 475 Riverside Drive, New York 10027. The publication provides, in English, documents and news on the status of religion in the countries of the communist-bloc. M.S.

(For further information on religion in the Soviet Union, including references to the dissenting Christian groups, see articles in our 1969 issues: Jan. 14, Feb. 4, Feb. 11, and Nov. 11.)

Mennonites took to guns A sad chapter from Russia

In 1918-19, some Mennonites residing in South Russia, together with other German-speaking people became so aggravated with roving Russian bands that they finally armed themselves for self-protection. It became much more than that and caused the death of many Russians. This fiasco has become a wish-it-could-be-forgotten chapter in Mennonite history.

Someone has gone to considerable effort to research the incident and has uncovered some unusual pieces of evidence that expose the story.

Some elements in American and in Mennonite society today sound like elements of this Russian incident. The "irritation level" of some is beginning to build up to the point where people are "reaching for guns."

John B. Toews of Calgary, Alberta, who has written a widely read story of Mennonite experiences in Russia and America, *Lost Fatherland,* will tell this story at 7:30 P.M. in the Tabor College Cafeteria, Hillsboro, Kansas, Tuesday, March 23. The meeting is sponsored by the Kansas Research Fellowship.

Festival for Christopher Dock at Skippack

This fall, the Mennonites of eastern Pennsylvania plan to commemorate the two-hundredth anniversary of the death of their pioneer schoolmaster, Christopher Dock.

Dock, who came to America from the land of Hessen in Germany, first appeared in the forests at Skippack, northwest of Philadelphia, in the year 1718, to teach the children of the immigrant settlers in Penn's Woods. Though Dock died in October 1771, his sound methods of pedagogy are still being examined by today's educators; his life has been the subject of three books (the lastest and most accurate one was written by Gerald C. Studer and published by Herald Press in 1967), and his name stands engraved in letters, over two feet high, on the facade of the Pennsylvania State Educational Building.

The Mennonites of eastern Pennsylvania who are involved in planning the commemoration see this occasion as a chance to reflect upon the past in order to check the direction in which they are going. For one whole week, October 9 to 17, the historical background, the movements, influences, and the values of Dock's era will be portrayed through visual, written, and musical media. Among the features for the bicentennial now completed, or nearing completion, are a film, an art exhibit, and oratorio, and a self-guided pilgrimage.

The film titled *The Quiet in the Land,* for which the screenplay was written by the Mennonite playwright, John L. Ruth, presents the early eastern Pennsylvania Mennonites during their first major spiritual crisis—the threat of the French and Indian wars.

Ruth's research in preparation for the film indicates a definite cultural shock experienced by the immigrants, having fled Europe to escape the ravages of war only to discover that life in the New World was not that different. He believes that the issues they faced were not dissimilar to those faced today. Filming was begun in Europe in 1969, and will be completed in eastern Pennsylvania this summer.

The art exhibit will feature the one form of art for which both Dock and his Pennsylvania-German neighbors were most noted—the *Fraktur* style of illuminated handwriting, a form of expression that was artistic as well as functional. It satisfied the desire for beauty and, at the same time, recorded the vital statistics of births, baptisms, and weddings. *Fraktur* writing was a natural art form in this new land where there were few presses to supply the people with printed documents. An attempt is being made to bring together, for this one occasion, Mennonite-made *Fraktur* pieces out of the collections of *Fraktur* throughout the east.

The Martyrs Mirror Oratorio, written by John L. Ruth and set to music by Alice Parker Pyle, New York, was completed by the summer of

Chriſtopher Dock

BICENTENNIAL COMMEMORATION

OCTOBER 9-17, 1971

LANSDALE, PENNSYLVANIA

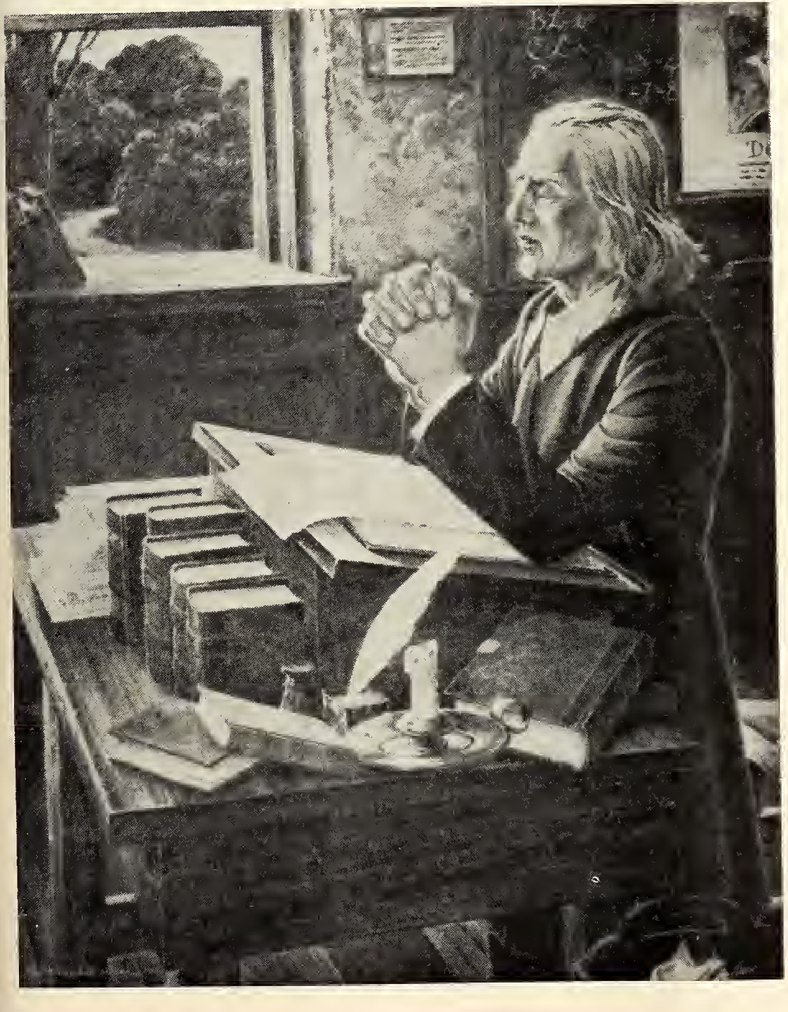
A Skippack stone marks the grave dug two hundred years ago. S. M. R. stands for Schulmeister.

1970. The text for it was written after a thorough study of the *Martyrs Mirror* and from a firsthand acquaintance with many of the sites of torture and execution in Europe during the 1969 research trip which also provided much of the footage for the film.

Finally, the local historians are mapping out a self-guided tour of the region's historic sites related to the coming of the first Mennonites to America. Certainly, this tour will include the sites of Dock's schools at Salford and Skippack, Dock's grave, Dock's farm, other eighteenth-century schools and meetinghouses, and a small but significant museum of local history. Since many of the Mennonite groups now in the United States and Canada originally came from Eastern Pennsylvania, or passed through the area on their way westward, this tour and the bicentennial should be of interest to many.

Members of the planning committee include Ernest R. Clemens, Susan Moyer, John E. Lapp, Wilmer Reinford, John L. Ruth, Richard Lichty, Lee M. Yoder, and Walter Fry.

The Oliver Wendell Schenk painting of Dock praying in his schoolroom for his pupils.



Volunteer army supported As draft resistance grows

"More than 80 percent of the polls taken by Congressmen during 1970 showed a majority of constituents favoring the all-volunteer army," says Stewart Kemp, director of the National Council to Repeal the Draft.

"Opposition to the draft is especially strong among the 11.5 million eighteen- to twenty-year-olds who have recently gained the right to vote," Kemp added. "A Harris poll reported in February in *Life* magazine shows a solid 69 percent in favor of the all-volunteer army."

"Young men—who will no longer tolerate a system which compels them to fight and die in a futile and seemingly endless war—are registering their opposition more forcefully, through draft resistance and evasion," Kemp says. "The number of cases for Selective Service violations instituted by the Justice Department has more than doubled in the past two years, from 1698 in 1968 to 3873 in 1970, even though draft calls were only half as high.

"Even though the lottery has effectively exempted 46 percent of young men (those with numbers above 195), thus removing any incentive to resist or evade, draft avoidance indicators all show sharp rises.

"The number of conscientious objectors has jumped by more than 50 percent in less than a year, from 16,000 on January 1, 1970 to 24,700 as of September (the latest figures supplied by Selective Service). Curtis Tarr, Selective Service director, has recently reported that new conscientious objectors are recognized at the rate of 3000 a month.

"The Justice Department reported that 6.4 percent of men who received induction notices from August through November of 1970 requested conscientious objector status. More than 2000 men have gone to prison rather than accept induction, and there are presently more Selective Service violators in jail than at any time since World War II.

"Reports from Canadian counselors together with Canadian immigration figures indicate that between fifty and eighty thousand young men have emigrated to escape the draft.

"Massive evasion has made a bad joke out of the draft's pretense of equity. Statistics prepared by the Selective Service System show that the number of men classified 1-Y—qualified only in a national emergency—has skyrocketed by nearly 600,000 in just over a year, from 3,031,000 in June 1969, to 3,626,000 in September 1970. Invented in 1962 to accommodate the overflow of manpower, the 1-Y classification has given welcome, if poorly justified, relief to millions of young men.

"The draft is wreaking incalculable social and human costs. The national interest—the welfare of the American people—requires an end to the draft this year." *National Council to Repeal the Draft, 101 D St., SE, Washington.*

Clergy group goes to Paris Talks on Vietnam peace

Stanley Bohn, pastor of First Church, Bluffton, Ohio, is one of approximately one hundred and sixty-five U.S. citizens who went to Paris for a conference on ending the war in Indochina, March 5 to 10. The conference, sponsored by Clergy and Laymen Concerned About Vietnam, involved speaking with representatives of all parties to the Paris talk and with others closely related to and concerned about peace in Indochina.

The conference is intended to learn what the real requirements are for an end to the Indochina War in 1971 and to help concerned people create support for steps toward peace. This includes sharing the Paris experience with any church, community group, legislature, or other body.

An interview is scheduled with Thich Naht Hanh, who, with others, sent a letter to the General Conference Mennonite Church from the Unified Buddhist Church, appealing for help to end the war.

The Christians at the conference will be trying to understand what values the war will bring that are worth the bloodshed, destruction, and the undoing of many years of Christian missionary effort.

Manitobans open house for ex-convicts

Delegates to the Manitoba Mennonite Central Committee annual meeting gave strong suppport in February to a proposal to open a probation hostel in Winnipeg.

The hostel, which will be located in rented facilities, will serve up to ten men who have been assigned to it by the courts as a condition of their probation. One of the aims of the institution is to divert the men from becoming habitual offenders, a circumstance which is often encouraged by the negative experience of a prison sentence.

Eighty-five percent of the congregational representatives favored the project in a ballot vote (209-38).

For the Mennonites of Manitoba, the hostel will also become a base from which they can get information about the needs of the offenders. The proposal stated the concern thus:

"The underlying purpose of the project is to help bring about a change of attitude toward offenders, which will permit more effective methods of treatment. The proposed hostel will provide certain alternative facilities to enhance the possibility of helping selected offenders to become habilitated. It is not a matter of using softer methods, but rather of using methods with offenders who are responsive to help which will result in greater benefit to both offender and society."

C. N. Friesen of Altona, who recently returned from a two-year voluntary service assignment in the Minneapolis Workhouse, where he helped develop a treatment program, was employed for a four-month period in 1970 to prepare the proposal for the Manitoba inter-Mennonite group.

The project will need three full-time staff members: a director and houseparents. It will also seek to involve a number of lay volunteers, matching up one volunteer with each of the residents.

The first year's costs to MCC of Manitoba are estimated at $13,500. The budget is expected to decrease in future years, as more funds for the hostel's operation become available from the government and other sources.

The residents will be expected to find employment, and they will turn a portion of their income over to the center for their room and board.

In other actions at the all-day meeting in the Portage Avenue Mennonite Brethren Church, the delegates approved a $180,000 budget for 1971. This is approximately 12 percent more than MCC of Manitoba's actual income, last year. It expects to forward over $110,000 to the MCC's international program (Akron, Pa.) during the current year.

The reports on 1970 activity revealed that 178,000 pounds of material aid goods had been received and processed. Nearly 90 percent of these items were shipped abroad; the remainder were given to Union Gospel Mission and northern communities.

The provincial disaster service reported an active year. Their biggest venture was the flood cleanup in Carman in spring. Altogether, over 330 man-days of service were provided.

The Self-Help Project, which sells goods made by refugees and other poor folk abroad and by Canadian Indians, had a turnover of $8600 in 1970. The items were sold at bazaars, public celebrations, and special church meetings. *Larry Kehler.*

Eastern District in April To talk of new horizons

The Eastern District Conference will convene at the West Swamp Church, Quakertown, Pennsylvania, on April 29 to May 2. The theme of the one hundred seventy-third session is "Looking to New Horizons." Guest speaker will be Peter J. Dyck, Mennonite Central Committee director of Europe and North Africa.

The conference's program committee has planned three periods in which a presentation will be followed by small-group discussions. Three areas of discussion will be the matter of a conference minister; the Commission on Home Ministries and its finances; and the three D moral problems of our society: drugs, drink, and divorce.

Oppression of Paraguayans Cited by Catholic bishops

Paraguay's Catholic bishops, in what was reportedly their strongest antigovernment statement ever, publicly accused General Alfredo Stroessner's regime of "corruption, violence . . . discrimination," and "even persecution."

The statement, read in all the nation's Catholic churches in January, included among its charges nearmonopoly control by the government over the mass media and the "political brainwashing" of youth.

Speaking as "pastors of the faithful," the Paraguayan bishops said that a "deep aspiration for complete liberation from all oppression is in the soul of this noble and suffering Paraguayan nation."

They added: "We know that vivid hopes of authentic peace, solidarity, and justice are hindered and frustrated by an environment of insecurity, distrust, divisions, and even persecutions."

Acknowledging their duty to educate, inspire, and encourage the faithful, the bishops asserted that they also have the "duty to denounce whatever goes against justice and therefore destroys peace."

They said the violations of human rights have led to the "mass exodus" of professionals, workers, and farmers to other countries in search of security and employment "and a future they cannot find in their own country."

In their statement, as reported by Religious News Service, the bishops cited the expulsion of several priests, abuses, and physical assaults, "systematic persecution" of Catholic lay organizations, and a campaign against bishops and priests aimed at dividing Christian people from their pastors.

(For other reports on the opposition to the Stroessner regime coming from the Catholic bishops, see the following articles in our 1969 issues: "Restrictions on Freedom Protested in Paraguay," Oct. 28, p. 650; "'Strife Over Asuncion Ban As Church and State Clash," Dec. 2, p. 728.)

Polio victim's story read by Mrs. Nixon

An article in *The Mennonite* published in 1969 found its way to the White House recently, and in January brought a letter from Mrs. Richard Nixon to the author of the story.

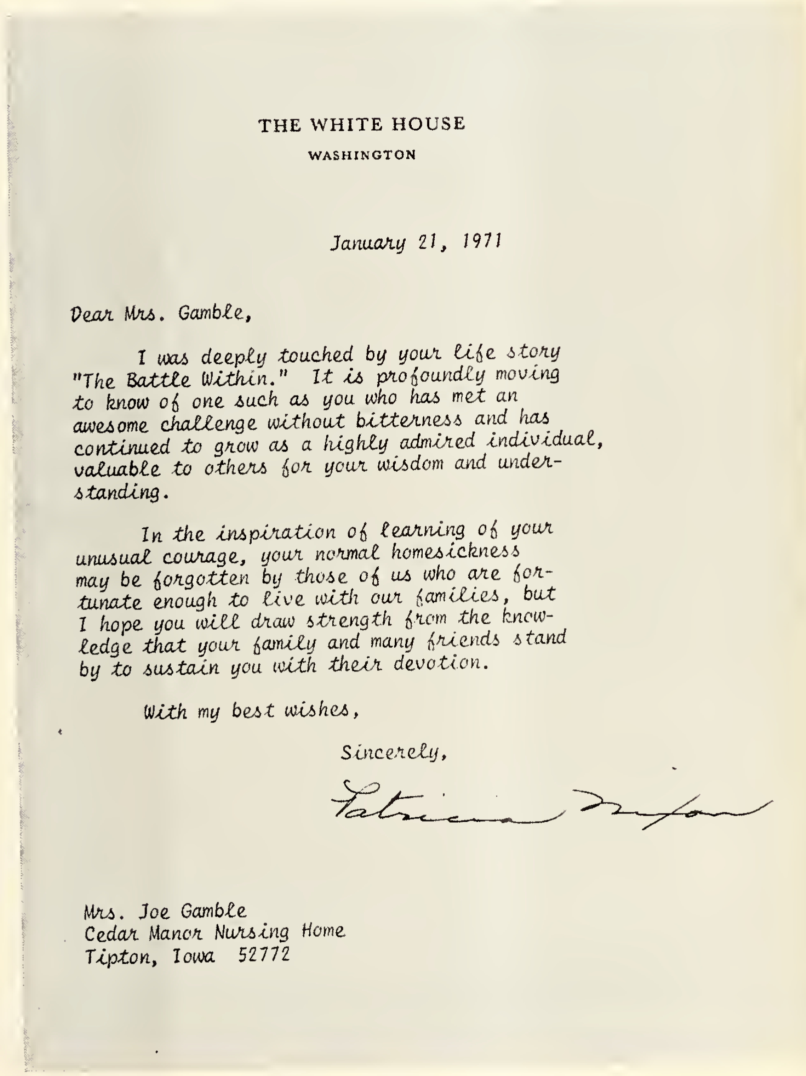
Marilyn Tenley Gamble had written of her battle with polio in 1953 and the almost total paralysis that followed in a story featured under the title, "The Battle Within." The mother of two boys and the wife of a feed store operator in Mechanicsville, Iowa, she was enjoying life to its fullest.

For eleven years after she was stricken, she lived in her own home and directed the housekeeping from a rocking bed. A chest respirator was also needed to maintain her breathing.

"The body, so much once taken for granted," she wrote, "was no longer a useful tool, but a responsibility needing a tremendous amount of care."

A major crisis came to her life after her sons left home and her husband could no longer employ a housekeeper. So she moved in 1967 to Cedar Manor, a new nursing home in Tipton, Iowa.

While the move brought more dependable professional care for her



THE WHITE HOUSE
WASHINGTON

January 21, 1971

Dear Mrs. Gamble,

I was deeply touched by your life story "The Battle Within." It is profoundly moving to know of one such as you who has met an awesome challenge without bitterness and has continued to grow as a highly admired individual, valuable to others for your wisdom and understanding.

In the inspiration of learning of your unusual courage, your normal homesickness may be forgotten by those of us who are fortunate enough to live with our families, but I hope you will draw strength from the knowledge that your family and many friends stand by to sustain you with their devotion.

With my best wishes,

Sincerely,

Patricia Nixon

Mrs. Joe Gamble
Cedar Manor Nursing Home
Tipton, Iowa 52772

Lois Conway, secretary at Cedar Manor, shows Marilyn Gamble the letter from Mrs. Nixon.

many physical needs, the experience was painful emotionally. "My body was moved to where it can get safe care but we knew of no way to move my heart," she wrote. "It is still back in my own home where it feels it belongs."

Though discouraged, it was at Cedar Manor that she found new strength as she came to feel the courage of others who were even more severely handicapped. "With my complete dependence upon love as the only force I am able to exert to justify my own place in this wonderful society of ours," she says, "I more fully appreciate the lessons I had been taught in my religion."

It was also at Cedar Manor that she met Ralph H. Potter, a free-lance writer of sorts, who felt that Marilyn Gamble's story should be recorded and put into print. He took down her words and made them into an eight-page manuscript. After being submitted to other publications, the manuscript was finally submitted to *The Mennonite* where the editor chose it for publication because of its human interest and for its testimony of Christian courage.

The story, published in the August 26, 1969, issue of *The Mennonite,* stirred little comment. One reader from Pennsylvania did visit Mrs. Gamble at Cedar Manor while on a trip to the midwest. But Ralph Potter, who helped Marilyn write her story, never saw it in print or ever knew that it had been accepted for publication. He died at Cedar Manor in January 1968.

But someone who saw the story in *The Mennonite* called it to the attention of Patricia Nixon. And in January, Mrs. Nixon wrote to Marilyn telling her how the story had touched her.

"It is profoundly moving to know of one such as you who has met an awesome challenge without bitterness and has continued to grow as a highly admired individual, valuable to others for your wisdom and understanding," said Mrs. Nixon.

Along with her letter, Mrs. Nixon sent an autographed picture of the Nixon family and a picture of the White House at tulip-blooming time.

To be expanding fellowship Is the strategy of mission

A Christian college education must prepare you to plant the church in new places, Merritt Gardner, Goshen College professor of mathematics, told students and faculty in January.

In a fast-moving address, "The Fourth Side of God Is the Church," he suggested, "The new concept of missions is for a group of Christians to move to a location, obtain jobs, form a congregation, and expand their fellowship to take in those around them.

"Missions is more than preaching the gospel. It is more than helping others to sense God's presence and claiming that this private relationship with God is all that is needed. It is more than calling a minister, and placing him on a pedestal.

"Rather, it is a spreading fellowship, with God at the center. It is the difficult task of spreading the gospel without extending westernism. It is finding ways to invite to the God-fellowship the population of the cities, where most of the peoples of the world are found."

Speaking humbly about his own pilgrimage, Gardner said, "My commitment to God, however poorly practiced, has given my life meaning. The times I have most sensed God's presence have been when I'm with other people. Always this has been either in a group of people I have known well and has included God in their relationships, or it has been as a guest of people of whom I knew this to be true."

Gardner likened the church to a team. "The great accomplishments of today are those of teams. Scientific, technical, and social accomplishments are collective achievements. But worship has been becoming more individualized. Thus it tends to become less effective and more irrelevant to the rest of life. If Christians are to be effective leaven of the loaf, they need the combined strength that a group of Christ followers gives.

"Christ calls men individually to lead better lives and to give examples of the Jesus way to the world. But let me say that as far as I can see, one man alone certainly cannot stand against all the evils such as war, selfishness, racism, Evil cannot be blamed only on the power structure. It is an expression of something much more pervasive.

"It is not only the generals who support the war in Vietnam. It is not only the police who find it easier to jail or shoot a man who is down and out rather than to help him. The forces of evil are so entrenched that they are spiritual reality—one face of the devil.

"When you stand against this tide of evil, you need God's strength coming not only directly from above, but through those around you. You must sense a body of many individuals who form God's team. That sense of togetherness under God is the church." *Goshen College News Release.*

RECORD

Jesus songs in hit parade New sound of evangelism

The number-one hit record at the start of 1971 was ex-Beatle George Harrison's "My Sweet Lord," sung with choruses of "Hallelujah!" in the background.

"Spirit in the Sky," by Norman Greenbaum, was a top-selling record in 1970.

Among the current best-selling albums are Simon and Garfunkel's "Bridge Over Troubled Water," Harrison's "All Things Must Pass" (which includes "My Sweet Lord") and the rock-opera, "Jesus Christ—Superstar."

Other periods of music could be cited for their religious songs, from "I Believe" and "He's Got the Whole World in His Hands" to recent revivals of songs like "Oh Happy Day." But what surprises people, according to one music critic quoted in the Los Angeles *Times,* is "how a young rock audience can like a song about Jesus."

The Hollywood Free Paper, an underground-type journal, lists about twenty-five groups performing gospel, folk, country, soft and hard rock music with evangelistic lyrics.

A spokesman for the World Council of Churches called the phenomenon a "major clue to our time," and characterized 1970 as the year of nontraditional search for Christ.

Eugene Smith, a minister, told the *Times*: "Not since the first or sixteenth centuries has there been such a combination of interest in Christian faith and disinterest in its institutional forms."

Rock festivals routinely feature strong religious overtones in musical presentations. They also welcome emphases on ESP, astrology, the I Ching, and other divination methods that might meet with skepticism in society.

Many evangelical churches have quite easily introduced contemporary music into their programs. The words and the theology remain virtually the same.

For many, the songs are an evangelistic medium rather than a spiritual search or a fad. A nineteen-year-old bass player for Ron Salbury and the J. C. Power Outlet said: "We're doing it because the Lord Jesus has taken over our lives. We're spreading His gospel and trying to bring people to Him through our music." *Evangelical Press Service via Mennonite Board of Missions.*

Funds fail in Akron, Ohio VSers leave housing work

In November 1971, two Mennonite Central Committee volunteers were assigned to Akron, Ohio, to work with Akron Rehabilitation of Community Housing (ARCH). Sam Chambers, a black contractor who is president of ARCH, had the promise of federal funds to purchase and rehabilitate a number of houses in the black community. One house was nearly completed before the two volunteers joined the organization.

But the funds did not become available as anticipated. The first house was completed and sold. Without federal funds, the organization began a repair program, assisting needy families in the area while seeking funds for materials from many different sources. Funding also limited the scope of this program. Hence sufficient work was not available to fully occupy the time and energies of the volunteers.

Mennonite Central Committee in consultation with ARCH officials decided to transfer Leon Good, Marietta, Pennsylvania, Paul Hartman, Elida, Ohio, to other voluntary service projects. If in the future, sufficient funding becomes available to pursue the proposed rehabilitation program, MCC may again consider the possibility of assigning several volunteers with construction skills to work under ARCH.

Words and deeds

Arthur L. Jackson, pastor of the First Church, Chicago, was honored January 17 by *Dialogue,* recorded magazine for the blind, for his many community activities, carried on despite his blindness. He does volunteer work for the Englewood Mental Health Association and is a member of the Englewood Urban Progress Center and the Urban Coalition.

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29 - May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Mar. 12—Rosemary (Alta.) Church, women's day of prayer (interdenominational).

Mar. 14-17—Rosemary (Alta.) Church, deeper life meetings, Werner Zacharias, speaker.

Western

Mar. 28-31—Buhler (Kan.) Church, pre-Easter services, Richard Ratzlaff, speaker.

Marriages

Danni Burchardi, Our Redeemer Lutheran Church, Sioux Falls, S.D., and *Glendene Schroeder,* Faith Church, Newton, Kan., on Feb. 13.

Kenneth Feudner, Granby, Colo., and *Donna Kopper,* First Church, Hutchinson, Kan., on Feb. 6.

Earl Gerber, Kidron (Ohio) Church, and *Anna Gerber,* Salem Church, Kidron, Ohio, Nov. 28.

Myron Goertzen, Gospel Church, Mountain Lake, Minn., and *Merlys Tressler,* on Feb. 13.

Sherwin Scott Hartvickson, Lutheran Church, North Dakota, and *Elaine Banman,* Alexanderwohl Church, Goessel, Kan., on Feb. 20.

Randall Schrag, Eden Church, Moundridge, Kan., and *Marilyn Evans,* Presbyterian Church, Scammon, Kan., on Jan. 23.

Wayne W. Snyder and *Susan Ann Allgire,* Ebenezer Church, Bluffton, Ohio, on Feb. 14.

Stuart Youngquist, Houston (Tex.) Church, and *Karen Meisenheimer,* First Church, Pretty Prairie, Kan., on Feb. 21.

Workers

Leona Cressman, Stirling Ave. Church, Kitchener, Ont., has returned to Woodstock School, Mussoorie, India, after a short furlough. She previously served as teacher, housekeeper, and secretary.

Marvin Dirks, Jr., has resigned his office as secretary of higher education for the Commission on Education. He began work with the General Conference Mennonite Church in 1962 as secretary of youth work. In 1969, he became secretary of higher education. He attended Bluffton College, Mennonite Biblical Seminary, and Garrett Theological Seminary. This summer, he expects to complete a master's degree in experimental psychology from Wichita State University.

Don and Virginia Ranck, Bethel Church, Lancaster, Pa., are serving a voluntary service assignment in Recife, Brazil. He is working in agriculture; she in public health service.

Yoder

Janet Ellen Yoder, Shipshewana, Ind., has been named director of the Mennonite Central Committee's Self-Help program at Ephrata, Penn. She is presently serving in the Brussels office of the Protestant Missions under an MCC assignment.

Vernelle Yoder, First Church, Berne, Ind., missionary to Colombia since 1953, has returned to her home. She is the daughter of Mrs. Raymond Yoder. She has been involved in evangelistic and educational ministries. After a three-month furlough, she will return to La Mesa, Colombia, where she will take over part of the work done by John and Elma Wiebe who will come home for a one-year furlough. The new assignment includes literature distribution, overseeing the bookstore in La Mesa, and working directly with the church.

Deaths

Lonnie Gene Goering, Eden Church, Moundridge, Kan., was born June 3, 1944, and died Jan. 16, as a result of an automobile accident.

Hege

Christian Hege, retired minister and member of the First Church of Paso Robles, Calif., was born May 10, 1878 near Heilbronn in Würtemberg in Germany; and died Feb. 12. He was ordained as a traveling minister, by his father Jacob Hege of Estrella, Calif., in 1903; and later as elder, in 1912, at Freeman, S.D. He served as a traveling minister for one year in the Western District and for six months in the Pacific District; held pastorates at the Swiss congregation of Pandora and Bluffton, Ohio, 1904-09; taught in the parochial school at Henderson, Neb., 1910; pastor of the Salem Church, Freeman, S.D., 1911-19, at which time he also was chairman of the Northern District Conference for two terms; and as pastor of the First Church, Paso Robles, Calif., 1920-44 when he resigned because of ill health.

K. T. Johnson, one of the early Christians from the Hopi tribe at Oraibi, Ariz., died on Jan. 21. His Hopi name was Tuwaletstewa and he was known as a pillar of the church for many years. He translated nearly a hundred English gospel songs into Hopi and wrote several of his own.

Evelyn Anna Keller, Deep Run Church, Bedminster, Pa., was born Apr. 17, 1920, and died Feb. 14.

Lydia R. Lowenberg, Zion Church, Donnellson, Iowa, was born Jan. 26, 1882, and died Feb. 18.

Published

They Heard the Call by S. T. Moyer. The current expression, "Tell it like it is," describes what S. T. Moyer has done in this book. He tells it like it was from 1900 to 1920 in India.

Overseas mission work of the General Conference Mennonite Church commemorated its seventieth anniversary on December 9. It was on this day in 1900 when the first overseas missionaries, the P. A. Penners and the J. F. Kroekers, arrived in India. Moyer has captured the mood of the missionary, revealing his passion for the lost, dedication of a cause, zeal, and sense of humor. He brings out the far- and nearsightedness of the missionary, as well as his strong and weak points. The book has 172 pages, with eight pages of photos, paper back, $2.00. This is a Faith and Life Press publication for the Commission on Overseas Mission.

Ministers

Edward Enns, currently pastor of the First Church, Saskatoon, and president of the Conference of Mennonites in Canada, has accepted the pastorate of the Grace Church, St. Catharine's, Ontario, beginning Sept. 1.

Sawatzky

Peter Sawatzky, formerly of Saskatoon, has been called to the pastorate of the Grace Church, Steinbach, Man., following a period of study at Mennonite Biblical Seminary, Elkhart, Ind., where he also convalesced from illness contracted while serving as director of the Mennonite Central Committee program in Congo.

College basketball

Feb. 25: Anderson 82—Bluffton 79

DISCUSSION

Mennonite role in a return of religion

In Oswald Spengler's *Decline of the West,* a concept is set forth which he calls "second religiousness." It appears in all civilizations as soon as they have fully formed themselves and are beginning to pass, slowly and imperceptibly, into the nonhistorical state in which time-periods cease to mean anything. It consists of a deep piety that fills the waking consciousness, but in the creation of this piety, there is nothing primary or spontaneous. Nothing is built up, there is no new idea. "It is only as if a mist cleared off the land and revealed the old forms, uncertainly at first, but presently with increasing distinctiveness."

The material of this second religiousness is that of the first, genuine, young religiousness that appears in the beginnings of each civilization "only otherwise experienced and expressed." It starts when rationalism begins to fade and when the pristine forms of springtime again become visible. Finally, the whole world of primitive religion, which had receded before the grand forms of the early faith, returns to the foreground, powerful, in the guise of the popular syncretism that is to be found in every culture at this phase.

Spengler's first drafts of the *Decline* were made before 1917 and presumably he said then that, "We are still many generations short of this point." However, two generations have already passed since this prediction and perhaps modern social change has more speed and momentum than Spengler could foresee before the world war era. Be that as it may, it is appropriate, even now, to search out aspects of American life that might suggest the coming of this second religiousness over the horizon of the future. Spengler himself makes only one allusion to the American scene. In a footnote he says: "It is perhaps possible to make some guesses as to these forms, which (it is self-evident) must lead back to certain elements of Gothic Christianity" and be "something of the type, for example, of Adventists and suchlike sects."

Now, are there any straws in the wind that signal such a change? It is evident that the church as an institution is undergoing extensive conflict within itself. This, in spite of the fact, that there has been some progress toward the merging of churches and the reduction of the excessive nineteenth-century fragmentation within denominations. But the road to organizational unity is beset by numerous obstacles: psychological, theological, financial, and geographical. The ecumenical ideal is still far-out from foreseeable reality. The biggest gains for church unity have been made on a functional basis in which clergy and laymen of a number of denominations hold dialogues and initiate action of social and political problems such as urban poverty, racism, war, violence, hunger, education, the draft, and others considered urgent today. Many are convinced that if workable solutions are not found, American life, along with that of the entire western world, may disintegrate and destroy itself within a frighteningly short span of time. While substantial elements in the church urge more involvement with the issues of the day, great blocs of the silent majority still want to keep church concern on a spiritual level.

Recent polls have revealed a growing pessimism about the state of religion and morality in the United States. The same outlook is reflected in other western nations. Since 1960, there has been a growth in the popular belief that religion's influence in American life is waning; a number of polls show this. A major Protestant denomination reported large numbers dropping membership because of three hang-ups: emphasis on spiritual rather than physical matters, concern with faith rather than works, and negative thinking about such matters as smoking and drinking and not enough on poverty, war, and inhumanity. Ancillary evidence of church decline: seminary enrollments are down, so is church construction, and even overall church membership although having gained generally since 1926 shows signs of not keeping up with population increases. On the other hand, some denominations — especially the fundamentalist and pentecostal groups —have made spectacular headway especially in Latin America, Africa, and the South Pacific.

What, if anything, has all this got to do with Mennonites? The Mennonite church has been fragmented since its early days in the sixteenth-century Europe, its divisions have been increased in America. There is no hope for organizational or functional unity of Mennonites, at least for the next several generations. Their leaders have always been individualists, the congregations have been democratic. But by and large, the church has been fundamentalist in theology basing its worship on a literal interpretation of the Bible. Furthermore, it has not been revolutionary in the modern sense of the word. While it has never wavered from its opposition to war and the bearing of arms, it has adjusted itself to the requirements of a liberal draft law and its administration by substituting nonmilitary service useful to national needs, and in addition, by providing outstanding relief and disaster assistance throughout the world. Mennonite behavior and good works have retained the respect of the nation that it always has commanded.

How do Mennonites fit in a picture that includes the coming of a second religiousness? It seems to this writer that here the church might find its greatest challenge. For its original beliefs: the second coming of Christ, the last judgment, the violent end of the world, Armageddon, the endless battle between God and Satan, the promise of eternal life to the blessed, the saving grace of Jesus, are those that will surely become basic again as they were in the early days of Christianity in the Near East and a thousand years later in the beginnings of West European Christianity. Then the things of this world may again become secondary: material riches, popular acclamation, education, politics, the arts, politics, and science, many of which may be held as they once were to be "the works of the Devil." Jesus will emerge once

LETTERS

more as the enemy of Caesar and all his machinations of force and power over the lives of people here on earth.

Does this sound like Mennonite doctrine? If it does, it is also modern doctrine held by an increasing number of people of all Christian denominations. Once, opposition to war was pretty well confined to the peace sects, now it becomes a universal issue. Once, the life on earth was the real thing, now millions again are not too sure. There are real things above, below, inside, and outside the superficial and visible. Mennonites of today must rethink their basic doctrines in terms of modern facts, in terms of the life of today: the urban ghetto, the race problem, the atom bomb, the population explosion, international anarchy, the poor and hungry, and the psychological burdens of the people. Mennonites again must come out of their isolation; they must help with the unceasing care of the world as it is. *Harold F. Alderfer, Mechanicsburg, R.D. 3, Pa. 17055.*

VS for those over thirty

Upland, California

In many of our communities, organizations have been developed to help retarded children. We have often seen firsthand that, in the proper situations, retarded children can learn and develop much more than had been expected.

Pacific State Hospital, close to Upland, California, has developed a program in which older folks are trained to work as individual tutors for retarded children. These children can be taught to speak, feed themselves, walk, or get dressed, if someone will take the time to patiently train them.

Write Voluntary Service, Box 347, Newton, Kan. 67114.

Second chance for Kansas

DEAR MAYNARD: I bow my head in sorrow and some shame. I just read the current issue of *Mennonite Life,* and noted the article about James Juhnke's effort to unseat Garner Shriver as the Fourth District (Kansas) representative in Congress.

Garner Shriver is a fine person. I've known him since back in the 1950's, when he was an attorney and Sunday school teacher in Wichita. We worked together in the Wichita Council of Churches. He graciously spent a large part of an afternoon showing me Capitol Hill in the 1960's when he was my representative in Congress.

Still, he leans to the old-line hawkish approach which spends billions for guns and opposes many good efforts to spend money, instead, on human needs.

The Mennonites of Kansas had the finest opportunity any group of Mennonites has had for a long time to bear witness for our soundly biblical approach to life. In a time when a goodly number of new, younger men on Capitol Hill are bearing our witness better than many of us Mennonites are bearing it, the Mennonites of Kansas had the opportunity to come close, at least, to send one of their own men to join them, and they muffed it! I was a Kansas Mennonite for ten years, so this hurts me even more than just being a Mennonite in general.

Here's the phrase in the *Mennonite Life* article that bowed my head: "It is probable that Shriver received the majority of the Mennonite votes."

Do we put our political party ahead of our faith? Or do we get hung up on false rumors about American flags, communism among our own brotherhood? Or don't we believe anymore in the biblical nonresistant way of life that puts top priority on people, not on armaments? God help us!

Should the Kansas Mennonites search their hearts and start right now to plan for Jim's second try in 1972, working harder—putting priorities in the right place—getting back of him in a more unified way? If this sounds too political—then shouldn't we quit voting? Would that not be at least a bit more consistent? If Mennonites vote, certainly they should not vote for a hawkish approach and against one of their own people! *George S. Stoneback, 1223 North Adler Avenue, Fresno, Calif. 93727.* Feb. 15.

Clarity needed on abortion

DEAR MAYNARD: Today we are being confronted with moral issues with which perhaps no other generation has been faced. There is the matter of planned parenthood and artificial insemination, plus therapeutic abortion to prevent the birth of deformed and mentally deficient children. The latest is abortion for any unwanted pregnancy.

There is much debate about protecting the right of every unborn infant to life. Added to this is a great deal of difference of opinion as to when life actually begins.

Shouldn't the Mennonite church be in a good position to speak to this troublesome problem? We have spoken out against the taking of human life in war, and taking the life of a criminal; but as far as I know, we have not issued any statement on abortion. In a statement on "The Christian Family" which was prepared by the Board of Education and Publication and was adopted by the General Conference in August 1962, abortion in relation to family limitation is ruled out. The actual words are: "Abortion or any method which destroys human life is a sin and cannot be condoned as a method of family limitation." It may be that this statement rules out all abortion, even therapeutic. If so, this would still need to be clarified. *Victor Sawatzky, 304 South Main, Hillsboro, Kan. 67063.* Feb. 24

MEDITATION

A preacher's prayer

God, there are times when I don't know what to say; when I have shared all that I think and feel is important; when I have finished all clever phrases and profound truths. What is there left to say? There is only silence—my silence.

Is it also Your silence, God? Are there some things that You want to say to me; only You can't get through, because I am too busy speaking?

Okay, God, I have said my piece. I have nothing more to say. It's Your turn. [Uneasy silence.]

There is *something* I must say, God. People are expecting it of me. After all, they come to church from all over the city. There is no one who forces them to come. They *want* to come. And they want to hear some word from God. Am I to say that there is no word today, no word from God? Am I to take that risk that maybe You will not speak, and so I must speak in place of You? Or am I to speak, even though You have nothing to say, so as to give everyone, including me, the impression that You are saying something through me?

You see, God, either way, I take a chance. And I am not sure which chance I prefer. Most times, I think I feel that it is easier to take a chance on saying something. That way, we can all escape from the silence, and rest in the security that there are words from God. It is nice to know that even though the words are not understood, God is still around. Isn't He saying something through His ordained mouthpiece, me, the preacher?

Yes, God, I have taken that chance many times before. Let me take the other chance, today—the chance to be silent, and wait for You. Speak to me in this silence. Give me ears that can listen to the silence. Give me lips that can speak the words that come from You out of the silence. And give me a will that can speak those words with courage and with love. Amen. *Darrell Fast*

Where we don't belong

There was a wedding in our church in Washington. After the ceremony, I went out the side door of the sanctuary into the hallway. A woman followed me and said, "I believe I'm at the wrong wedding. I don't know those people in there." When I was fully convinced, I helped retrieve the gift she had brought. How often have we been in one place when we knew the Lord wanted us in another place. The woman did not belong at that wedding. Do we go places where we don't belong? *Ward W. Shelly*

A prayer for an official

I was recently asked to write a prayer for an official of a large corporation, which he could use at an employees' dinner. It was to be no more than five lines, so he could memorize it. It was felt it would sound more professional if I wrote it. Immediately, I began to examine my praying. *Ward W. Shelly*

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COVER

The birds of winter look forward to spring.

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Worst blizzard since 1886

THE SNOW STARTED early on Sunday morning and kept coming down all that day and most of the next. The wind blew the twelve to fifteen inches of snow into drifts several feet high bringing all traffic to a halt, closing schools and businesses, and shutting almost everyone up in their homes. It was the worst blizzard in Kansas since 1886, said someone who sounded as if he ought to know.

On Monday morning, I looked out across the white mountains in my own backyard. The weekly assignment of putting *The Mennonite* together waited for me at my office two miles away. But was it worth it to stagger through waist-high drifts? Was there anything in the March 2 issue so important for which I should risk frostbite or fainting in a snowbank? And if this issue were mailed a few days late—granted that the mail trucks would start running again—would the world take note or even care?

I asked myself these questions but self refused to answer. Having some experience with controversy, he didn't want to start an argument.

So, in borrowed boots, I plunged out into the storm, if only to prove to myself that I could cope with this historic blizzard, even if only for two miles.

Thus the Monday assignments for *The Mennonite* were done on time as they always have been for the last eighty-six years.

Cutting up galley proofs and pasting them onto the proper pages wasn't quite as heroic a task as that of the thousands of men who battled the snow to open roads and maintain vital community services, but it was the one thing that I could do at this particular time.

It did remind me again that one dimension of *The Mennonite* has been its regularity. It keeps on moving, just as time and tide keep moving on. I hope this reflects the life of a church that is also moving and growing. Activity is no guarantee that work is being done, so we can take no comfort in this swirling sea of paper that we stir up with our seemingly ceaseless cutting and pasting and writing and crossing out and writing once again. It may all be the vanity of Ecclesiastes and we are sobered by the risk.

Yet our affirmation is that a spirit does

Yet our affirmation is that the spirit does indeed brood over the ocean and that Spirit

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:11 MARCH 16, 1971

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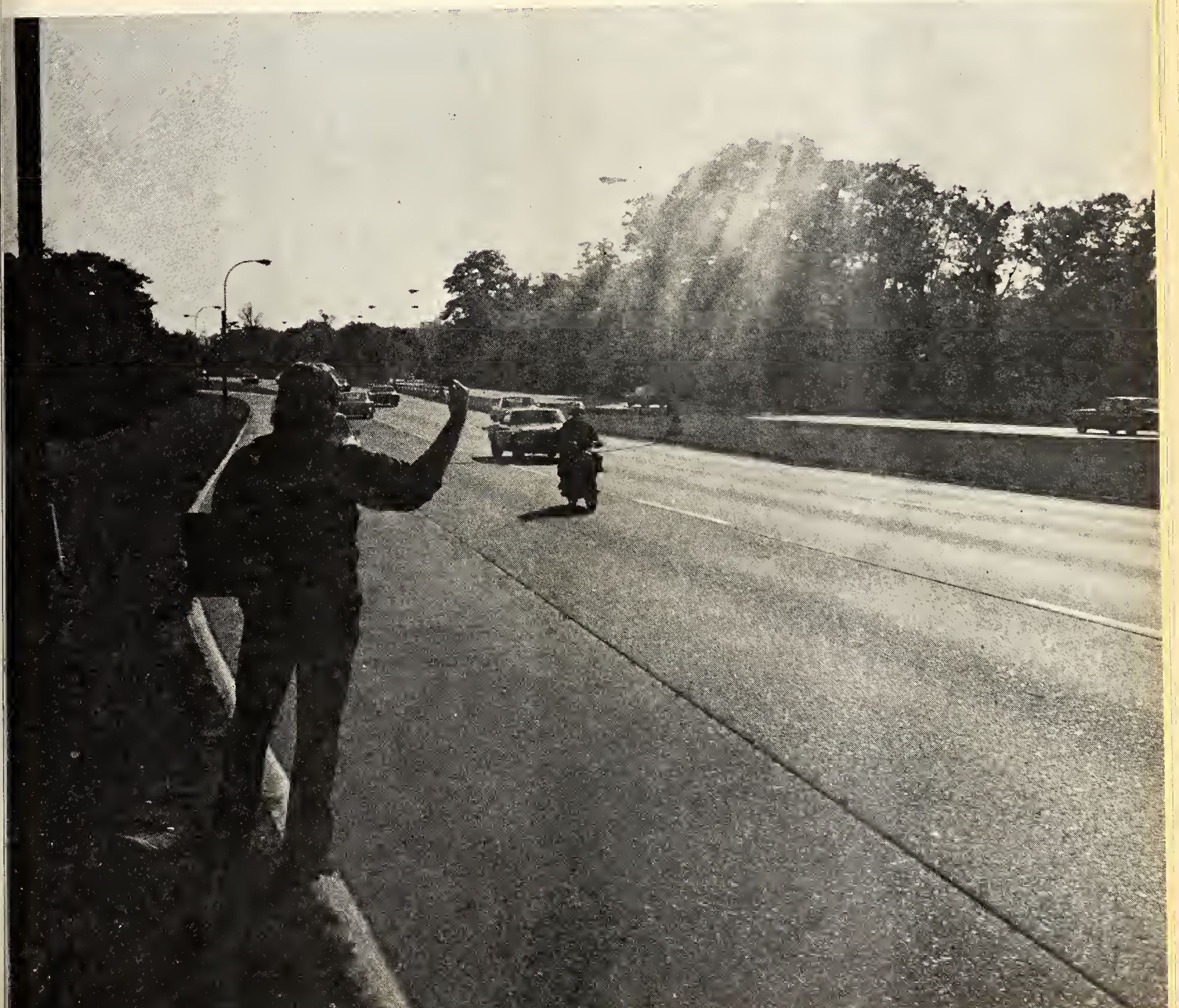


Shig

Ellis G. Guthrie

HIS NAME WAS Shigeru. Almost everyone called him Shig. He was an Hawaiian-born American of Japanese ancestry. I learned to know him at Bluffton College in the school year of 1943-44.

Although Shig was an agnostic, he was the type of fellow that a Christian would value as a friend. He was even-tempered and friendly. It was a delight to be around him.

From him, I learned a real lesson in Christian acceptance. During the dark days of the second World War, a great deal of hostility was directed toward the Japanese. Just knowing Shig helped me to keep my perspective.

During the war, I was a summer pastor at my home church near Lima, Ohio. One afternoon, I called in a home where the wife was very bitter against the Japanese (she had a son in the Pacific theater of war). During the course of our conversation, she emphatically said that there were no good Japs. All were tricky, deceitful, and cruel.

I might have felt the same way had I not known better. During my last year in college, three Japanese boys enrolled in our school (one American born, the other two Hawaiian born). With Shig, a short well-built young man with musical talent, I became intimately acquainted. For hours at a time, we could talk about religion and philosophy, often disagreeing but respecting each other's personality.

Those years in school were rich. Bluffton College is set in the woods. You see the first green shoots of spring while walking to class and you experience, at firsthand, the first flowering of the new season of the year as you go to the dining hall. Likewise, you observe all the beautiful, nostalgic changes as the leaves take on the various hues of red and brown; of yellow and russet, until the color fades and the leaves fall, except for the oak leaves which remain to remind you that amidst the death that has grasped the world there once was life.

As precious as are these memories, the most precious ones are those dealing with personality —Shig's smiling face, for example, when after dinner one evening, the students asked that he sing. Then with guitar in hand, he shared his talent for the enjoyment of all.

On one dark, dismal Sunday afternoon, Shig dropped into my room. His usual round, pleasant face was quite sober. His dark eyes were serious. Relaxing on the beds, we discussed for several hours what must ultimately be considered the most pertinent of all questions: "What is your faith?"

Shig made it quite clear that he was an agnostic. He said he was closer to accepting Buddhism than Christianity. I did not rebuke him. However, I did share my faith, even argued it, and witnessed to him of Jesus Christ.

That afternoon, as they all do, came to an end. Later, Shig was drafted. I graduated. It was with regret and a feeling of deep loneliness that I left Bluffton College. Never again was I to be so intimately connected with its beautiful campus, or to sleep in stately Lincoln Hall, or to participate in its activities. And gone were the many friends that I had made—including Shigeru Matsunaga.

And so the years slipped by. They did not bring the great successes of which I had dreamed. And I felt sadness, feeling that I was not measuring up to my expectations in any field—including the ministry. It is a sadness akin to the sadness of losing a friend. So it was that when I wrote an article for a church paper on brotherhood, I thought of Shig. Was he lying on some battlefield of war, or worse yet, in some hospital with a broken body and twisted mind—another castoff of war? Perhaps he was back in Hawaii? If so, what was he doing?

One May, I went back to Bluffton College as I did every year when I could for the May Day festivities. On this May Day, I went to Lincoln Hall—the dorm that had been my home for four years. I went down the steps to the lobby where I had given a humorous reading of "The Raven" to surprise the students who had thought I was too stuffy to have fun.

As I viewed familiar surroundings, I made a comment to a student. Another turned at my voice and looked at me.

"Ellis Guthrie!" he exclaimed.

He was older, and broader, but he had the same infectious smile, the same happy but penetrating eyes. And looking at me almost as he had twenty years before was Shigeru.

In my surprise and joy, I blurted out: "What in the world are you doing here?"

With black hair gleaming, Shig briefly told me his story. The war's end. Back to Hawaii. A job, wife, children, and a growing restlessness. Then a commitment to a calling—teaching school in the land of his birth. And an overpowering urge to finish his education at Bluffton, even though it meant years of separation from his family.

"But why?" That was my unasked question. Perhaps his simple statement that followed was the explanation. "I am a Christian, now," he said.

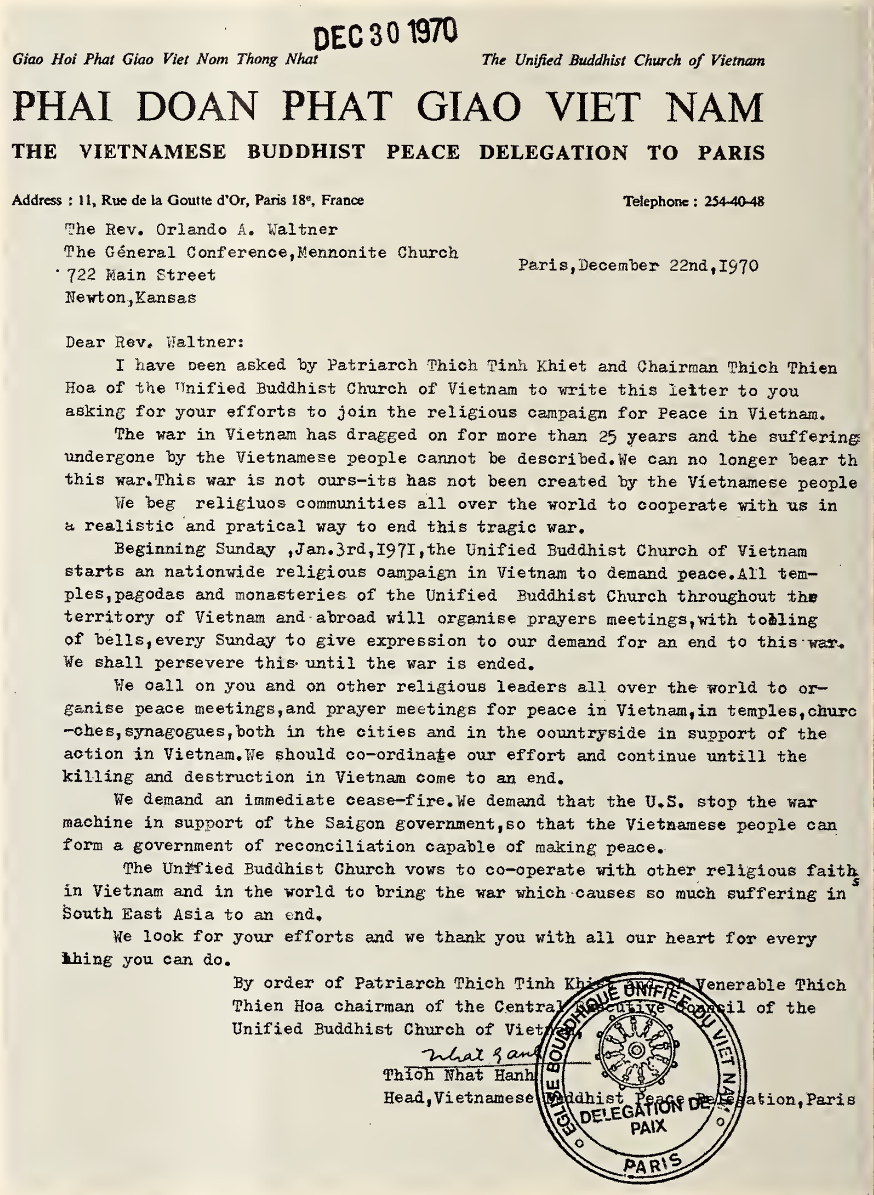
The wheels whirled. Time flashed backward. It was twenty years before and he was telling me in my room on a dreary Sunday afternoon that he doubted the existence of God, but if he should embrace a faith, he would embrace Buddhism rather than Christianity.

It was God's Word that had won Shig. I had only been a witness to my faith in Jesus Christ. Is this why more do not witness? They are afraid they are not wise enough; or they have tried and see no results. God doesn't ask us to be wise, or learned. He only asks us to witness.

But suppose I had not gone back to Bluffton College that day. It would have made no difference in the light of eternity. For after the way of all flesh, I would have passed from this earthly scene into that heavenly city. And as I would walk along the golden streets, viewing the pearly gates of the city foursquare I would have noted the stately mansions. Eventually, I would have seen a building of alabaster with golden lettering. *The Saints of Hawaii.* I would have opened the door to walk down the steps to rejoice with them on the goodness of God. And as I spoke, a short, broad-shouldered man turned and called me by name "Ellis Guthrie." In surprise and unspeakable joy I exclaimed: "Shigeru, how in heaven's name did you get here?"

Then he answered: "Thank you, my friend, that you cared enough to share your faith in Jesus Christ." Then arm in arm we would go to find the King.

Vietnamese ask church help in peace drive



DEC 30 1970

Giao Hoi Phat Giao Viet Nom Thong Nhat *The Unified Buddhist Church of Vietnam*

PHAI DOAN PHAT GIAO VIET NAM

THE VIETNAMESE BUDDHIST PEACE DELEGATION TO PARIS

Address : 11, Rue de la Goutte d'Or, Paris 18e, France **Telephone : 254-40-48**

The Rev. Orlando A. Waltner
The Géneral Conference,Mennonite Church
722 Main Street
Newton,Kansas

Paris,December 22nd,1970

Dear Rev. Waltner:

I have been asked by Patriarch Thich Tinh Khiet and Chairman Thich Thien Hoa of the Unified Buddhist Church of Vietnam to write this letter to you asking for your efforts to join the religious campaign for Peace in Vietnam.

The war in Vietnam has dragged on for more than 25 years and the suffering undergone by the Vietnamese people cannot be described.We can no longer bear th this war.This war is not ours-its has not been created by the Vietnamese people

We beg religiuos communities all over the world to cooperate with us in a realistic and pratical way to end this tragic war.

Beginning Sunday ,Jan.3rd,1971,the Unified Buddhist Church of Vietnam starts an nationwide religious campaign in Vietnam to demand peace.All temples,pagodas and monasteries of the Unified Buddhist Church throughout the territory of Vietnam and abroad will organise prayers meetings,with tolling of bells,every Sunday to give expression to our demand for an end to this war. We shall persevere this until the war is ended.

We call on you and on other religious leaders all over the world to organise peace meetings,and prayer meetings for peace in Vietnam,in temples,churc-ches,synagogues,both in the cities and in the countryside in support of the action in Vietnam.We should co-ordinate our effort and continue untill the killing and destruction in Vietnam come to an end.

We demand an immediate cease-fire.We demand that the U.S. stop the war machine in support of the Saigon government,so that the Vietnamese people can form a government of reconciliation capable of making peace.

The Unified Buddhist Church vows to co-operate with other religious faiths in Vietnam and in the world to bring the war which causes so much suffering in South East Asia to an end.

We look for your efforts and we thank you with all our heart for every thing you can do.

By order of Patriarch Thich Tinh Khiet and of Venerable Thich
Thien Hoa chairman of the Central Executive Council of the
Unified Buddhist Church of Vietnam,

Nhat Hanh
Thich Nhat Hanh
Head,Vietnamese Buddhist Peace Delegation,Paris

Resistance to the war in Vietnam continues to increase inside Vietnam. This opposition comes from the people themselves and is especially evident in the cities of South Vietnam.

A letter received at year's end by the General Conference Mennonite Church from a group of South Vietnamese people seemed to confirm the reports of growing dissatisfaction reported by press and television news services.

The letter said that the Unified Buddhist Church of Vietnam was to begin in January a nationwide campaign to demand peace. "All temples, pagodas, and monasteries of the Unified Buddhist Church throughout the territory of Vietnam will organize prayer meetings, with tolling of bells, every Sunday to give expression to our demand for an end to this war," said Thich Nhat Hanh, the head of the Buddhist delegation to Paris.

"We shall persevere in this until the war is ended," he added.

The Buddhist letter to the General Conference, which was sent to other denominations and religious groups in North America, asked that it "cooperate with us in a realistic and practical way to end this tragic war."

In responding to this letter in behalf of the General Conference, David Habegger, chairman of its Commission on Home Ministries, commended the Buddhist group for its action to end the war. "We realize the personal risk of this for the Vietnamese in South Vietnam," he said.

In response to the Buddhist request for support in the drive for peace, the General Conference letter promised prayer. "We urge our congregations to make prayer for an end to the Vietnam war a priority concern and ask the Peace and Social Concerns office of this Commission to strengthen and encourage our peace witness," said the Commission on Home Ministries.

The Commission indicated that it would ask the United States Government to "stop all aggressive acts of war in Southeast Asia" and to "move to a constructive sharing of resources in the world."

As a church, the General Conference would "intensify our efforts of reconciliation by offering ourselves to the Vietnamese people to assist in programs of relief, medical aid, reconstruction, agricultural and industrial development, or in whatever other ways possible to assist the people in their self-determined course."

The General Conference letter to the Unified Buddhist Church was giv-

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NEWS

Called by Christ to be alive in reconciliation

The Unified Buddhist Church of Vietnam
Thich Nhat Hanh
Vietnamese Buddhist Peace Delegation, Paris
11 Rue de la Goutte d'Or
Paris 18, France

DEAR FRIENDS:

Thank you for your appeal to religious communities all over the world to help stop the war in Vietnam. It causes us again to confess our national guilt and to express our sympathy for the misery experienced by the Vietnamese daily.

We do not know who you are personally, your methods of working for peace, or whether this response to your appeal can be used unfairly. Nevertheless, as Christians, we feel we want to respond and affirm our stand to work for peace.

The Mennonite church is a Christian church deeply concerned and troubled by the violence of brother against brother in the world family. We in the United States and Canada especially abhor the aggressive part the United States is playing in the destructive war in Vietnam. We believe the war in Southeast Asia is not in the best interests of the people there, our own interests, or the welfare of the world family.

The Christian gospel teaches us to love all men, even our enemies. Jesus Christ, whom we acknowledge as Savior and Lord, calls us to live in peace and to be active in the ministry of reconciliation. We want to be obedient to this call. We believe that all aggression and warfare on both sides of the conflict is contrary to the will of God.

We commend the United Buddhist Church for its stand and action in calling on all religious communities to join them in the vigorous witness to end the war with its senseless killing and destruction. We realize the personal risk of this for the Vietnamese in South Vietnam.

As the Commission on Home Ministries of the General Conference Mennonite Church, we pledge our solidarity with this worldwide religious campaign to end the war by doing the following:

1. We urge our congregations to make prayer for an end to the Vietnam war a priority concern and ask the Peace and Social Concerns office of this Commission to strengthen and encourage our peace witness.

2. We plead with the United States to stop all aggressive acts of war in Southeast Asia; and that we stop all political interference, permitting the Vietnamese people to determine their own political course.

3. We explore and use constructive methods of witness and persuasion, working to the end that our nation will recognize and respect every nation's right of self-determination, and move to a constructive sharing of resources in the world.

4. We intensify our efforts of reconciliation by offering ourselves to the Vietnamese people to assist in programs of relief, medical aid, reconstruction, agricultural and industrial development, or in whatever other ways possible to assist the people in their self-determined course.

A member of our Commission, the Reverend E. Stanley Bohn, will be in Paris March 4-10 for the Citizens' Conference on Ending the War in Indochina. He will seek to get in contact with you to learn more about your concerns and to share ours.

DAVID HABEGGER, Chairman, Commission on Home Ministries, General Conference Mennonite Church.

March 2, 1971

en to E. Stanley Bohn, Bluffton, Ohio, to deliver in person to the head of the Buddhist delegation in Paris.

Bohn, a member of the Commission on Home Ministries and pastor of the Bluffton congregation, was part of a delegation of one hundred and seventy Americans who went to Paris on March 3 for a week-long conference with principals in the Paris negotiations to end the war in Vietnam.

The Paris project was known as the Citizens Conference on Ending the War in Indochina and was sponsored by the American Friends Service Committee, Clergy and Laymen Concerned, and the Fellowship of Reconciliation.

Participants expected to meet with representatives of the Provisional Revolutionary Government of the Republic of South Vietnam (known formerly as the National Liberation Front), the Democratic Republic of Vietnam (North Vietnam), the Republic of Vietnam (Saigon), and the United States Delegation.

Meetings were also to have been arranged with representatives of the National United Front of Cambodia, the Laotian Student Union and various independent South Vietnam groups opposed to the war (including Buddhists, Catholics, students, and groups supporting dissident members of the Saigon Administration's National Assembly).

Bohn participated in the Paris conference on his own initiative and not as a representative of the General Conference. The Commission on Home Ministries has established a fund to receive contributions from persons wishing to share in the cost of the Bohn trip.

The Buddhist letter to the General Conference was addressed to Orlando A. Waltner, executive secretary of the General Conference until 1968, and presently secretary of Christian education for the General Conference Commission on Education. The letter was referred to the Commission on Home Ministries because of its responsibility for peace education and witness.

In releasing the copy of the reply

to the Buddhist letter, Palmer Becker, secretary of the Commission on Home Ministries noted that the letter intends to speak only for the thirteen persons who are members of the Commission. He encouraged other groups in the General Conference to frame their own replies to the Buddhist letter.

"The Commission feels that the letter is addressed to the entire General Conference and invites each congregation to speak for itself and to take action which seems appropriate under the guidance of Christ," Becker said. M.S.

Youth aversion to war up
Faith in nation slipping

The Vietnam war is the number-one concern of America's youth according to a survey made by the research firm of Daniel Yankelovich for John D. Rockefeller III and reported in an Inter-Varsity Christian Fellowship publication. The study was similar to one made for CBS News in 1969.

The faith of youth in America is still strong but shows some signs of weakening during the last year.

Ten percent think the American way of life is superior to that of other countries, down from 17 percent in 1969.

Sixty-eight percent believe America has serious flaws but the system is flexible enough to solve them, down from 70 percent a year ago.

Fifty-six percent believe the military needs fundamental reform, up from 49 percent.

Sixteen percent believe the military should be done away with, up from 11 percent.

Forty-five percent believe big business needs fundamental reform, up from 34 percent.

Forty-one percent believe the Vietnam war is pure imperialism, up from 16 percent.

Forty-eight percent believe American foreign policy is based on narrow economic and power interests, up from 31 percent.

Fifty-five percent believe the United States is basically a racist nation.

Volunteer teachers in Eskimo school

Phyllis Friesen (above), Saskatoon, teaches in a school for Eskimo children in Hopedale, Labrador. Also assigned to the same school under the Teachers Abroad Program of the Mennonite Central Committee is Frieda Hildebrand, Steinbach, Manitoba.

"Teaching in Hopedale is challenging," says Phyllis. "The children lack many of the experiences that children elsewhere enjoy, yet have vast experiences in the life of hunting and fishing."

She also adds, "From our window, we can usually see several dog teams going wooding and hunting. The huskies are kept right in the village and at night they howl like wolves."

Cost of beans and flour leaves no money for dresses in Brazil

Larry Trissel, Harrisonburg, Virginia, a Paxman in Brazil sent the following report on life in northeast Brazil.

"May I have your change, please?" begged a small, skinny youngster of thirteen who seemed more like nine or ten. This is the cry of many who struggle for daily existence.

"My husband makes fifteen *cruzeiros* (three dollars) per week and all goes to the local merchant for food," replied a shaggy-dressed grandmother of forty-seven. "Beans have gone up to three *cruzeiros* a liter and flour is one *cruzeiro* a liter. Fifteen *cruzeiros* just doesn't allow one to eat well, let alone buy clothes for the family.

"This dress," she explained, "cost 150 *cruzeiros* a meter or about six *cruzeiros* for the dress. A person needs a minimum of four dresses per year, not counting a party dress. And, if you have a large family, well, not only do you have to worry about food and clothes. When a person gets sick, he has no money to buy medicine or anything. The family must beg and struggle to keep alive."

Yes, life is hard. Tomorrow is "another day of fighting," as many Brazilians say. It's truly that.

"My husband works all day in the cane fields," said one woman. "I'm too old to work and can only keep house. The work my husband does is not light and easy work—it's hard. From early morning to late afternoon he works, making only enough for us to eat, nothing more. The only reason we exist is because God is good to us."

Northeast Brazil, one of the poorest areas of the world, has many obstacles to overcome. Twenty-five percent of the babies die at birth or soon after, due to ignorance and poor medical care. A baby's death means almost nothing to a mother; as, in many cases, it was an unwanted baby in the first place. Also, it means one less mouth to feed.

"In many cases, these unwanted babies are killed by injections at one or two months of pregnancy," an old, wrinkled-faced grandmother explained. "My neighbor lady, just a month or so ago, nearly died due to the injection. A weak person and a strong injection are dangerous," she said.

In general, the poor see no need for an education. As one man said, "The only thing a young girl has to look forward to is getting married." To the poor, life is working one's head off, getting married, and having a large family.

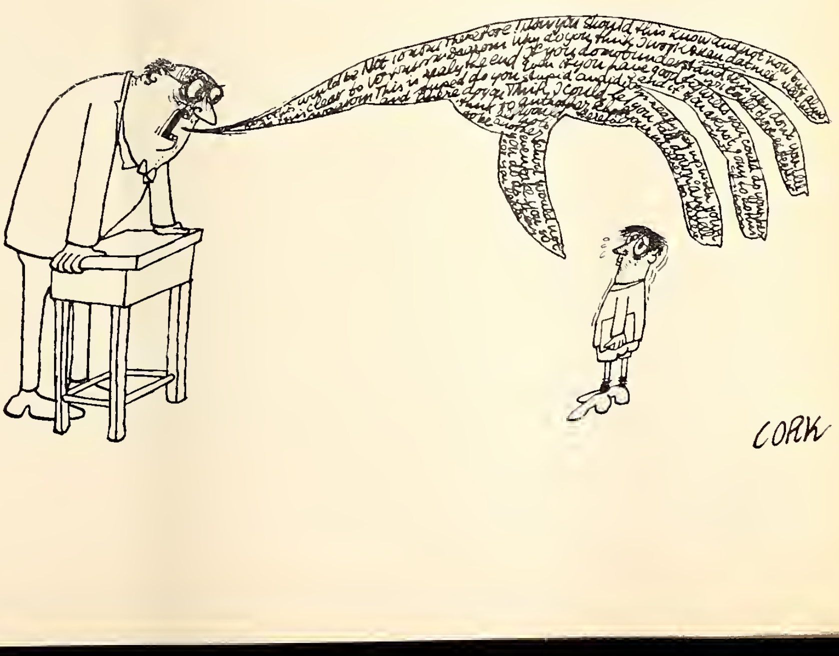
Schooling is being revised slowly by the government. Here in the Northeast it will be generations until the effects of education are felt. First of all, one has to teach the importance of an education and secondly, one has to show the people the difference an education can make. The majority of the older people don't know how to sign their own names.

One little boy of nine said, "I'll study someday when I get older." Older? Unfortunately, this child will probably never enter school without some assistance and then what desire will he have to learn? His parents neither read, write, nor care about educational ideas. They only know how to push the hoe morning until night, day after day. The future holds very little for these people who know and desire no different.

Education plays a large role and with education other obstacles and barriers can be broken down, such as the health problem. Health, as mentioned before, is a serious problem here in northeast and north Brazil. Polluted rivers, due to a lack of latrines, have attributed much to the health hazards. Dumping human waste into the river transmits many diseases. It's been said that between four and six million people are infested with schistosome in Northeast Brazil, alone. Schistosome is a microscopic parasite which enters the body through cuts and openings and attacks the liver by way of the bloodstream, destroying the liver cells permanently. A person infected with schistosome can lose as much as 60 percent of his working capacity. Medical treatment can be obtained, but what good is treatment if the people continue the same normal life of bathing and washing clothing in the river where they are reinfected.

Another obstacle is malnutrition. Specialists say northeast Brazil is as bad as any other area of the world. Malnutrition is partly due to poor income, as the family is unable to buy the proper food. It may also be a result of any number of common diseases as well as a lack of education. Undernourished children may have other problems such as stunted growth and retardation.

Yes, as the Brazilians say, life is a fight. And their most common expression is *se Deus quiser* (if God wills), I'll see tomorrow. MCC *News Service.*



Limits on power to draft Irks lawmaker and Tarr

The case of a Mennonite conscientious objector came up for comment in a congressional hearing in Washington recently. The comments indicate that Selective Service officials and supporters of the draft are not particularly happy about the decisions of the federal courts. Rulings in a number of recent court cases have expanded the rights of a wide variety of men to exemption as conscientious objectors.

A portion of the discussion of the special subcommittee on the draft of the House Armed Servvices Committee as made available by the MCC Peace Section is given below.

MR. HEBERT (Louisana, now Chairman House Armed Services Committee): Say he was never subject, anybody in the Army, go up to a colonel, if you want, major, captain, and all of a sudden he wants to get out and he is not eligible for retirement and he says, "I'm a conscientious objector," and you have to let him go. That is the silliest [. . .] fool thing I ever heard in my life.

DR. TARR (Director of Selective Service): The spread of draft counseling is certainly one of the most alarming changes in America as it relates to the draft right now. . . .

And the boy [Jerry Penner] apparently went through the form of conscientious objection as far as family background was concerned, but his Saturday night activity made the board leery of the claim, and they denied it. And, probably in an error, granted him I-A-O status. He appealed it. The appeal board shot him down three to nothing, and then the director decided, on his own initiative, to take it to the Presidential Appeal Board, who voted that he should not be I-A-O, but he should be I-A, which probably was the decision that local board should have made, in the first place.

The boy took this through the courts. He was convicted in the court and this was sustained in the circuit court and the Solicitor General decided to confess error, however you do that, on the grounds which, to me, are completely esoteric.

MR. SLATINSHEK (staff counsel, House Armed Service Committee): The philosophy of the draft law is that everyone is I-A and the only reason they are classified otherwise is in the national interest when the board and the members of the board determine that, in their judgment, this individual requires an exception to the I-A approach, and so, the courts apparently have pretty deliberately, I think, in some instances, misconstrued the intent of Congress and actual provisions of the statute.

(*The reference in Dr. Tarr's testimony is to the case of Jerry Penner which was appealed to the U. S. Supreme Court. For further details on the case, see feature news articles in our issues of April 28 and September 1, 1970.*)

VS for those over thirty

Renton, Washington

An alert couple who want to learn are wanted for work with troubled adolescent boys in the northwest. The Griffin Home in Renton, Washington, wants houseparents to establish and maintain a family atmosphere and relationship with ten boys, as well as be responsible for the maintenance of their residence. The boys attend public school during the day, a cook prepares meals, and the boys are treated by professional full-time caseworkers. The program includes both psychiatric and psychological consultation with the houseparents acting as part of the treatment team. The duties are on a twenty-four hour, four-day week, for a shift of ninety hours alternating with one other couple. Previous experience is not necessary.

A comprehensive medical plan with major medical coverage is available. Weekends are three days long and four shifts of paid vacation per year are provided. Meals are provided during the work week.

Couples with no dependent children who can maintain a residence of their own may take this job. There is plenty of time for enjoying the Northwest and for work in the church. Contact Voluntary Service, Box 347, Newton, Kan. 67114.

Words and deeds

Ottawa Report is an independent commentary on Canadian political life from a Christian perspective to be published monthly by Ernie Dick and Ernie Regehr, operating out of Box 762, Station B, Ottawa 4, Canada. The cost is five dollars for ten issues.

A Bethel College student was again named as a finalist in the Woodrow Wilson National Fellowship annual competition for graduate study in preparation for college teaching. Greg Stucky, a senior from Wichita, Kansas, was Bethel's fifth student to be so honored since 1968. Bethel was the only private liberal arts school in Kansas to have a nominee chosen for an award, the other schools being the University of Kansas, Kansas State University, and Wichita State University.

Mennonite Broadcasts, Inc., Harrisonburg, Virginia, was presented an award of merit "as the most outstanding religious broadcasting organization in the United States" by National Religious Broadcasters during its annual convention held January 25-29. It received the award "for distinguished leadership in the field of religious broadcasting; for significant contribution toward the development of the highest principles, policies, and practices of gospel broadcasting; for outstanding faith, vision, and courage in the fullest possible use of mass communications media; and for the proclamation of the gospel of our Lord and Savior Jesus Christ."

October 12-18 are the dates for the first Asian Mennonite Conference that will be held in the Sunderganj Mennonite Church, Dhamtri, M.P., India. This will be a regional meeting of the Mennonite World Conference, with financial assistance from the Mennonite Central Committee and the Council of Mission Board Secretaries.

CENTRAL DISTRICT REPORTER

March 16, 1971

CENTRAL DISTRICT EDITION

Central District Conference

Theme: "The Emerging Church"

"The Emerging Church" will be the theme of the Central District Conference as it meets on April 15 to 18 at the First Church in Berne, Indiana. The Berne men's chorus will open the Thursday evening session at seven o'clock. Following this, our conference speaker, Bruce Larson, will give the opening address, to which the public is invited. Larson is president of Faith At Work, with headquarters being located in New York. He has traveled widely in the United States and internationally, speaking in churches and leading Faith At Work conferences. Prior to his association with Faith At Work, he served as a pastor in the Presbyterian Church. He received his B.D. degree from Princeton Theological Seminary and his M.A. in psychology from Boston University. Perhaps our district knows him best through his writings. He is the author of the books *Dare To Live Now, Setting Men Free, Living On The Growing Edge,* and coauthor of the book *The Emerging Church,* the title which we have borrowed for the theme of our conference.

Leonard Wiebe, Central District Conference president.

Bruce Larson, Faith at Work.

On Friday morning, Larson will lead the conference participants in a laboratory experience of group relations within the context of small groups, during coffee. His last session with us on Friday afternoon will continue the laboratory experience and will conclude with Communion.

Committee hearings have again been planned for this year. For the sake of a wider audience, there will be a hearing panel of three committees on Friday evening: Education and Publication, Peace and Service, and Missions. Time will be given for a response from a panel and the conference delegates. This will serve as a condensed snapshot of the work of our conference.

The Program Committee has arranged for more time to be given to open discussion, sharing of concerns regarding conference work around the tables, and discussion on resolutions. The Executive Committee encourages concerned persons to write up their concerns and resolutions in advance of the conference, however they may also be submitted during the conference. Both small groups and large groups will be used to gather the thinking and concerns of the conference. On Saturday afternoon, Jacob Friesen, our conference minister, will share with us that which he sees happening within our district.

The District YPU is again planning for its sessions to begin on Friday evening. They will participate in some of the sessions with the adults, while other sessions will be scheduled at Fellowship Point. Auxiliary meetings are planned for Saturday evening. Tours will be available for the Swiss Village Retirement Home and Amishville.

The Education and Publication Committee is arranging for Sunday morning Sunday school classes in which teachers and Christian leaders may observe the teaching process. Howard Habegger, former missionary to Colombia, South America, and Executive Secretary-elect for the Commission on Overseas Missions of our General Conference, will bring the Sunday morning message entitled, "The Emerging Church."

Do plan to attend this conference! It promises to be worthwhile. It will be centrally located, so that the driving distance will not be too great. I am looking forward to seeing you at Berne! *Leonard Wiebe, president, Central District Conference.*

Program—
15th annual Central District Conference
April 15-18, Berne, Indiana

Theme: "The Emerging Church"

Thursday, April 15

3:00 P.M.—Registration
In sanctuary

7:00 P.M.—Worship—Berne men's chorus and Gordon Sprunger

7:20 P.M.—Opening of conference—Leonard Wiebe
Welcome—Gordon Neuenschwander
Introduction of new ministers—Jacob Friesen
Report of Program Committee—Gerald Stucky

7:45 P.M.—Bruce Larson—meeting open to the public

9:00 p.m.—Announcements
Closing—and meet your hosts

Friday, April 16

In fellowship hall

8:45 A.M.—Devotions—Lay Involvement, James Dunn

9:00 A.M.—Laboratory in group relations—Bruce Larson (to include small groups and coffee)

10:30 A.M.—Break

11:00 A.M.—Hearings: Historical Committee, Estate Planning Committee, Camp Friedenswald, Mennonite Biblical Seminary (locations to be announced)

12:00 noon—Dinner
In fellowship hall

1:30 P.M.—Devotions—Lay Renewal

1:45 P.M.—Elections
Concerns and resolutions

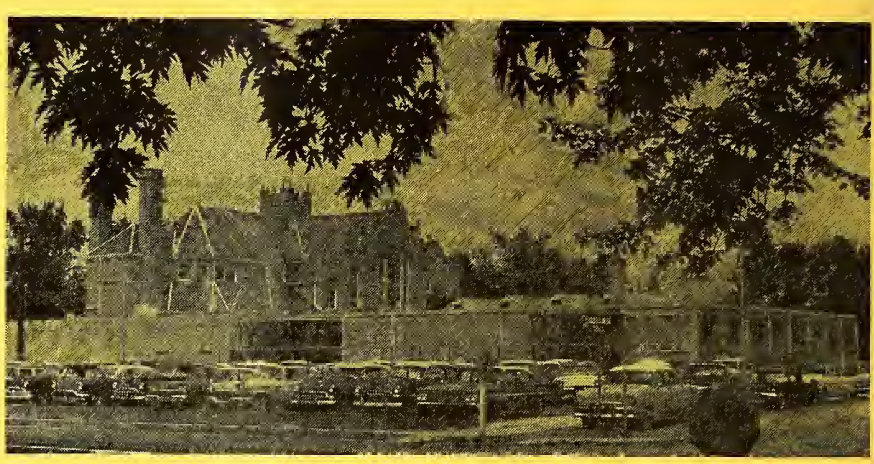
3:00-4:30 P.M.—Continue laboratory in group relations—Bruce Larson
Communion and thank offering—Leonard Wiebe

5:30 P.M.—Supper
In sanctuary

7:30 P.M.—Special music—Berne bell choir

7:40 P.M.—Hearing Panel—Representatives of three committees: Missions, Peace and Service, Education and Publication
Stewardship's response—stewardship chm., Executive Committee

8:40-9:15 P.M.—Response from the conference floor



First Church, Berne, Indiana, will host Central District Conference sessions, April 15-18. Gordon Neuenschwander is pastor. The local planning committee is headed by cochairmen Warren Habegger and Mrs. Howard Baumgartner.

Saturday, April 17

In fellowship hall

8:45 A.M.—Devotions—John Kampen
Contemporary music—YPU

9:00 A.M.—Hearings: Ministerial Committee, Bluffton College, Oaklawn Psychiatric Center (locations to be announced)

10:00 A.M.—Small groups in open forum for discussion of concerns (coffee included)

12:00 noon—Dinner

1:30 P.M.—Conference minister's views
Special music—The madrigals
Concerns and resolutions
Budget

4:00 P.M.—Closing

4:30-7:30 P.M.—Auxiliary meetings

Sunday, April 18

9:00-10:00 A.M.—Sunday school—Education and Publication Committee

10:30 A.M.—Worship service
Installation of new officers
Special Music—Berne chancel choir
Offering
Sermon—Howard Habegger, "The Emerging Church"
Close of conference

Nominating ballot Central District Conference

President (elect one)

Floyd Quenzer: Middlebury, Indiana. Bethel College graduate '65, Mennonite Biblical Seminary graduate '70. Pastor at Pleasant Oaks Church, Middlebury, since 1965.

Larry Voth: Markham, Illinois. Bethel College graduate, Mennonite Biblical Seminary graduate. Pastor of Community Mennonite Church, Markham.

Vice-president (elect one)

Carl Lehman: Bluffton, Ohio. Graduate of Bluffton College. Vice-president of business affairs, formerly business manager of Bluffton College. Member, First Church, Bluffton.

Paul Hilty: Versailles, Missouri. Bluffton College graduate. Farmer and lay church leader at Bethel Church, Fortuna.

Treasurer (elect one)

Marlyn Fast: Elkhart, Indiana. Bethel College graduate. Business manager of Mennonite Biblical Seminary. Member of Hively Avenue Church.

Reldon Schirch: Bluffton, Ohio. Bluffton College graduate. Manager of Central Savings Association branch in Bluffton. Member of First Church, Bluffton.

Trustee (elect one)

Leslie Lehman: Berne, Indiana. President of Berne National Bank. Member of First Church, Berne.

Dr. C. C. Wyse: Wayland, Iowa. Graduate of University of Iowa. Dentist. Member of Wayland Church.

Ministerial Committee (elect one)

Loris Habegger: Pandora, Ohio. Graduate of Bethel College and Mennonite Biblical Seminary. Pastor of Grace Church, Pandora.

Bruno Penner: Meadows, Illinois. Graduate of Bethel College and New York Biblical Seminary. Pastor of Meadows Church.

Program Committee (elect one)

Don Steelberg: Wadsworth, Ohio. Northwestern University, Princeton Theological Seminary, University of Chicago Divinity School. Pastor of First Church, Wadsworth, since 1968.

Ed Springer: Morton, Illinois. Bluffton College graduate and seminary in Kansas City. Pastor of Boynton Church, Hopedale, and public schoolteacher.

Missions Committee (elect three)

Alvin Kleinsasser: Donnellson, Ia. Tabor College, Central Baptist, Kansas City University. Pastor of Zion Church, Donnellson.

Richard Tschetter: Pandora, Ohio. Graduate of Bethel College and Grace Bible Institute. Pastor of Saint John Church, Pandora.

Mrs. Willie Smith: Chicago, Illinois. Long-time member of Woodlawn Church, now member of First Church, Chicago. Former district WMA secretary.

Martin Strayer: Columbus, Ohio. Architect. Member of Neil Avenue Church, Columbus.

Lynn Liechty: Berne, Indiana. Plumber. Member of First Church, Berne.

Mrs. Ruth Ramseyer: Smithville, Ohio. Graduate of Bluffton College. Member of Oak Grove Church, Smithville.

Education and Publication Committee (elect two)

Mrs. Kathleen Kindle: Bluffton, Ohio. Bluffton College graduate. Assistant to pastor in Christian education and member of First Church, Bluffton.

Lyle Messner: Barberton, Ohio. Member of First Church, Wadsworth.

Mrs. J. Herbert Fretz, Goshen, Indiana. Graduate of Bethel College. Member of Hively Avenue Church, Elkhart.

James Arn: Trenton, Ohio. Graduate of Bluffton College and Mennonite Biblical Seminary. Pastor of Apostolic Church, Trenton.

Peace and Service Committee (elect three)

Arden Ramseyer: Wooster, Ohio. Bluffton College graduate. Farmer. General chairman of recent MCC relief sale of Kidron Community. Member of Oak Grove Church, Smithville.

Arthur Jackson: Chicago. Philadelphia College of the Bible, Reformed Episcopal Theological Seminary, Julliard School of Music. Pastor of First Church, Chicago.

Lois Rensberger: Middlebury, Indiana. Writer, housewife. Member of Silver Street Church, Goshen.

James Harnish: Eureka, Illinois. Interior decorator. Member of Carlock Church.

Don Nester: Flanagan, Illinois. Bluffton College graduate. Pastor of Flanagan Church.

Ralph Sommer: Pandora, Ohio. Bluffton College graduate. Member of Grace Church, Pandora.

Camp Friedenswald Committee (elect three)

Elton Beery: Seville, Ohio. Public school administration. Member of First Church, Wadsworth.

Delvyn Epp: Pulaski, Iowa. Bethel College and Mennonite Biblical Seminary. Vietnam, voluntary service. Pastor of Pulaski Church.

Harry Spaeth: Nappanee, Indiana. Fort Wayne Bible College and Mennonite Biblical Seminary. Pastor of First Church, Nappanee.

Richard Cripe: Goshen, Indiana. Bluffton College graduate. Manufacturing and sales. Member of Eighth Street Church.

Joe Sommer: Chenoa, Illinois. Farming. Meadows Church.

John Reimer: Normal, Illinois. Member of First Church, Normal.

Historical Committee (elect one)

S. F. Pannabecker: Elkhart, Indiana. Mennonite historian. Former president of Mennonite Biblical Seminary. Teacher. Member of Hively Avenue Church.

J. N. Smucker: Goshen, Indiana. Pastor. Conference leader. Member of Eighth Street Church.

Bluffton College trustee (elect one)

Howard Baumgartner: Berne, Indiana. Bluffton College graduate. Attorney. Member of First Church, Berne.

Al Bauman: Columbus, Ohio. Bluffton College graduate. Pharmacist. Missionary, India. Member of Neil Avenue Church, Columbus.

Members of Nominating Committee: Howard Raid, Bluffton, Ohio, chairman; Mrs. Frieda Neufeld, Wayland, Iowa; Claude Boyer, Sugarcreek, Ohio; David Schrag, Meadows, Illinois; Erwin Goering, Normal, Illinois; Jacob T. Friesen, Bluffton, Ohio.

HAPPENINGS

WHO CARES?

The inter-church board is working with the Senior Citizens' Association and police chief Gaiffe on a *reassurance service.*

Part of it consists of asking people who live alone whether or not they would leave a fluorescent card in the window at night and remove it in the morning as a signal to police on patrol that all is well. Some people already have such signals with neighbors, who can then check on their welfare if the usual sign isn't there.

Another part of the service is phoning someone who has just been released from the hospital, house-bound persons, or others, to see if their needs are being met. It may be several months before volunteers are found and the service works effectively, but investigation of such systems used in other communities is now going on. *The Menno Lite, First Church, Bluffton.*

S. T. MOYER'S BOOK

They Heard the Call. This book by S. T. Moyer, for thirty-six years a missionary in India, will find its place among the truly great missionary biographical books of all time. But the book is more than a biography. The reader is introduced to the pioneers as they were.

As the story unfolds, the response is laughter and weeping—and through all of it, a sense of awe at the dedication of the workers who served in India from 1900 to 1920.

The story of Annie C. Funk, who perished with the sinking of the *Titanic,* is an epic of dedicated heroism.

WHO ARE THE POOR?

40 percent of the poor are children under eighteen.

65 percent of the poor are white.

20 percent of the poor are over sixty-five.

35 percent of the poor live in families in which the family head works throughout the year.

10 percent or 12.9 million persons living in metropolitan areas are poor.

13.4 percent of all people living in central cities are poor.

7.3 percent of all people living in

Continued on A-8

Lisbeth Friesen—died January 20.

A tribute

Lisbeth Friesen did not want to die. She wanted to live, to participate, to be involved. The home and family had priority. She looked forward to years of teaching in public schools. For this, she trained well; valedictorian in high school, graduate of Bethel College, and residence requirements completed for master's in religious education of New York Biblical Seminary. She returned to the classroom in 1965, in part, to help the children with college expenses. A year and a half later, she had to relinquish her teaching position.

The years brought experiences both demanding and fulfilling. Pastor's wife, mother of three, MCC voluntary assignment in Germany 1951-53, daughter's wedding 1968, twenty-fifth wedding anniversary September 2, Christmas 1970 with her family. Easter Sunday 1970 was the last Sunday morning worship attended with all members of her family. Many varied lectures, music, and worship she shared via the tape-recorder, in recent years. Her genuine interest and concern in the life of the church and community never waned.

Her "quiet charm," using the words of a friend, communicated a genuine interest in people and aversion to pretense. She strove to be creative in the books she read, the magazines from which she clipped, and the needlework she chose to do. With the arrival of each child, she completed a major needlework project. Most recently, an invitation to join a group of ladies to learn to make embroidered carrying bags developed into a creative outlet during the many hours confined to the home and hospital in 1970. Seventy of these embroidered bags became a visible extension of her desire to live and share herself. The last check was written to General Conference (Self Help) Poverty Fund, drawn from proceeds of her year's work.

When she could no longer be useful, she was anxious to experience freedom and fulfillment in the presence of her Creator-God whose creative spirit she shared. The family shared openly about the road ahead and the responsibilities this placed on each one. Lisbeth presented to each member of the family a personal token of love and remembrance.

As a silent sufferer, Lisbeth was determined to take no more sedation than absolutely necessary. Hope that medication might be able to give some relief continued until the last resource was exhausted. She was fully aware of her condition. She had come to a fork in the road and stated, "I am only waiting." Less than forty-eight hours after this moment, her journey among us ended in peaceful silence.

Following the singing by her husband of three familiar hymns, "When Peace Like a River," "Take Thou My Hand, O Father," and "All Night, All Day, Angels Watching Over Me, My Lord," Lisbeth breathed deeply and gained her freedom. God was very near and the heavens seemed wide open.

Lines dated May 10, 1970, were found in Lisbeth's letter drawer:

"I was nailed to this world of evil,/ I tried to get loose but I was held fast./ As I remained there the world kept growing/ over me until I was almost overcome with its evil.

I felt the world pulling me to its care,/ and then the world died/ and I felt the pressure leave."

The words of Philippians 1:20-21 became flesh: "For my deep desire and hope is that I shall never fail my duty, but that at all times, and especially right now, I shall be full of courage, so that with my whole self I shall bring honor to Christ, whether I live or die. For what is life? To me, it is Christ! Death, then, will bring something even better." *Good News For Modern Man.*

Strong backs

"The local society is the backbone of the General Conference Women's Missionary Association." This statement was made by General Conference WMA president, Mrs. Aaron Epp, as she opened the all-day meeting of the WMA Council in Newton, Kansas, February 12. Present were officers, advisers, office personnel, and other representatives of the women's organizations across the United States and Canada.

That statement started me thinking. The backbone of our bodies is tremendously important; it is our *main support*. When our backs give up, we are in real trouble!

The individual societies are, indeed, the main support of our General Conference WMA work; without that support, the organization is weak and powerless. Central District, with its fifty-three WMA groups is a vital link in the mission of General Conference WMA. Many of you have given excellent support to the total program, as your reports have indicated. Let's make 1971 a banner year! If each one of our societies carries its responsibility, as given in the financial aid schedule, we will be fulfilling our function as *backbone* of General Conference WMA.

Loads are light when carried in love. "He's not heavy, he's my brother," aptly applies to the involvement of WMA in its mission outreach. *Mrs. Leslie Lehman, district advisor.*

Young Mission Workers' Sponsor speaks

Being at the WMA executive council committee meetings in Newton, Kansas, was a worthwhile experience. Attending these meetings was a first for me. I would like to share the enthusiasm shown by other workers and encourage all the young missionary worker leaders in the Central District to keep up the good work of creating interest in missions among the children in our churches.

Large quantities of material aid were given last year, in addition to thousands of dollars for the cause of missions. Let's continue to urge our young people to keep on praying and giving for missions. May I remind all children's workers that anything that is given by the children should be reported to me, even though your group does not go by the name Young Mission Workers. This way, credit can be given to them in the annual report. *Mrs. James Moser, 1525 Lakeview Trail, Berne, Ind. 46711.*

INVITATION

Central District WMA president, Mrs. Dale Schertz
District advisor, Mrs. Leslie Lehman
Ladies of WMS, First Church, Berne, Indiana
Invite you
To attend the women's meeting at conference

Saturday, April 17

Registration at 4:30 P.M. Supper at 5:00 P.M.

Women's Missionary Association

First Church, Berne, Indiana

Saturday, April 17

4:30 P.M. *Registration*: Mrs. Kenyon Sprunger, presiding
5:00 P.M. *Fellowship supper*—patio
Welcome and prayer—Mrs. Gorman McKean, president, Berne WMS
Business session, Mrs. Dale Schertz, presiding
Secretary's report—Mrs. John Bertsche
Treasurer's report—Mrs. Lowell Troyer
Election of officers—Mrs. Merl E. Lehman
Activities reports—
Young Mission Workers—Mrs. James Moser
Central District projects—Mrs. Lyle Troyer
General Conference projects—Mrs. Leonard Yoder
District advisor—Mrs. Leslie Lehman
Central District Missions—Mrs. L. C. Kreider, missions committee member
7:00 P.M. *Evening service*—sanctuary
Organ prelude—Mrs. Valier Flueckiger
Group singing—Mrs. Herman Wulliman, chorister
Mrs. Kenyon Nussbaum, pianist
Devotions—Vernelle Yoder, missionary to Colombia, S.A.
Offering—For the Congo Inland Mission
Music—Ladies' sextet, First Church, Berne
Introduction of speaker—Miss Melva Lehman, former missionary to India
"We Visited Congo"—Tina Block, member of first women's delegation to Congo, March
Prayer of dedication—Mrs. Dale Schertz
Closing hymn—"Blest Be the Tie that Binds"

Women's Retreat,
Camp Friedenswald
Sept. 17-19,
With Rosalind Rinker

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Theme: "What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God" (MIC. 6:8).

FOR DISTRICT WOMEN

Conference guests asked to register by April 1

Conference guests are asked to respond promptly stating their intentions for lodging and meals.

Facilities are provided for infant and child care. Parents, please designate age of your children on the registration form. (Contact your pastor for additional forms.)

Guests will be housed in private homes unless registered in a motel. Breakfast will be served in homes; noon and evening meals being served at church. (No meals served on Thursday, opening of conference.) Children's portions available.

Saturday noon and evening meals for YPU will be served at Fellowship Point, three miles from the church, $1.50.

Mennonite Men will have their dinner and meeting on Saturday evening.

Women's Missionary Association dinner meeting will be on Saturday evening in the fellowship hall of the church.

Meal costs for conference guests will be: noon, $1.50; evening, $2.00.

Indicate your lodging preference when you register. Send all information to: Central District Conference, First Mennonite Church, Box 111, Berne, Indiana 46711.

Motels

Park Motel, U.S. 27 South, Berne, one-half mile from church. Telephone: 219/589-8043.

Limber Lost Motel, U.S. 27 at Indiana 37 and 18, Bryan, Indiana, nine miles south. Telephone: 219/997-6712.

Millers Motel, U.S. 27 and 33, Decatur, Indiana. Telephone: 219/724-7151.

Terrace Lodge Motel, U.S. 27 and Indiana 67, Portland, Indiana. Telephone: 219/726-4947.

Main Motel, Indiana 1, Bluffton, Indiana. Eighteen miles northwest. Telephone: 219/824-9963.

Reservations are necessary for Thursday night arrival at these motels.

Camping

Amishville, Route 1, Berne, Indiana, five miles southeast. Telephone: 219/589-8042. Primitive camping for self-contained units.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

CONSIDERATION

John sees all things as black or white. An action or argument is either all right or all wrong. John's favorite last words are "If you're not on the road, you're in the ditch."

Sue feels that John is a strong Christian and knows the answers. Sam shakes his head. Tom insists that John is hopelessly closed to any ideas but his own.

Carol adds quietly, "I think *extremism* is a sickness affecting all of us. Rapid changes, unsolved problems, insecurity, and fear drive us to grasp at simple black and white answers. Life is not that way! You can't just plug the hole in an argument with a Scripture verse and cover it up by saying we should pray more."

John is puzzled. He has lived by the rule that proof of a strong Christian is a quick answer that shuts off all further argument. In fact, John thinks this is one reason he was elected deacon. But why does he feel so alone in a group discussing a problem? John has no one he really trusts or shares his real feelings. *Can you help John? Enlarge on the views represented above or speak for yourself.*

I am a person who has always wished that things could be either black or white—that every problem could have a positive or negative answer.

Recently, I have read an opinion which impressed me, saying that if everything was spelled out for us in terms of all right or all wrong, our minds would be stunted and we would be little different than computerized robots.

For many problems in life, we need to compare two opposite sides of a question and then apply what we know of Christ's life and how we feel He would respond in such a case. Prayer will, often, bring insights. Take, for instance, the case of demonstrating that we have heard so much about in recent years—I feel that Christ would have demonstrated (peacefully) for a cause that He felt was worthy.

Circumstances vary greatly. Some things that are right for one person are wrong for another. It is our responsibility to do the best we can to arrive at a decision that we think that Christ would make; even then, being ready to reconsider in case we learn new reasons why a different decision would be better. *Marguerite Baumgartner, Bethel Church, Fortuna, Mo.*

Each person in the group needs to help each other and examine his attitudes. Perhaps an emphasis should be put upon living the Christian life.

John seems to have a negative attitude toward changes and unsolved problems. Sometimes, Christians tend to fashion Christianity after their own problems and needs. Security should be found in the Lord rather than in a preconceived code which is an artificial substitute for Christianity. The disciples saw that Christ adapted His teachings to their individual needs and circumstances.

This group needs more of an enlargement of the Lord in their lives and needs to empty of self and fill up with the person of Christ. Total submission to the Lord is necessary to find satisfying answers to their unsolved problems.

John, as well as the others, would do well to have periods of real searching the Scriptures, and asking themselves what God is really saying, rather than to seek confirmation for preconceived ideas. They need to listen more to each other. Perhaps each is more interested in meeting his own needs rather than the needs of others. They need to be filled and absorbed with the person of Christ. *Mary Ellen Nussbaum, First Church, Berne, Ind.*

A large number of goals have been attained by having one purpose in mind. In today's hurry-scurry world, what is right for an individual is not necessarily so for larger groups.

That's where the challenge of Christian living is. The ability to listen and understand the opinions of different groups is unusual in our day. Everyone is talking! God's love is great enough for all men. Our task is getting that kind of love to everyone we possibly can contact. We, as individuals and as a nation, can seek the will of God for ourselves and our fellowman. It is our task to be positive. *James M. Baughman, Pulaski (Iowa) Church.*

John must first realize that he is, at least in part, responsible for his loneliness and lack of trust in other people. When he is willing to admit that his ideas are not necessarily the only valid ones, he may find that he will be able to share with others more easily. However, to get John to change his mind will necessitate a change in his set of rules. This can be a difficult, perhaps even dangerous, undertaking, and must be attempted by someone who thoroughly holds to Jesus' teachings of love and tolerant understanding.

The fact that John is puzzled shows that he is not content with his situation. He might, therefore, be receptive to the concern of someone who wants to help him see his problem more clearly. At any rate, some attempt should be made to get John to be more open-minded, if for no other reason than that he is missing much of the Christian fellowship which adds to the fullness of a Christian's life. *Bryan E. Flueckiger, 409 W. Water St., Berne, Ind. 46711.*

Youth planning session

The Central District youth cabinet finally managed to get enough of the group together to begin working out plans for the Central District Conference in Berne, April 15-18.

No spiritual revelations, no messianic feelings as to what may or may not take place at the youth conference, just a few preliminary notes with regard to: when you should be there. As of now, we plan to get together early Friday evening, then attend hearings, and make something, as yet unannounced, happen, later on.

Remainder of schedule. We will plan to meet together sometime Saturday morning with an invited guest who will guide our experience. The Travelers of Bluffton College will present a program in the afternoon. We are planning a full day of happenings for high school age youth who do not choose to attend conference business sessions. The youth conference will end with worship on Sunday morning.

Housing. The way I understand it, you will probably be staying in private homes, so it would be a good idea to notify people ahead of time if you plan to stay with anyone in particular.

Any questions? Write: Mary Ann Augspurger, Bluffton College, Bluffton, Ohio 45817.

Hope the spirit moves you in continuous self-transformation, peace, joy. *hans*

The road to a friend's house is never long

Paul Diller, pastor of Comins Church, featured in January issue as one of "Those Drunk With New Wine."

The title quote has sort of attached itself to me over the past years. Now, as pastor of the Comins Church in northern Michigan, it again expresses how rapidly time has passed by over the past two years.

My position here as businessman-pastor may be unique in its parallels to other pastorates.

Some people felt that to begin as a lay pastor might eventually become too discouraging and, as time passed by, they asked me if I had become discouraged. I replied, "To tell you the truth, I've been so busy I haven't had time to think about it." A portion of that busyness comes from working part time at the dry-cleaning business which I and my family have owned and operated during the past ten years.

Being a businessman-pastor certainly does keep me busy; at times, almost too busy. However, a business affords the opportunity to meet many of the new people who move into the community. It affords many opportunities for conversation with people as deliveries are made or as time is spent in homes shampooing the carpeting. In this type of setting, people are more relaxed and not as up tight as they are when one knocks on the door with the primary purpose of making a pastoral call.

I always carry Campus Crusades' "Four Spiritual Laws" and a small Gospel of John with me. On the counter at our dry-cleaning plant, there are always several copies of American Bible Society translation of the New Testament, Good News for Modern Man. I, personally, give copies of these items to each *guest* at the county jail, which is directly across from the dry-cleaning plant; during the past year, some two hundred guests have been in and out of that jail. Of course, one does not have to be a pastor to be involved in witnessing in the above areas. If we know Christ as our personal Savior, we are called to be ministers, and whether we are businessmen or pastors, we need to be getting on with the work of confronting people with making their decisions for Christ.

I've also had people ask me how I manage to work at two different jobs. I reply, "No, I've got one job but I work at two different places." And I should add, "We're interested in the total person, concerned not only about the outside but concerned also with the inside."

We have been encouraged in the Lord's work, here in the Comins Church, as we have seen the Holy Spirit move individuals into new areas of spiritual growth. I am made more aware each day in all the experiences of my life that the real minister of this congregation is the Holy Spirit and I am His assistant.

Most of my life has been spent as the employer in some kind of business. Now, I am grateful for the opportunity to be the employee—employee of the King, that is! If you are an employee of the King it is worthy to note that you will never be unemployed; with the population increasing at the rate of 52 million people each year, there are 500 million more unevangelized souls today than there were one generation ago. We are told that 750 million souls went into eternity, in the last generation, untouched by the gospel. In addition, you will never have to strike for higher wages; He will give you a raise before you have to ask. It is next to impossible to list all the fringe benefits!

As a Christian, whether businessman, employer, or employee, let us remember who we are working for and get on with the task. *Paul Diller, pastor, Comins Church, Fairview, Mich.*

Happenings—from A-4

suburbs are poor.

66⅔ percent of the metropolitan poor are white.

These figures reject the myth that in America "the poor are black." *The Ohio Christian News.*

MENU FOR FELLOWSHIP SUPPER TONIGHT

Those with last names A-H bring casserole.

Those with last names G-R bring salad.

Those with last names S-Z bring dessert.

Bring table service. Bread and drink furnished. *Topeka, Kan.*

EVANGELISTIC MEETINGS AT CALVARY

Evangelistic meetings will be held in our church March 28 to April 4, with Larry Guillermin of Roslyn, Pennsylvania, as the speaker. *Calvary Church.*

A NEW ORGAN

Today is the last Sunday for hearing this Schantz organ in our worship. Tomorrow, a Toledo firm begins to dismantle the instrument in preparation for the new one which will replace this one. We have recorded a bit of the music from this organ and will seek to have this preserved for the future. The instrument has served us well; it was installed in March 1914, for $2500, with $1000 contributed by Andrew Carnegie. *Grace Church, Pandora, Ohio, December 27, 1970.*

ARTHUR JACKSON HONORED

Arthur Jackson, pastor of First Church, 1477 W. 73, Chicago, has been honored by *Dialogue,* recorded magazine for the blind. Although blind, Art does volunteer work for the Englewood Mental Health Association, the Urban Coalition, and the Englewood Urban Progress Center.

RETREAT RESCHEDULED FOR FATHERS AND SONS

The father-son retreat has been rescheduled for February 26-28.

The snow was blowing on February 5-7—the road into camp was ice and snow—the drifts were high and the toboggan runs were shut from frozen ice and rain. One hundred eighty men and boys were disappointed.

VITAL STATISTICS

MARRIAGES

Bethel, Fortuna, Mo.: Barbara Teeple and Roy Bledsoe, Jan. 23.

Carlock, Ill.: Emma Lu Beyer and Thomas Cawley, Dec. 26; Barbara Tobias and Dennis Welch, Jan. 21; Rose Stagel and Douglas Otto, Jan. 30.

Ebenezer, Bluffton, Ohio: Susan Ann Allgire and Wayne W. Snyder, Feb. 14.

Fairview Park, Ohio: Christine Higgs and Randal Niemi, Oct. 28.

First, Berne, Ind.: Susan M. Smead and David Lee Mathys, Jan. 23; Diana McKeeney and John L. Lehman, Jan. 30.

First, Champaign-Urbana, Ill.: Rosalie Tom and Peter Albrecht, Jan. 31.

Grace, Pandora, Ohio: Mary Bemer and Gene Amstutz, Oct. 23; Judy Cohclasure and Ronald L. Samsal, Sept. 14.

Zion, Donnellson, Iowa: Mr. and Mrs. Jim Koller, Nov. 28.

BIRTHS

Bethel, Pekin, Ill.: to the Danny Durbins, Tina Marie, Dec. 19.

Calvary, Washington, Ill.: to the Steve Kennels, Jill Marie, Dec.

Ebenezer, Bluffton, Ohio: to the James Spallingers, William Allan, Jan. 17.

First, Berne, Ind.: to the J. Stuart Lehmans, Heidi Jo, Jan. 13; to the Anthony Taylors, a son, Jan. 17; to the Marvin Kirchhofers, Karen Kay, Jan. 27.

First, Bluffton, Ohio: to the Charles Tippies, Karen Elaine, Jan. 12.

First, Lima, Ohio: to the Leon Lehmans, Jennifer Kaye, Feb. 5.

Maplewood, Fort Wayne, Ind.: to the Larry Yoders, Erika Elizabeth, Jan. 26.

Mennonite Gospel, Peoria, Ill.: to the John Williamsons, Heidi Elizabeth Ann, Jan. 4; to the Jerry Norquists, John Eric, Jan. 11.

Zion, Donnellson, Iowa: to the Alan Charlsons, John Alan, Dec. 8.

Oak Grove, Smithville, Ohio: to the Tom Smuckers, Wendy Marie, Jan. 5; to the Jim Atkinsons, James Dale, Jan. 19.

DEATHS

Ebenezer, Bluffton, Ohio: Carl Allgire, Feb. 2.

Fairview Park, Ohio: Mrs. Marjorie Busbey, Oct. 22.

First, Berne, Ind.: Jonas Sprunger, Feb. 3; Melvin Meyer, Jan.

First, Bluffton, Ohio: Stella Kirchhofer, Jan. 14; Mrs. Lisbeth J. Friesen, Jan. 20.

First, Lima, Ohio: Beulah Bixel Carter, daughter of the Edgar Bixels, Feb. 2.

First, Wadsworth, Ohio: Mrs. Ellyce Gruver, Jan. 30.

Meadows, Ill.: Mrs. Lena A. Rocke, Jan. 11.

Topeka, Ind.: Maurice Kohl, Jr., Dec. 31.

Zion, Donnellson, Iowa: Edgar Weber, Jan. 29.

NEW MEMBERS

First, Bluffton, Ohio: Mr. and Mrs. James Siewert, Miss Egla Birmingham.

Grace, Pandora, Ohio: Mrs. Ralph D. Hilty, Mrs. Don Burkholder, Mr. and Mrs. Henry Jones, Jr.

ANNIVERSARIES

Carlock, Ill.: Mr. and Mrs. John Miller, Jan. 19; Mr. and Mrs. Elmer Grove, Feb. 4.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

History of clothes and the simple life-style

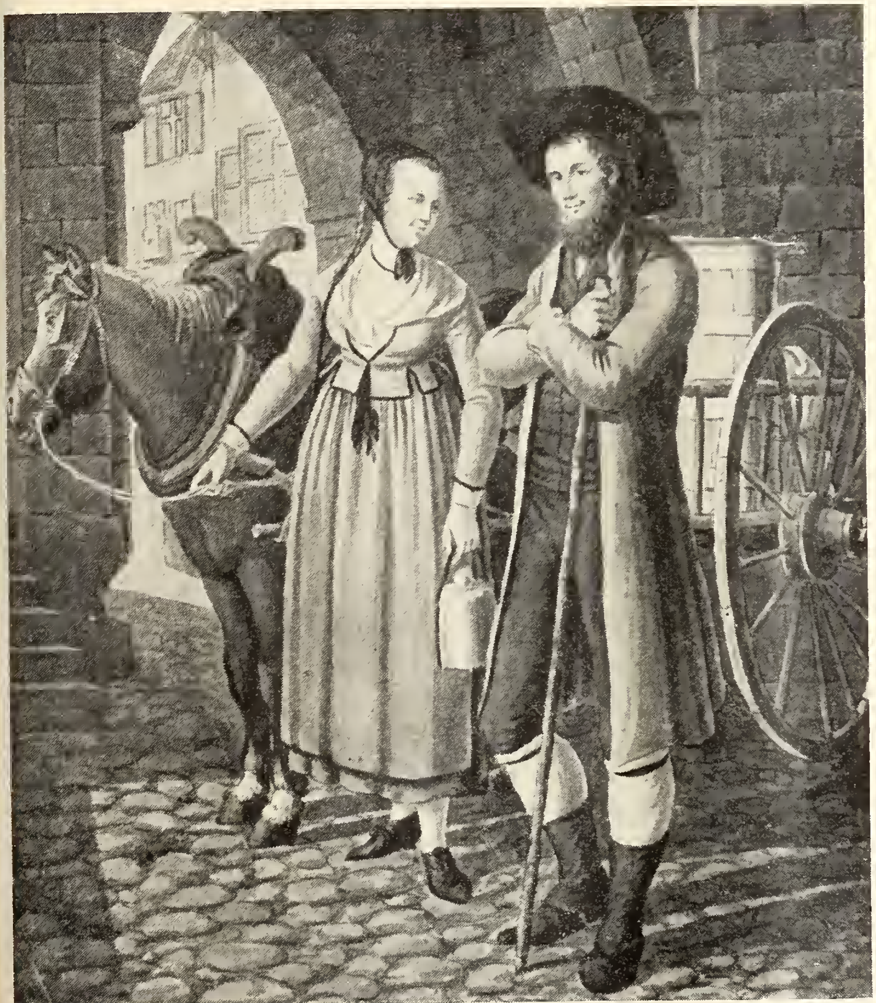
The first book by a competent scholar on a comprehensive study of the history of Mennonite costume was published recently by the Pennsylvania German Society, of Breinigsville, Pennsylvania.

The 192-page *Mennonite Attire Through Four Centuries* was written by Melvin Gingerich, former professor of history at Goshen College. It is a lucid account of how the Mennonites, often considered "plain Dutch," succeeded, and, in some instances, failed in their striving for simplicity in dress.

Gingerich was born and raised a Mennonite and is a staunch believer of that faith. With sympathy and kindness, he treats the movement by church leaders during the first half of the twentieth century to require clergy and laity alike to don regulation garb. It was an unprecedented move in the brotherhood which was not without failure. Only the more conservative groups today still require the high-collar sack coat on the men and the cape dresses and bonnets for women, Gingerich points out. Evidence of that influence is still visible today in some eastern towns and factories where the plain Dutch live and work, and in some of their churches.

Fringes, lace, pleats, bows, neckties, bow ties, hooks and eyes, buckles, beards, mustaches—each had serious significance in its time when the plain Dutch were struggling for what was simple, modest, and according to good stewardship. Ostentation in clothing was deplored but control of it often meant detailed rules and regulations regarding what one could wear. Legalisms, unlike the principles of modesty, humility, and simplicity, often had no biblical basis.

Handsomely bound, the book is covered in typical polka-dot Pennsylvania German style cloth. It sells for $10.



Simplicity in the dress of Swiss Anabaptists, forebears of today's Mennonites, is explored in "Mennonite Attire Through Four Centuries" by Melvin Gingerich. Reinhard's painting of about 1824 shows them in attractive but fairly simple costumes, a contrast to the clothes of kings and nobility who dressed more luxuriously and conspicuously.

Men to sing in two cities Inter-Mennonite chorus

Encouraged by the good reception the inter-Mennonite men's chorus received in Wichita, Kansas, last year, another men's mass chorus is scheduled to sing in two cities this spring.

The first appearance will be in Century II at Wichita on March 27; the second will be in the Hutchinson Sports Arena on April 3. Programs at both locations will begin at eight o'clock.

Men who will participate in the chorus represent various Mennonite churches across the state of Kansas. David Suderman will again direct the chorus. All men who like to sing are encouraged to join this chorus. Each singer is being asked to contribute $2.00 for music.

A mass rehearsal is scheduled for Monday, March 22 at the Buhler Mennonite Brethren Church at 7:30 P.M. Area rehearsals will also be held.

There will be no admission charge for attendance at the programs, however, an offering will be taken for Mennonite Central Committee and Mennonite Disaster Service.

Closed jobs drove ex-prisoner back to crime

Melvin Rivers put in twenty-four hundred hours as a prison barber, but when he was released, he couldn't get a job as a barber. Barbers need a city license in New York, barred to ex-felons.

But that is just part of the story. Here's some more as Mel wrote it in *Fortune News,* bulletin of the Fortune Society, a society of ex-convicts dedicated to helping one another and creating greater public awareness of our prison system. The Fortune Society is one of the members of the National Alliance on Shaping Safer Cities, which brings together fifty-three groups.

"I worked in a real estate shop, but I couldn't get a salesman's license because I was an ex-con.

"I was going to go to nursing school, my parole officer thought I'd be good at it. (He was the one parole officer who helped me in seven years of parole.) He sent me to a nursing school. I asked about the course, and I had to tell them about my record. They said they were sorry, but they wouldn't be able to accept me.

"Then I went across the street and applied for a security job at King's County Hospital, and again I told the truth on the application. The guy came out and said he was sorry, but it was against city policy to hire me.

"Then I worked at Downstate Medical Center for a while, and this time I didn't tell them anything. I got a job in their supply place, where I had to be bonded. But they ran a check on me, and I got fired.

"Then I worked a year as an usher in a movie theater, and they had an opening for manager, so I applied for it and the bonding sheet went out again, and I got fired, even though I'd worked there a year, and they liked me.

"There was a construction job, too, but the man said I couldn't get into the union because of the record, so I worked 'off the books,' and got paid in cash. But when my parole officer found out about it, he made me quit.

"I had a lot of trouble getting a driver's license, but after three years, I finally got one. I applied for a bus driver's job, and I got very good scores on all the tests. But the City of New York informed me it was exercising its rights to choose only one out of every three people who applied.

"I had a job driving a gypsy cab for a while, and it's a funny thing. I thought it was a parole violation to drive one of these cabs, because we all stopped to pick up people even though we weren't supposed to. So I never told my parole officer until I applied to get off parole. He said it wasn't a violation to drive a gypsy cab, but I was in violation not to have told him about it. So I had to serve two more years of parole.

"I'd always wanted to be a singer, and I did cut a record. I even sang with a group for a while, but they had to let me go because I couldn't get a cabaret license to sing anywhere they sold alcoholic beverages.

"Eventually, I gave up and went back into crime. I'd spent about three years trying to go straight and it just seemed it wasn't going to work. And in prison I'd learned how to graduate from snatching pocketbooks and mugging to armed robbery, living off women, selling stolen goods, and dealing in reefers and cocaine. So I started a second criminal career.

"But I wanted to breathe easy; I really didn't like it. And then, one time, I was watching TV (on a set which I had stolen) and saw some members of the Fortune Society, and I've been with them ever since." *Reported by Harry Fleischman, American Jewish Committee.*

Name missed on MCC list

We unintentionally omitted the name of William Keeney, North Newton, Kansas, from a list of General Conference representatives who are members of the Mennonite Central Committee. In our February 9 report on the annual MCC meeting ("Call to Work for Freedom in South Africa"), we should have indicated that Keeney is a member of the committee as well as the other seven persons mentioned. Keeney is also chairman of the MCC Peace Section.

Women visit in Congo

Congo visitors in March: Tina Block, Newton, Kan.; Mrs. Mary Harder, Vineland, Ont.; and Mrs. Joy Link, Archbold, Ohio.

The first Mennonite women's delegation to Congo left on March 1 for Kinshasa. They will have their first acquaintance with the Congolese missionaries and church members.

The four-member delegation, sent by the Women's Auxiliary of Congo Inland Mission, is composed of Tina Block, Newton, Kansas, and Mrs. Mary Harder, Vineland, Ontario, both representatives of the General Conference Mennonite Church; Margaret Epp, Waldheim, Saskatchewan, of the Evangelical Mennonite Brethren; and Mrs. Joy Link, Archbold, Ohio, of the Evangelical Mennonite Conference. Miss Block is administrative assistant for the Commission on Overseas Mission and Mrs. Harder is president of the Canadian Women's Conference.

The women intend to encourage their missionary sisters and experience their work firsthand. They also want to get acquainted with their Congolese sisters and their church. During their three-week stay, they hope that each mission station will have a visit from at least one of them. They seek to understand the people and function of the mission program.

District men's retreat

The Western District Mennonite Men's Retreat will be held the weekend of April 24-25 at Camp Mennoscah, Murdock, Kansas. The theme will be "The Christian's Responsibility to Our Environment." The program with more detailed information will appear in *Western District News* in *The Mennonite* for April 6.

RECORD

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

April 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Mar. 14-17 — Rosemary (Alta.) Church, deeper life meetings, Werner Zacharias, speaker.

Central

Mar. 28-Apr. 4—Washington, Ill., Calvary Church, evangelistic meetings, Larry Guillermin, speaker.

Northern

Apr. 4—Avon, S.D., High School Auditorium, Community Cantata, 8 P.M.

Western

Mar. 27 — Wichita, Century II, Mennonite Men's Chorus, 8 P.M.

Mar. 28-31—Buhler (Kan.) Church, pre-Easter services, Richard Ratzlaff, speaker.

Apr. 3—Hutchinson, Kan., Sports Arena, Mennonite Men's Chorus, 8 P.M.

Apr. 4-7—Halstead (Kan.) Church, pre-Easter services, Peter Wiebe, speaker.

Deaths

Frieda Johanna Dyck, Emmaus Church, Whitewater, Kan., was born Jan. 24, 1895, and died Feb. 19.

Henry C. Ewert, Friedensburg Church, Avon, S.D., was born June 16, 1879, and died Feb. 25.

Peter H. Klassen, Bethel College Church, North Newton, Kan., was born Mar. 13, 1877, in McPherson County, and died Feb. 27.

David H. Toews, First Church, Mountain Lake, Minn., was born June 14, 1902, and died Feb. 24.

Baptisms

Bethel Church, Lancaster, Pa., on Sept. 20: Nathan Bartel, Robert Berg, Debra Glick, Renee Harnly, Donna Martin.

First Church, Bluffton, Ohio, on Feb. 14: Barbara Lehman, Neal Blough, Jane Neiling, Michael Edmiston.

Marriages

Chester Berg, Emmaus Church, Whitewater, Kan., and *Ruby Kerr,* First Baptist Church, Goddard, Kan., on Feb. 27.

Ministers

Robert Suderman will become pastor of the Halstead (Kan.) Church, on Sept. 1. Presently, he is the interim pastor of First Church, Newton, Kan.

Workers

Davis J. Ediger, Buhler (Kan.) Church, son of Mr. and Mrs. Leo M. Ediger, is serving a two-year voluntary service assignment with the Mennonite Board of Missions, Elkhart, Ind. He is serving as a hospital worker in Portland, Ore. He is a 1968 graduate of Buhler High School. He attended Hutchinson (Kan.) Community Junior College for two years.

Don and Sue Huebert, Bethel Lustre Church, Frazer, Mont., are serving a 1-W assignment at Grace Children's Home, Henderson, Neb.

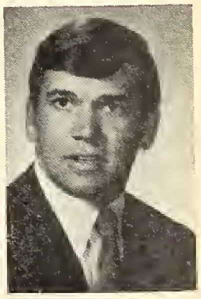
Ralph Schmidt, Grace Hill Church, Whitewater, Kan., is serving a voluntary service assignment in Fort Wayne, Ind. He is driving the bus for the Head Start Program and doing maintenance work at the East Wayne Street Center. He attended Bethel College. His parents are Mr. and Mrs. Reinhold Schmidt.

Frank McCalmont, First Presbyterian Church, Fort Scott, Kan., has joined the Wichita voluntary service unit for two years of alternative service. He will work with the MOMS organization. He attended Fort Scott Junior College and Wichita State.

Films

Mañana Is Today, filmed in color in South America by Peter J. Dyck has been produced by MCC and is available to the churches from their conference centers or directly from MCC, Akron or Winnipeg. The film is twenty-seven minutes long. A fact sheet and a discussion guide accompany the film. To say that *mañana* (tomorrow) is today is to suggest that some things just can't wait until tomorrow. Change must come today. It also suggests that our North American stereotype of life in South America flowing gently from one *siesta* to another needs to be shattered. The film shows what is being done in Brazil, Bolivia, and Paraguay by nationals, Indians, Mennonite immigrants, and MCC to bring about change for the better. But all of it is only a beginning, a drop in the bucket of need. Poverty, unemployment, illiteracy, exploitation, graft, and plain discouragement plague our neighbors to the south. Some believe the answer lies in yet tighter military control. Others yearn for revolution. A few still look to the church as an agent for change.

Ediger



Schmidt

the last ride

David Hiebert

It was night. A lone figure walked along the deserted highway. His collar was turned up to keep the wind off his neck. His hands were pushed into his coat pockets, lifting his shoulders, obliterating his neck. Once in a while, he would walk backward, with his back toward the cold wind, and watch for any cars coming down the road; for he was a hitchhiker and wanted a ride to the next town. He had lived in that town, only about ten miles away, for a year now. At this time, he did not think of it as home, but only as a place warm. It was cold, and he was quite hungry. The two candy bars at noon had required his last two dimes.

The dead leaves that rustled in the wind annoyed him. What right did they have, clinging to the black skeletons at this time of year, to whisper and laugh to the wind? Though there was no snow, hadn't winter already set into the air?

He thought back on early fall. The leaves were still green and the grass had just recovered from the summer drought. She had worn white and had a purple flower in her hair. Her lips were warm and full. He had gathered some wild flowers for her. She kept them and put them in some water at her house.

The road was black-topped and had a crumbly edge. A car was coming. He waved his arms as the car's lights first struck him. As the car rushed forward, he assumed the thumb-up position. With a gust of wind, the car was gone. He swore at the car, the driver, and the wind swallowed the torrid rush of words as a pebble swallowed by a mountain stream.

Her place was only a mile or two from here. He looked for it, but he couldn't tell which lights were hers. There were many lights. A small town spread a glow on the horizon. Farms scattered points of light across the countryside, and the red taillights of the car faded slowly.

His walking had carried him parallel to a farmhouse. He was desperately cold and the night was pressing in more closely each minute. Cars were very few and it was becoming unlikely that he would get a ride tonight. The house was warm, food, and a bed, maybe.

The yap! yap! of the watchdog scared him. He bolted and fled down the road, until the cold air burned his lungs and his legs ached from the exertion in the cold. He slowed to a trot, then walked. The warmth created by the exercise was soon gone. He was cold.

Her hand was warm. He pressed it to his lips and held it on his face. "I love you," he whispered, hoarsely.

"You don't really mean that," she said, astonished. Then she went into the house and he drove away.

The car was coming down the road. The lights blinded him as he turned to face the searchlights. He didn't step off the side of the road. The car

Matthew 24:42—Watch therefore, for you do not know on what day your Lord is coming.

came very close. A gust of air pushed him aside. He was cold: too cold to curse, too cold to walk.

He just stood there with his back to the wind; back hunched and his arms pressed against his sides to keep the wind out of his jacket. His hands were cold. Hers were slightly smaller than his, but always warm. Warm hands, warm cheeks, and warm conversation; these were theirs on many cool nights—he ached to hold her again.

The squeal of tires and the roar of a straining engine crescendoed and faded. The car was going the other way. Soon it became a part of the indifferent night.

The northern lights danced in pale blue, with a tint of red, slow lightning; they moved back and forth repeating certain patterns, and finally, they faded into the blackness of the moonless night. He had prayed that she would come to him. And she had come. "Did you pray?" he had asked her. "I have prayed," she replied, "but not that I would meet you."

The wind died momentarily. He heard a dog bark, a cow bellow, and a car far down the road. It was coming from the other way. As the car moved slowly down the road, unusual sounds, bangs, and rattles preceded it. As it passed, he saw the dented doors and bent fenders, and a paper inserted where a glass should have been.

She wouldn't talk to him. He tried everything; she just wouldn't say anything to him. She ignored him. He hated himself; he hated her; he loved her hopelessly and desperately. He saw her in the city, he turned to look close and she would dissolve into an innocent bystander.

He couldn't laugh, he couldn't talk. He hated not being able to laugh and talk with her. He couldn't laugh and talk—he was dead.

Dead to everything except the biting wind. His feet had been numb for hours. The cold was beginning to crawl up his arms and legs. His heartbeat slowed; air moving into and out of his lungs chilled him. He wouldn't make it to the next town. No one would stop to give him the last ride. He was hungry. The cold along his spine caused him to shiver.

The truck driver knew this road well. He was glad the road was still free from ice, even though the weather had turned cold. He was fully conscious, but his mind wasn't fully on his driving. Hey! somebody must have trouble! "Huh," he snorted, "just a lousy hitchhiker.

"Get out of the road, kid! I can't stop. . . ."

The body was spread over much area. Blood stained the dual tires of the six axles that had done the job.

The radio told of a boy dying in a car-pedestrian accident. The truck was not a car; he was not a pedestrian; and the incident was not an accident.

LETTERS

Gain in interchurch paper

Dear Mr. Shelly: I want to congratulate you on the proposals you made in "Vision for Inter-Mennonite Paper" in the February 9 issue of this magazine. It has always been my opinion that much would be gained by a weekly or monthly inter-Mennonite paper.

Despite much opposition you will probably receive toward your idea, I think it deserves serious study. I feel certain that the advantages in an inter-Mennonite journal (magazine or paper) will far outweigh the disadvantages.

Don't be discouraged by initial reactions toward your proposal and continue to work toward such a publication. *Ray L. Maynard, 799 Lake Ave., NE, Atlanta, Ga. 30307.* Feb. 26

Using old Christmas trees

To the Editor: The youth fellowship of Pawnee Rock, Kan., has the answer. They collect the trees from families, friends, and neighbors. Several of the youth go to nearby towns with pickup trucks to load all trees left at supermarkets and salesyards.

The youth have a tree-stripping party. The branches are cut from the trunks and burned, providing a fine fire for roasting wieners and marshmallows. Trunks are then dried for use in the summer camp crafts at Camp Mennoscah in June and July.

At camp, juniors select their tree. A rasp is used to smooth off any stubs and the bark. Sandpaper produces a slick stick. Varnish or lacquer is applied. Finishing touches of a rubber crutch tip and a leather thong-handle produce a beautiful walking stick to take on nature hikes. Smaller trees make swell swagger sticks.

Huge tree trunks can be cut on an angle to make name tags or other wooden items. *Warren Deckert, Pawnee Rock, Kan. 67567.* Feb. 17

Smokescreen on the draft

Dear Friend: When the current administration was campaigning in 1968, a key platform plank was the abolition of the draft. Remember?

Then we began hearing about reforms. In late 1969, the public relations people proclaimed an "end to uncertainty," as the draft lottery began. In fact, the lottery rules are a lawyer's nightmare, widely misunderstood and inconsistently administered. The lottery made no essential change —except to draft younger and more pliable manpower. A reform?

In February 1970, the Gates Commission recommended ending the draft in mid-1971. The President rejected the advice of his study group.

As congressional elections neared, in the fall of 1970, lowered draft calls of seven to eight thousand were announced for October, November, and December. The new administration slogan was "zero draft calls." But in December, after the elections, the January draft call of seventeen thousand was announced — and the February and March calls are the same.

With the authority to induct men expiring in July, the administration has now introduced a reform and extension bill. On January 28, Mr. Nixon told Congress, "Even the most optimistic observers agree that we would not be able to end the draft in the next year or so. . . ." The bill's reforms, as expected, consist mainly of an end of college and vocational training deferments, plus a few proposals not previously announced: the end of high school deferments and of exemptions for seminary and preseminary students.

An end to the draft? That's not what it looks like to us. The advocates of conscription seem to be trying to perpetuate it behind a smokescreen of deceptive public statements.

What about the future? Mr. Nixon said, "For the immediate future, we will need the draft and, moreover, even when the draft has been ended, we will have to maintain some form of a standby system that could be reactivated in case of emergency." Would an *emergency* mean Cambodia? Laos? China? Jordan? Guatemala?

What should the draftee think? When you get an induction order, reform and eventual abolition of the draft seem irrelevant. The demand for draft counseling continues to increase, not decline, as thousands of men continue to receive these greetings from their draft boards. And as deferments are phased out, the choices become harder and counseling more crucial. *Joseph S. Tuchinsky, Midwest Committee for Draft Counseling, 711 S. Dearborn St., Chicago 60605.* Mar. 1

God's peace is only way

Dear Sir: May I thank Dale Schrag for his instructive article on Reconciliation, November 3, 1970. Together with what Christ has accomplished for us, he reminds us of our great heritage as Mennonites.

The article brings home to us, also, our duty as reconcilers in this war-torn world. The verse cited is 2 Corinthians 5:19; the part emphasized is: "and entrusting to us the message of reconciliation." The latter part of the article is felt to say that Christians in general and Mennonites in particular have the duty to work for peace in people and people and in men as individuals.

To me, it seems, the verse does not ask us to endeavor for peace among people, but enjoins us to help men get reconciled to the almighty and all-loving God. Peace between God and men is the only way to peace and plenty in this war-torn world. *D. Ram, Janzen Memorial School, Jagdeeshpur, Basna, Raipur, M.P., India.* Mar. 3

The death of it all

As the pretty blossoms
of yellow petals
droop in dismay
because the soil is
no longer rich, but poisoned
and the air is
no longer fresh, but choking
one wonders,
Who will be the next to go?
Peg Stucky, Warkentin Court, Box 20, North Newton, Kan. 67117. Jan. 12

MEDITATION

To be and do the Word

In the Gospel of John, we have these words: "And the Word became flesh and dwelt among us, full of grace and truth" (1:14). I find in this verse several concepts which deal with important concerns for our service ministry.

Currently, the Christian church is discussing, debating, and giving much thought to concepts of evangelism and Christian social action. Our Mennonite involvement in these dialogues comes from current involvement with other Christians. Christians have, in various ways, divided Christ's ministry and teaching into identifiable parts and have placed varying values upon them. Unfortunately, this kind of approach has, in many ways, turned our eyes from seeing Christ in His wholeness and concentrated our attention on the works He did. We further evaluate these words on the basis of our own needs and our present world situation. That which then seems most relevant in world need may become the point of immediate stress for action.

I am grateful that our Anabaptist forefathers did not need to defend either the proclamation of the Word or help for the suffering and needy around them. They saw their fellowmen in light of Christ's redemptive life and ministry. To help me to be reconciled to Christ and to each other meant, for them, following the example of their Lord. I believe that this kind of simple faith has been the bulwark of our own concepts of life, brotherhood, mission, service, and fellowship. It has been significant in determining our relationship with the societies in which we live.

It is obvious that we have not lived our faith adequately, nor have we shared as we should within our brotherhood or with our fellowmen. I believe, however, that our basic understandings of Christ's ministry and the Jesus way of life can lead men to faith in God. It is the only basis of reconciliation for man.

John 1:14 says three things about our Lord which are suggestive as guides for our ministries and clarity in our calling.

John says, ". . . the Word became flesh." The concept I see in these words could also be called *identification.*

Jesus came to earth not only as a representative of the Father. He also became one with us. To be identified with another person is most important if we are to communicate with him and develop acceptance and understanding. When this occurs, we have established the true basis for serving and helping. This also makes possible the communication of God's message and giving a witness of God's reality.

An important factor in establishing identification is to discover the real need of the person. We dare not assume that our understanding of the need is the right one or most important. It is most important to know whether judgments we are making about programs are based on our own economic and cultural values or on an understanding of the real concerns of those we go to serve.

Since we must become relevant in meeting the real needs of those whom we go to serve, it is of prime importance that significant relationships be developed. Persons who understand and accept the Christian faith can, in life and deed, reflect Christ's involvement in their own experience. We, too, become "flesh" as we become involved.

Paul Verghese, principal of the Orthodox Theological Seminary in Kottayam, India, has recently written, "This I have come to believe: that being and doing are more important than speaking and communication. Our action, our gestures, the very lines of our faces all communicate." To be and to do, as well as to speak, must mean that the one who serves must know the Christ if he is to communicate the message of Christian love and hope.

H. Ernest Bennett

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COVER

"He was a hitchhiker and wanted a ride to the next town." See "The Last Ride."

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David Hiebert, Aberdeen, Idaho, is a student at Goshen College, Goshen, Ind. About his story, he says, "The story shows several ways in which we indirectly influence people by inaction."

H. Ernest Bennett is general secretary of the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. 46514, and also chairman of the Mennonite Central Committee. His meditation is excerpted from his opening address for this year's annual meeting of MCC, held in January in Chicago.

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Mumble when you say that, Mr. Trudeau

THE CANADIAN SYSTEM of government exposes its leaders to many more dangers than those that need to be endured by the leaders of such countries like the United States.

For the leading officers of the Canadian Government are also members of Parliament, and as members must regularly appear in the House of Commons not only to report on what the government wants its lawmakers to do, but also to answer questions and defend the actions of the government.

This never happens in the United States, and the course of world affairs is probably the poorer for it. President Nixon turns up in Congress to give his State of the Union address and other important messages, but never waits to answer any questions from the nation's lawmakers, friendly or otherwise. After the speech is over, he beats a quick retreat to the White House where he can choose to see whom he wishes and answer the questions that he wishes to answer. He seldom appears even before the representatives of the press, radio, and television to defend his policies and never publicly answers questions from Congress.

Thus one can understand that Prime Minister Trudeau of Canada lives dangerously and takes considerable risk when he goes into the House of Commons to face both his friends and his foes. And the struggles for power being what they are in political circles, the going gets rough.

"There they are, bellowing with their mouths,/ and snarling their lips" (Ps. 59:7).

It was on February 16 that a member of the rival party asked the Prime Minister a provocative question about unemployment and Mr. Trudeau, visibly upset, said nothing. But those watching him and perhaps enjoying his discomfiture claim that he formed an obscene expression of derision with his lips which offended the sensibilities of those Members of Parliament who were righteous enough to feel that such vulgar expressions should not be used but not that righteous that they could not imagine what might have been mouthed.

"If you are snared in the utterance of your lips,/ . . . go, hasten, and importune your neighbor" (Prov. 6:2, 3).

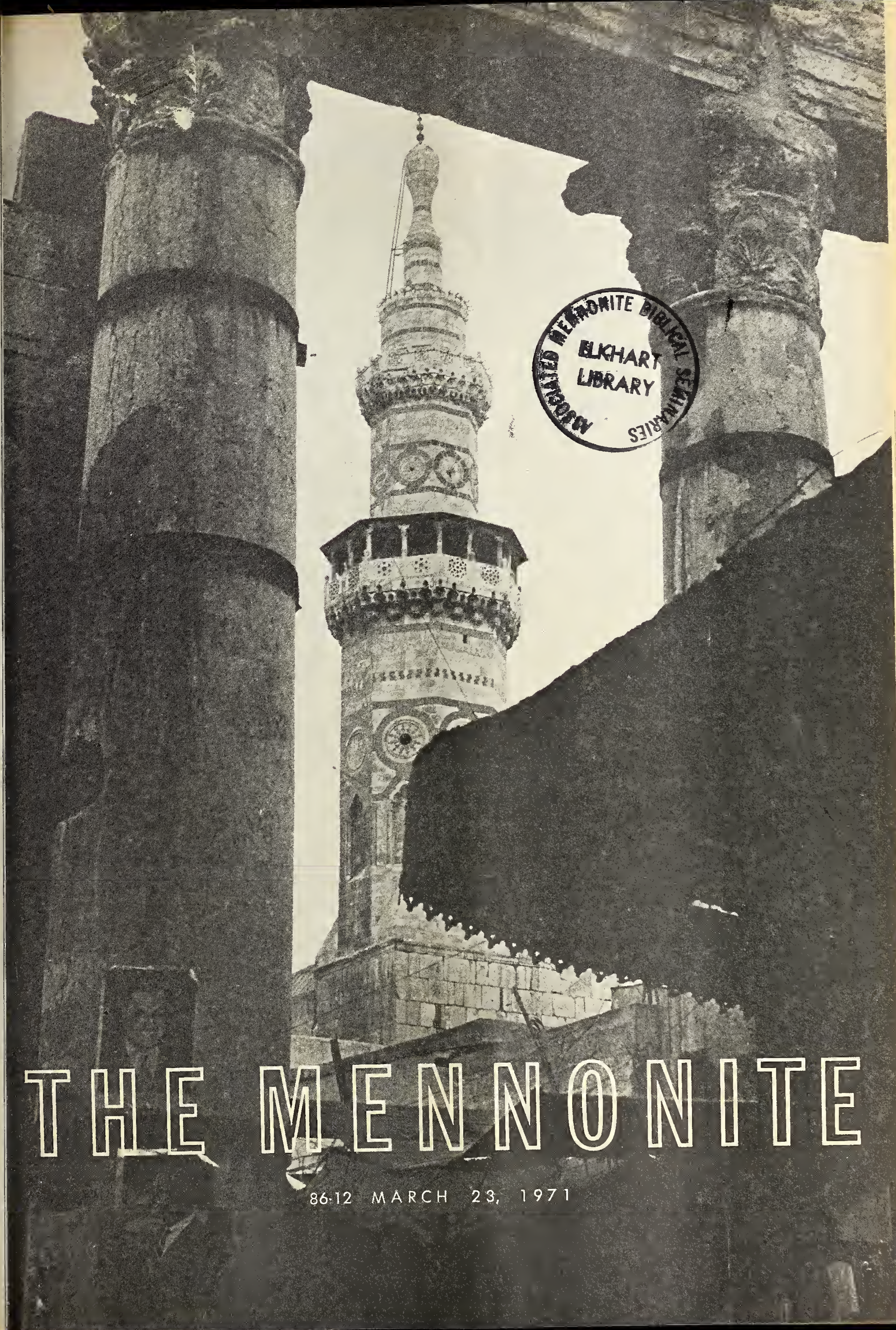
Mr. Trudeau claimed that he only said "fuddle-duddle or something like that" and, anyway, no one heard a thing.

"He who restrains his lips is prudent" (Prov. 10:19) but those in public life seldom retreat to their private sanctuaries without realizing that they have said too much and said it in the wrong way. Few regrets cut more deeply.

"He who guards his mouth preserves his life;/ he who opens wide his lips comes to ruin" (Prov. 13:3) is a truth that no one debates but the fellow who put those words together for the first time was surely smarting from something he wished he hadn't said.

"Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Is. 6:5).

Fortunately, we who write editorials and letters to editors never get caught like Mr. Trudeau by anyone reading our lips. I mumble even when I whisper. And, besides, I always keep my head down when I write.
M.S.



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THE MENNONITE

86·12 MARCH 23, 1971

Mennonites around the rim of the Mediterranean

Robert Kreider

"I'M LEAVING TONIGHT for two days, for a Mennonite Central Committee meeting in Chicago (or Akron)."

Our children had often heard statements like this from their father. On occasions, I have taken off for trips to MCC programs in Africa and Latin America—always alone.

"When can we go, too?"

When we were planning a six-months sabbatical leave from Bluffton College, the possibility of visiting MCC centers around the rim of the Mediterranean was proposed.

Our family of seven has now completed three months of visitation to MCC teams in Palestine, Crete, Algeria, and Morocco. This was part of a six-months trip with a VW-microbus and tent, sleeping bags, and other equipment. We traveled fifteen thousand miles by car through Europe, the Middle East, and North Africa.

We visited MCC programs, spread out our sleeping bags—and the children their school books—at MCC centers. We liked what we saw. These visits have opened doors to our understanding of strange and friendly people.

The children have figured that they learned bits and pieces of thirteen different languages on the trip. More significantly, they have come to have a respect for the importance of learning a second and third language.

Biblical geography has fallen into place and has come alive—Dan to Beersheba, Nazareth and Bethlehem, Jericho and the Qumran caves, Tekoa and Hebron, Shechem and Samaria. The MCC needlework program is more now than attractive handiwork. It is associated with the road to Jericho, the border villages of Hebron, and friendly village women. Projects in the Middle East are no longer a pleasant blur. They are clear, visual images of Palestinian boys at the Beit Jala School, a Quaker service at Ramallah, a postmortem on a hog at Kolymbari, a class in mechanics at Oujda, tree planting at Ain M'lila, an Algerian girl with pneumonia at El Milia.

Our son and four daughters have discussed where they would like to serve overseas; on this trip, they picked up a lot of ideas.

Our family was highly impressed with MCC team members. They are competent, attractive, interesting persons. They are effective spokesmen for the program and radiate a contagious affection for the people whom they serve.

In Iraklion, Crete, we were in the home of Roy and Loretta Kaufman, who work with the service programs of the Greek Orthodox Archbishop of Crete. Roy took us on a visit to a Greek Orthodox church and gave us a new appreciation of Orthodox liturgy with its ancient rites, rich in biblical content, and its use of icons—one of the oldest of visual aids.

The Sunday before, we had stood with members of the Kolymbari team —Byron and Teresa Friesen, David Troyer, Larry Goerzen, Tjakob Buining—participating in an hour-and-a-half Orthodox service held in a tiny Orthodox monastery by the Mediterranean Sea. We lived for a week on the MCC-operated experimental farm at Kolymbari and, with the help of the team, easily fell in love with Crete.

The Kolymbari team introduced us to Bishop Irineos, one of the unforgettable personalities we met on the trip. The Bishop is buzzing with creative ideas for his diocese. He is enthusiastic about the work of the MCC team on the experimental farm. At Kolymbari, he has built a conference center by the sea. He sees Crete—midway between Europe, Africa, and Asia—as a center where Christian people of all nations can come and share and plan their futures. He has dreams of establishing a Christian college on Crete.

For a month, we lived in Jerusalem where Ivan Friesen is director of the MCC West Bank program and his wife, Rachel, is hostess at the center. We were in Israel through the tense days of the Jordan civil war, the death of Nasser, and the high Jewish holidays of Rosh Hashanah, *Yom Kippur*, and *Sukkoth*. Ivan, a student of the Old Testament, gave us much help in searching out biblical sites.

The MCC center in East Jerusalem is a hospitable stopping-off place fo a stream of visitors. There, we me Arab friends. There, we met Israel patrons of the Arab needlework shop and we talked about Mennonites and pacifism with an Israeli army officer There, too, we met Joe Sprunger, returning home from three years o MCC service in Vietnam, and Tim Lind, returning by a circuitous route via India from a Pax term in the Congo. Table conversations were always enriched when we compared experiences from different lands.

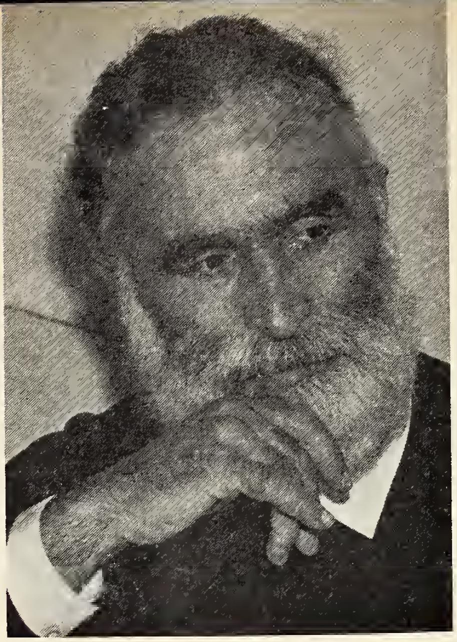
Mennonite workers in Israel opened all kinds of doors for us. With Rachel Friesen, we were invited into a Christian Arab home in Beit Jala With Dave and Sena Osborne, we were guests in another Arab home From these families, we learned how the Arab-Israeli conflict has cut up families.

With Leon and Carolyn Miller, we climbed to the top of the fortress of Masada in the Dead Sea wilderness and ate lunch together in the oasis of Ein Gedi, where David eluded a pursuing Saul.

David and Sena Osborne introduced us to the towns of Bethlehem, Tekoa Hebron, and to a marvelous Arab snack called *falafel*, a sandwich of chick-pea balls and salad served at a shop across the town square from the Church of the Nativity. David, principal of the Mennonite Boys School in Beit Jala, took us to see Ida and Ada Stoltzfus who pioneered MCC work in Palestine and are now directing an expanding boarding school at Hebron—perhaps the southernmost Protestant outpost in West Bank.

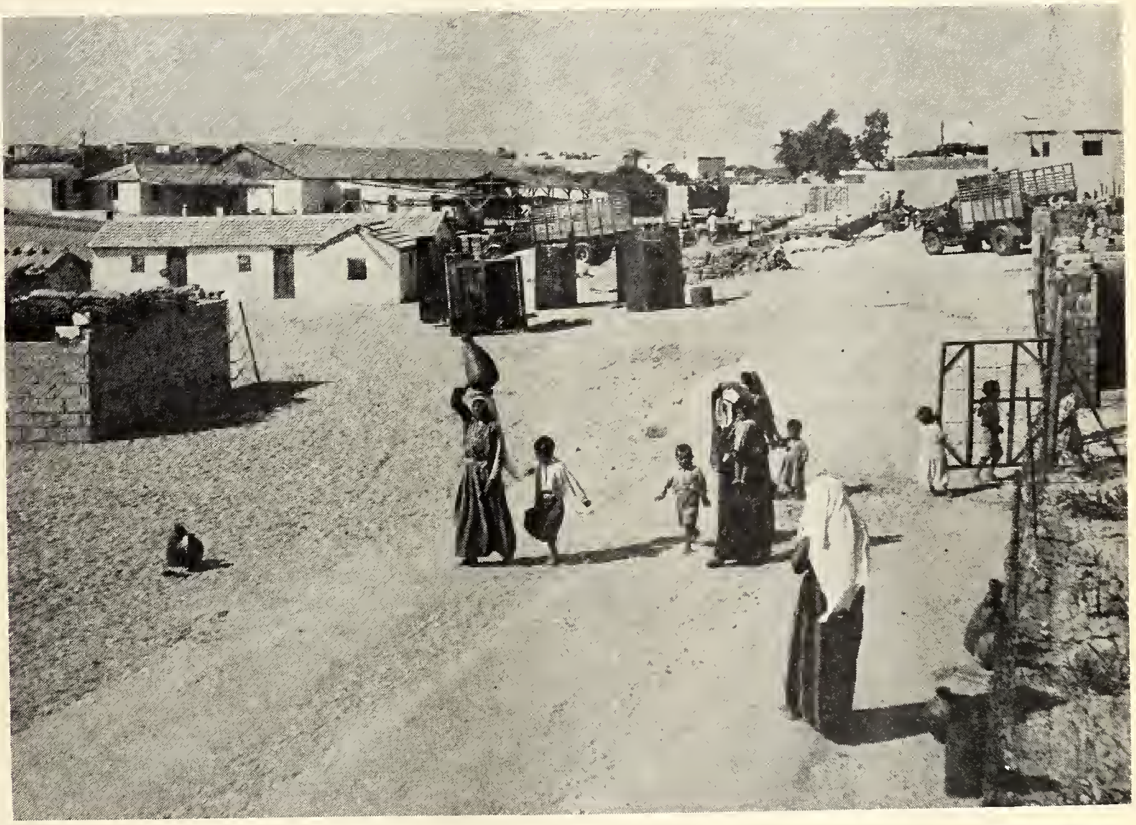
At Beit Jala, we saw the trampoline which Paxman Robert Moyer's home church presented as a gift to the school and is now the most popular piece of school equipment. John Kauffman, another MCC teacher at Beit Jala, lent us books on biblical history from his bookshelf. Bible studies have a new fascination as one camps on Galilee's shores, walks the walls of Old Jerusalem, and drives down Judean roads.

Sometimes, it was not easy to find



Bishop Irineos is buzzing with creative ideas for his diocese. He has dreams of establishing a Christian college on Crete.

A camp for Palestinian Arab refugees on the Gaza strip. "We learned how the Arab-Israeli conflict has cut up families."



To the top of the fortress of Masada in the Dead Sea wilderness and other historical sites.

the MCC house in a strange city, but often, we found friendly people who flashed a smile of recognition when we mentioned the magic word, "MCC," and gave us directions to the center. So it was with a gasoline station attendant near the wall of the Old City in Jerusalem. These MCC centers were oases of familiarity in unfamiliar lands.

In Il-Maten, Algeria, we were met by Lisa and Diane, the charming young daughters of Dr. Bert Lopez and his wife Ruth. Shortly before our arrival, they had been called to the hospital to perform an emergency operation. I had met Bert and Ruth nine years before at Hospital Albert Schweitzer in Haiti, where he had been serving as a surgeon and she as an MCC nurse. Now they are back in MCC service at a remote mountaintop hospital in the Grand Kabylia mountains of Algeria. This region was badly devastated in the 1954-62 Algerian war for independence—a war in which a million Algerians were killed.

Our first encounter with MCC programs on our travels was in northern Greece where David Gerber, MCC director in Greece, and Alex Mavrides, long-time Greek associate of the MCC, took us on a visit to a cluster of mountain villages near the Yugoslav border—Panayitsa, Aridea, Tsakones—where MCC Paxmen served for fifteen years. Ours was a triumphal tour from house to house around the town, from shops to cafes—everyone eager to shake hands and talk about the good, old days when Paxmen served in these old valleys.

The men in the cafe talked of the heifers the MCC had brought to the villages, the first plows which had been introduced by Paxmen, the home-canning projects of the MCC, and happy incidents from that era.

In Algeria, we saw some of the two- and a-half million trees which the Christian Committee for Service in Algeria, with which MCC is associated, had planted on denuded mountainsides. Some of these pine trees are six to ten feet high. A tragic story in the Mediterranean area is one of Romans, Christian crusaders, Turks, and in Algeria—the French cutting off the luxuriant forests.

At Fourchi, in the Aures Mountains, we learned from our hosts, David Rosenberger and Don Langford, of their experimental program to restore another important natural resource—the grasslands in the Algerian mountain valleys, where the rainfall is only ten inches a year and where the pastures have been overgrazed by nomadic peoples.

We fell in love with Algeria as we moved along from MCC team members in Ain M'lila to Constantine to El Milia to Il-Maten to Algiers to Oujda in Morocco. Mennonite personnel had excellent travelers' tips for us. Algeria is scenically one of the most exciting countries to visit on the rim of the Mediterranean, with its Sahara Desert, well-preserved Roman ruins, mountain regions with hilltop villages, cliff-hanging highways on the rocky seacoast, and a canyon in the Aures Mountains which is a combination Grand Canyon and Mesa Verde.

At El Milia, MCC doctors Stan Heatwole and John Keiser gave us a glimpse of rural Algerian life as seen through a village medical clinic. They are the only doctors serving an area of 120,000 people. We saw cases of diphtheria, pneumonia, and malnutrition.

Stan and Linda Heatwole had the striking experience last Christmas Day of having an Algerian father bring them an eight-day-old Arab baby whose mother had died. The babe was wrapped in swaddling clothes. The father requested that they take the little boy, Boulaid, into their home. After the first months of acute illness, he is still with the Heatwoles —a healthy, happy, friendly boy.

Margaret Keiser, like many of the MCC wives, was resourceful in introducing us to regional and national dishes, like *cous cous, a* dish with a ground-wheat base to which vegetables, meat, and hot seasoning are added.

Perhaps the most unforgettable experiences in traveling around the rim of the Mediterranean were the visits to the marketplaces in the old cities. Each one is different. Arden Slotter, a professor at Robert College, was our guide through the bazaar in Istanbul. Rachel Friesen gave us tips in finding our way around the Old City of Jerusalem. Ellis Good, MCC liaison person in the Christian program in Algeria took us through the fabled Casbah of Algiers—a square mile jungle of narrow, crooked street ten thousand tiny shops, one of th most densely populated areas of th western world.

Dianne Shumaker, MCC worker i Oujda, Morocco, was our guid through the incredibly crowded *Medinah* of Fes. Kirby and Sandy Dubble, EIRENE team members in Morocco, took us through the *Medinah* c Marrakech.

When we left our camping equipment with Tony, director of th EIRENE program in Morocco, an Frieda Enns in Casablanca, our las MCC stop, we felt disappointed tha our tour had come to an end.

Wherever we went, we sensed tha the program was in good hands. W thought it a privilege to be the guest of our MCC teams. Lois and I wer struck by the better language competence of workers today than thos of us a generation ago. Most worker now have three-to nine-months periods of intensive language study befor beginning their service.

Our travels in Algeria and Morocc were during the Muslim month o *Ramadan*—a month in which goo Muslims fast from sunrise to sunset A number of our MCC workers wer observing the *Ramadan* fast alon with their Muslim neighbors.

In our conversations with worker around the Mediterranean, we wer impressed by how many acknowledg that this has been the great experience of their lives. Many feel compelled to rethink their career plans A number want to go back home t prepare themselves for a return t overseas service.

Our travel around the rim of th Mediterranean has been a good education for all of us. We have journeyed back to the beginnings of man We have walked the shores of Galile and the Judean hills and have followed the travels of the Apostle Paul.

We have seen MCC workers servin in places rubbed raw by the grea conflicts of our day—Arab and Jew Christian and Muslim, West and East superpower and newly-liberated power, have and have-not. It has beer good to be present where the Mennonite Central Committee serves and t see that amid these ancient and modern conflicts is this ministry of love and service "in the name of Christ.'

THE MENNONITE seeks to witness, teoch, motivote, ond build the Christion fellowship within the context of Christion love ond freedom under the guidonce of the Scriptures ond the Holy Spirit. It is published weekly except biweekly during July ond August ot North Newton, Kon. 67117, by the Commission on Educotion of the Generol Conference Mennonite Church. Second-closs postoge poid ot North Newton, Kon. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. ond Conodo; foreign, $5.00 per yr. Editoriol ond business offices: 722 Moin St., Box 347, Newton, Kon. 67114. Postmoster: Send form 3579 to Box 347, Newton, Kon. 67114.

Most unforgettable were the visits to the marketplaces in the old cities.

In Damascus on the Street called Straight, we followed travels of the Apostle Paul.

Within the walls of Old Jerusalem, history comes alive.

Biblical issues raised by war tax workshop

OVER ONE HUNDRED concerned persons came together recently to face a crucial question: What shall be my position regarding the payment of war taxes?

The group met in a workshop on war taxes in the Bethel College Mennonite Church, North Newton, Kansas, February 26 and 27. The meeting was sponsored by the Western District Conference and the Commission on Home Ministries of the General Conference Mennonite Church.

Among those attending were those who were already withholding their income or telephone tax. Others came for information, some of whom were not earning enough to be taxed.

Donald D. Kaufman, associate pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, saw in the German situation of the 1940's a parallel to the contemporary Christian's dilemma in America. Of Hitler's rise to power, Kaufman said that the German leader used personal charisma, leadership, and drive to provide employment and a sense of pride for the German people.

"It didn't take long, however, and his ambitions resulted in aggressive moves against Jews and other people in surrounding countries," said Kaufman. " 'Conquest,' Hitler said, 'is not only a right, but a duty.' It was natural for some people to feel uneasy about these developments, but on the other hand, why should they bite the hand that is feeding them? It would seem ungrateful to be critical of a leader who had done so much for his people."

Kaufman noted that although Christians comprised the majority of the population of Germany, they were virtually silent in protest of Hitler's activities. "Why did they wait until it was too late? Was it only because of political structures that did not permit much criticism of the government? Or was their silence due even more to the fact that most Christians assumed that governments invariably had to be obeyed even when they required conduct which violated their Christian conscience?" he asked.

For Kaufman, the Christian has a twofold responsibility: loyalty to Jesus Christ as Lord of God's kingdom and a sense of obligation to the state in which he lives. He asked about Romans 12 and 13, "What does Paul mean when he says that every person is to be subject to the governing authorities? Is he simply recognizing the need for an ordered society, or is he giving blanket endorsement to do whatever their particular government asks of them? If I understand Paul correctly, he is saying that to overthrow the government with violence is not the Christian's task. The Christian has more important tasks to perform, like doing the Lord's will by overcoming evil with good."

Paul meant that being subject to government meant that when ma must obey God rather than men, h accepts the consequences that the government has for him.

Kaufman also said, "We shoul never forget that Peter and Paul, wh recommended submission to the authorities, both died as martyrs at th hands of fiends. This fact alone speak volumes and serves as relevant testimony as to how Christians understood their relationship to the state.

Bob Calvert from War Tax Resistance in New York City spoke on actions by various peace groups an described the spring offensive in thi country to try to apply pressure i Washington to end the war in Indochina. On April 2-4, peace, civi

End the war through Christian stewardship

The following covenant was drawn up by the participants in the Workshop o War Taxes.

We the undersigned have agreed together to find ways to end our financia support of America's military efforts.

We have come from various denominations, occupations, age groups, an parts of the country. As seekers, we have participated in a Workshop on Wa Taxes, held at the Bethel College Mennonite Church, February 26-27, 1971 sponsored by committees for the Western District and the General Conference Mennonite Church.

Together, our consciences were prodded. We have heard Christ call us t be peacemakers. We have examined together the biblical teachings on the matter of paying taxes for war. We have looked at the historical witness and examples of Anabaptist founders, and men like Gandhi and Martin Luther King. We have tried to take seriously Christ's call to love our enemies as He loves all men.

We have seen our guilt in our past payment of blood-money and are now looking for ways to end this involvement. More vitally, we are seeking ways to make our money serve real human needs.

We realize this may lead to many types of action. We approve and support all open, conscientious efforts to end war through Christian stewardship.

Specific actions could include any or all of the following: refusal of federal income tax payment, refusal to pay that part which goes for military purposes, refusal of the telephone excise tax, written protest accompanying income-tax returns, witnessing to the consciences of officials and employers who collect and enforce the tax laws, and increasing charitable giving.

We encourage the creation of voluntary-service-style communities which practice a lower level of consumption and present a Christian alternative to the present materialistic and militaristic character of American life.

We plead with the congregations and conferences of which we are members to follow Christ, their consciences, and the needs of their brothers in responding to our concern.

rights, and welfare groups will pay tribute to Dr. Martin Luther King and will hold teach-ins and "demonstrations for welfare, housing, and the whole idea of the need of people in this country and how the war is affecting and causing these problems."

A Quaker physician from Denver, Arthur Evans, spoke of his experiences with the Internal Revenue Service spanning more than twenty-five years. During World War II, Evans' conscience stirred him to withhold part of his taxes. He said, "The trouble we're now at is because we as a nation tried to overcome evil with the same methods that we decried of Hitler. The thought occurred to me was that if I were a Jew in Germany, would I have paid taxes to Hitler to pay for my own crematorium? Am I not a Jew in the United States perhaps paying taxes to create my own crematorium right now? This is the burning question in my mind."

Evans was sent to jail for not turning over to IRS some records which pertained to his income taxes. He felt that doing so "would have been the first step in a crime against humanity." He acted partly upon the principle established in the Nuremberg war crimes trials that individuals have to decide what laws of their nation are just and what laws are unjust.

"I maintain that as I tried to follow my conscience this was the only way I could grow and this is the only way human beings can grow—as they are willing to follow conscience. You deny conscience here, you deny conscience there, you won't grow in what it means to be a human being."

While spending ninety days in jail for contempt, he received letters from over a hundred and fifty individuals whom he did not know who supported his actions. "None of us knows how we strengthen the community by following our own conscience. I felt a power from the prayers and the loving concern of people who saw me suffering in jail," he said.

If Mennonites take seriously the idea of a different style of life from that of the society, they will finally be in line with their ancestors, the Anabaptists of the sixteenth century, said Dave Janzen, history professor from Bethel College.

Speaking on the Anabaptist response to taxation and their total response to Jesus Christ, Janzen said, "They believed that people could live Jesus' kind of life where the reformers said you just can't maintain big institutions that will bring Christianity to all the population, if you follow Jesus' kind of life. . . . This is the point where the Anabaptists said their aim was to constitute the living church of Christ, not to conform to this world." Ways in which Anabaptists came into conflict with their society, he said, were a total commitment to Jesus Christ, a nonconformity to the world, a practice of love and brotherhood among the community, a sharing of worldly goods, and a separation of church and state.

Sol Yoder, history professor at Hesston College, commented that all of the peace churches share a bond in their interpretation of the gospel: "What they have in common is much greater than the peace testimony; it's the very fact that Jesus is leading His people today. The whole nature of the church is what they had in common, and the testimonies fell into line. . . . And if you observe that that's not what the majority of your congregation or my congregation believes today, to me that's judgment on them, it's not a judgment on their beliefs back in the sixteenth century."

The group discussed methods of withholding or reducing their taxes, but wanted to go beyond simply voicing their beliefs about war. Participants felt a need to establish a simpler life-style that was a fuller response to the causes of violence. Discussion centered around setting up voluntary service-type group arrangements and channeling earnings through the church's voluntary service program.

To strengthen their own witness, participants in the workshop drew up a statement which they all signed. *Jack Goering, General Conference News Service.*

NEWS

Prayer spares heart attack Finding of Israeli study

A person who prays daily is in less danger of having a heart attack than a person who only prays infrequently.

This seemed to be the finding of a study made in Israel of 10,059 civil and municipal workers representing all ethnic Jewish groups in Israel.

Members of the Orthodox Jewish community who pray daily have a lower incidence of heart attacks—myocardial infarctions—than do persons who rarely go to synagogue. This was one of the most startling facts to emerge from the Israel Ischemic Heart Disease Project as reported in the *Jerusalem Post Weekly* of February 23. The project, claimed to be one of the largest of its kind in the world, if not the largest, analyzed which ways of life reduce the incidence of heart attacks.

In this particular case, the questions asked were: Do you go to synagogue daily? Do you sometimes go? Do you go rarely?

The first category would include members of the Orthodox Jewish community who go to synagogue every day to pray. This group has the lowest rate of heart attacks, twenty-nine per one thousand persons over a five-year period.

Those who prayed *sometimes*, most of whom are average Jews, had thirty-seven heart attacks per one thousand persons for the same period, while members of the nonreligious Jewish community (who rarely prayed) had almost twice as many heart attacks as their praying countrymen, fifty-six heart attacks per one thousand.

Researchers are studying other factors that may account for the low incidence of heart attacks among Jews who pray daily. Questions still needing answers are: Do the orthodox lead quieter and more regular lives? Is their strict kosher diet a factor? Do they smoke less?

The Israeli study has indicated what other research has also established. Smoking produces a higher rate of heart attacks as does a sedentary way of life. And persons who are happy in their vocation and who have a good marital relationship are also in less danger of heart attacks.

Here is the annual report of the Mennonite Central Committee

WITH THIS ISSUE of *The Mennonite,* we happily share with you the 1970 annual report of Mennonite Central Committee. When you have lifted it from the rest of the magazine, unfold to a graphic summary of MCC's worldwide ministries last year.

The General Conference Mennonite Church has been a major participant in MCC since its organization in 1920. Mennonite Central Committee has been an important vehicle for coordinating inter-Mennonite relief and service ministries overseas for the past fifty years. In more recent years, service units in needy areas have been opened in the United States and Canada.

Fifteen Mennonite and Brethren in Christ groups make up MCC's North American constituency. General Conference Mennonites comprise nearly one fourth of the 256,000 constituency membership.

Did you know that:

—214 of MCC's 753 workers in thirty-nine countries, last year, came from General Conference churches? Of these, 164 were from the United States and fifty from Canada.

—slightly more than one fourth of MCC's contributions from the constituency groups came from members of General Conference?

—last year, United States' church gave $165,104 to MCC (Akron), and Canadian churches, $162,688 to MCC (Canada)?

—United States' churches give to MCC through General Conference? Of the $165,104 given to MCC in 1970, $16,451 went through the Commission on Home Ministries for Mennonite Disaster Service, the Peace Section, and Mennonite Mental Health Services, and $148,653 through the Commission on Overseas Mission to MCC overseas relief and service programs.

—cash contributions from MCC's fifteen constituent groups totaled $1,109,317, last year?

—income from CROP, European and South American Mennonites, relief sales, and other general sources brought MCC's total cash income to $1,722,388 last year?

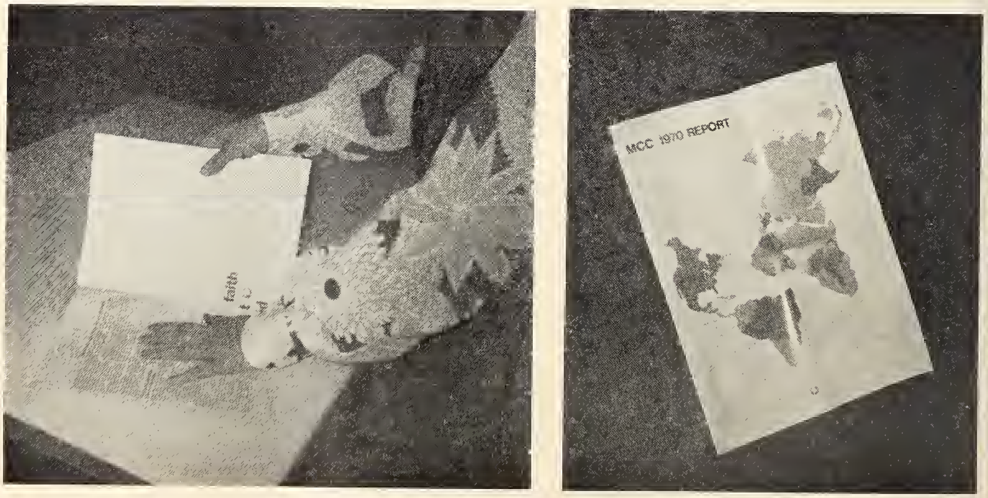
—that the relief sales mentioned above contributed $335,000, $211,000 from the U.S. and $124,000 from Canada?

—last year, MCC sent 2,504,453 pounds of material aid—bedding, shoes, soap, clothing, medical supplies and equipment, and related items—overseas, but that this was 400,000 pounds less than in 1969?

Where to send contributions for MCC. Canadian churches send their contributions directly to the treasurer of their provincial MCC organization.

United States' churches are encouraged to send them through General Conference, for this is what MCC prefers. The Commission on Home Ministries is your channel for giving to Mennonite Disaster Service, the Peace Section, and Mennonite Mental Health Services. All funds for overseas relief and service may be sent through the Commission on Overseas Mission.

The next eight pages are uncut and have been fastened loosely into our pages. Pull these pages away from the rest of the magazine as shown in the first picture and unfold to find the MCC *Annual Report. The reverse side can be used for a poster.*



The superstar who was Jesus Christ

Next to Billy Graham, the hottest evangelistic property for 1971 may turn out to be a rock opera called *Jesus Christ Superstar.*

And when you hear it, more will rock than just the music. For here the gospel meets the street music of the transistor radio, and, believe it or not, the gospel wins.

Back in the 1930's, Marc Connelly gave the world *Green Pastures,* the drama of Genesis poured into the mould of the Negro subculture. *Jesus Christ Superstar* is in the idiom of today's youth culture both in words and music but the wallop it carries is straight Holy Spirit.

This doesn't mean that everyone is going to like the rock and roll, ragtime, rhythm and blues of *Superstar*—certainly not those of the older generation steeped in the staid hymnody of Isaac Watts and Charles Wesley. But Martin Luther would probably turn on.

For Luther set his sixteenth-century congregations in Germany singing with the folk tunes of the street and tavern. When criticized for this, he replied that he saw no reason why the devil should have all the good tunes.

Superstar comes from England from whence came many of North America's styles in music. Remember the Beatles? Tim Rice wrote the words and Andrew Lloyd Webber composed the music. Both are in their twenties and not men of strong religious belief, though raised in the Anglican Church.

But they have probably tampered less with the story of the passion of Christ than the last seven preachers you heard in those Lenten meditations.

"We just tried to tell a story," Rice told *Newsweek.* "It's a fantastic story . . . . You find that the story has colossal relevance."

And because these men have told the simple story, Jesus Christ comes through as a troubled human being (not a superstar at all) who disturbed those around Him and continues to press His claims on people today. For in many of the passages of this eighty-seven minute, two-disc opera, we hear the questions of modern youth about Jesus. Their commitment is also here.

Here is not the otherworldly Jesus of the *Greatest Story Ever Told,* that old radio program on which when Jesus spoke His voice came from an echo chamber and against the background of a heavenly choir. The humanity of the *Superstar* Jesus is startling and piercing, but, oh, so biblical.

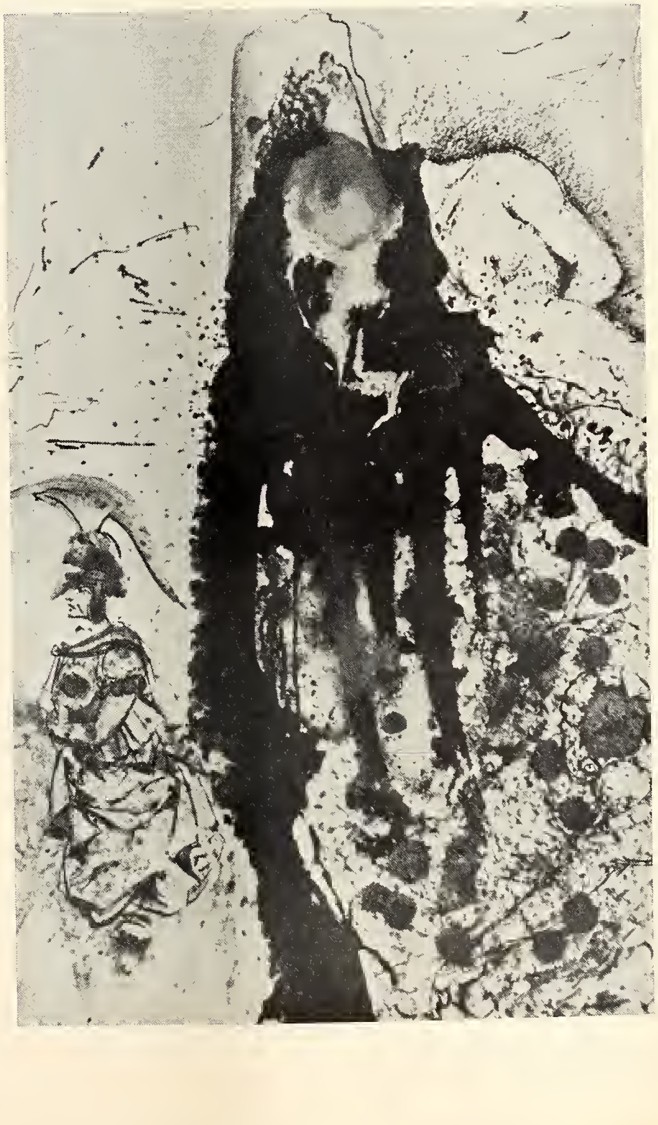
Says Pilate when he first sees Jesus, "Oh, so this is Jesus Christ, I am really quite surprised./ You look so small—not a king at all."

The apostles misunderstand Jesus. And He asks them, "Why are you obsessed with fighting times and fates you can't defy?

The only one who seems to understand Him and who gives Him pleasure is Mary Magdalene, whom Judas wants to expel because she is bad for the apostolic image. "They only need a small excuse to put us all away," he says.

But the people and their needs press heavily on Jesus and tear His soul. As their cries for help crescendo, He shrieks, "There's too many of you—don't push Me/ There's too little of Me—don't crowd Me/ Heal yourselves."

As Jesus comes to the last supper



"He ordered Jesus to be first scourged and then handed over to be crucified" (Mt. 27:26) by Salvador Dali: "Jesus Christ Superstar/ Do You think You're what they say You are?"

with His disciples, He is filled with self-doubt. "I must be mad thinking I'll be remembered—yes/ I must be out of my head!/ Look at your blank faces./ My name will mean nothing/ Ten minutes after I'm dead!"

Coming to Gethsemane, Jesus is more in despair than in doubt as He wrestles with the meaning of His mission. "Then I was inspired/ Now I'm sad and tired/After all I've tried for three years seems like ninety."

But He resolves to see the saga through and the opera replays the crucifixion epic with considerable literalness including the ritual recital of the thirty-nine lashes to the savage beat of drums.

Woven through the events of the week of Christ's passions are the opinions that the men and women who walked with Him formed, opinions that have wide currency even today.

Judas speaks for the opposition, just insisting that if Jesus follows the conventional wisdom (and his own, of course), all will be well. Yet, one cannot assume that Judas is a simple villain, for even the traitor touches the fringes of truth.

"But every word you say today/ Gets twisted round some other way," says Judas, reminding us how the teachings of Jesus have been turned to support less than divine causes throughout the ages.

Judas begins to fill the narrative with his complexity, wanting to do the best for Jesus, even while betraying Him and doing the worst. His passion for the Messiah he cannot understand parallels that of Mary Magdalene who thinks little but feels a great love for the man of Galilee.

Mary's melodic, "I Don't Know How to Love Him," a selection of this opera that will cut its own swath, carries her testimony and also the note of mystery. "I don't know how to love Him/ What to do, how to move Him," she says. "I've been changed, yes, really changed/ In these past few days, when I've seen myself/ I seem like someone else."

But before the love of Christ, she is not sure how to respond. "Yet if He said He loved me/ I'd be lost, I'd be frightened," she says, and adds, "I couldn't cope, I just couldn't cope."

She speaks for many in our world today, young and old.

And as Judas is in the act of suicide, he picks up the Magdalene refrain, "I don't know how to love Him./ I don't know why He moves me." If the love of Christ reaches Judas, it reaches me.

Yet this Jesus way is not a religion of simple beliefs. "Christ You know I love You/ Did you see I waved?" sings the Palm Sunday crowd. "I believe in You and God/ So tell me that I'm saved."

This probably sums up much that passes as Christianity in the twentieth century. But fortunately for those who will get their gospel via *Superstar*, the message goes deeper. Neither the priests nor Pilate nor Herod nor the apostles, whose images are sharply etched in this collection of musical portraits, understand the Superstar who wins by dying.

Caiaphas, the high priest, does have a prophetic word, "One thing I'll say for Him—Jesus is cool."

And the partly-comic song of Herod might almost be read as the words of a self-satisfied church that has captured and domesticated the Christ, rather than having been itself captured by Jesus Christ. After Herod taunts, "Prove to me that you're no fool/ walk across my swimming pool," he says, "I only ask things, I'd ask any superstar."

The crowd at the cross sings, at long last, the Superstar theme, which waits until the closing minutes for its full but short development: "Jesus Christ, Jesus Christ/ Who are You? What have You sacrificed?/ Jesus Christ Superstar/ Do You think You-'re what they say You are?"

The voice of Judas comes back to ask the meaning of the death on the cross, the really contemporary question: "Did You mean to die like that? Was that a mistake or/ Did You know Your messy death would be a record-breaker?"

Jesus has already answered the question, in His Palm Sunday message to Jerusalem, "While you live your troubles are many, poor Jerusalem/ To conquer death you only have to die/ You only have to die."

Many will be troubled by the closing passages of the opera which include the last words on the cross, "Father into your hands I commend my spirit" followed by an unspoken reference in the text to the burial, but no mention of the resurrection.

Is this a denial of the resurrection? Or have the young writers so exhausted themselves in the encounter with the crucifixion, that they cannot cope with the idea of resurrection? I think not.

For the entire opera is itself an affirmation of the resurrection, that in the breaking of bread, in the walking of modern disciples toward a modern Emmaus as the words of Scripture are recalled to mind, our hearts burn within us and we see the Jesus Christ Superstar here among us, not as the world sees superstars, but as Jesus Christ was and is. *Maynard Shelly.*

Jesus Christ Superstar. A Rock Opera by Andrew Lloyd Webber and Tim Rice, October 1970. DXSA-7206, Decca Records.

DISCUSSION

God's call higher than country's

In recent times, there have emerged a number of young men of draft age who, opposed to warfare, likewise find alternative service an unacceptable choice. Most of them say that the draft is part of the military; to cooperate with the Selective Service System is to cooperate with the military. They feel their peace witness is smothered if they do service work at the behest of the military. Others, opposing this position, say that the United States government has been tolerant of and generous to conscientious objectors, and that 1-W work is an excellent chance to do something of concrete benefit to one's fellowman.

But there is another issue involved, a seldom-discussed point, but one which goes to the heart of the problem of conscription. Has the government the right to direct the course of a man's life? Is there such a thing as a military obligation? This is the question which is really confronting both the noncooperators (or some of us at any rate) and those who oppose them.

If a man is called to humanitarian service work, who calls him? Does not God? A man gifted by God to witness for Him and help other people in a hospital, or as a social worker, ought by all means to allow God to use him so. Undoubtedly, many young men have found their call to this type of service through the draft. Alternative service is not to be disparaged, for those whom God has called to this labor. But is everyone who is a conscientious objector to war called by God to perform one of the recognized alternative service jobs? Does not the Bible teach that everyone has his own gift? "There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God" (1 Cor. 12:4-6 NEB). Why, then, should the government be the one to decide what a man's work is to be?

It is said that every man has an obligation to defend his country. If a man's conscience does not permit him to fight, he has an obligation to perform civilian work contributing to the public interest. We *owe something* to our country for the freedom in which we are allowed to live. But what does Jesus say about this? "Pay Caesar what is due to Caesar, and pay God what is due to God." Well, then, to whom is a man's life due? Who created him, who endowed him with abilities and powers to serve his fellowman and the glory of God? If God has given a man life and certain powers, then these belong to God, are "due to God." "Pay Caesar what is due to Caesar": not "whatever Caesar says is due him" but "what *is due* to Caesar." What a man owes to his country is not his life, nor even two years of his life. He owes taxes, a measure of respect (though surely not the extreme devotion of nationalism), obedience to the law, where the law does not violate his conscience. As far as helping the sick and others in his society who are in need, this is a lifetime obligation imposed on all people by God. If God wills a man to spend his life, or a part of it, in some particular form of such service, let him perform it—not to his government but to his God. If God's call to a man lies outside the boundaries recognized by the government as *service*, he must follow that call, nonetheless.

Ideally, then, the government has no right to claim any part of a man's life for activities which it prescribes. Our lives are not "due to Caesar"; they belong to God. What a man does with his life is entirely between him and the One who gave him that life. As things actually stand, if a man finds that a call from God to perform a certain work coincides with a call from his government, he ought to follow that call—and give thanks that God allows him to serve his Master without hindrance. But suppose a man feels no call, no pull at all toward an approved form of service: feels, indeed, that God has made him for other things altogether. This is the dilemma that brings many young men to the position of noncooperation with the Selective Service System. We feel that God's call claims a higher place in our lives than our government's command. *David Rensberger, Route 1, Box 99, Middlebury, Indiana 46540.*

RECORD

Deaths

John Bartel, Zoar Church, Waldheim, Sask., was born July 13, 1921, and died Feb. 28.

Florentine Geiger, Ebenezer Church, Bluffton, Ohio, was born Jan. 11, 1868, and died Feb. 24 at the age of 103.

Hohmann

Walter H. Hohmann, Bethel College Church, North Newton, Kan., was born Oct. 27, 1892, at Halstead, Kan., and died Mar. 9. He was professor emeritus of music at Bethel College and coeditor of the *Mennonite Hymnary* published by the General Conference Mennonite Church. Before joining the Bethel faculty in 1923, he taught at Freeman Junior College for two periods between 1916 and 1923.

Helena Klassen Nachtigal (Mrs. John), Buhler (Kan.) Church, was born Apr. 11, 1889, and died Feb. 27.

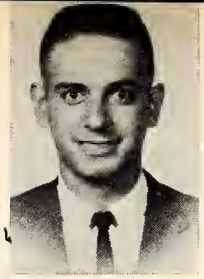
Henry W. Reimer, Beatrice (Neb.) Church, was born Nov. 4, 1905, and died Mar. 5.

Marriages

Bruce Dirks, West Zion Church, Moundridge, Kan., and *Sandra K. Landers,* Calvary Baptist Church, Vinita, Okla., on Mar. 6.

Scott Ducellier, Quakertown, Pa., and *Kathy Landis,* East Swamp Church, Quakertown, Pa., on Mar. 7.

Workers



R. Hirschler

W. Hirschler

Richard and Wanda Jean Hirschler, Beatrice (Neb.) Church, are spending a year in Brussels, Belgium studying French and tropical medicine. They will then serve a long-term assignment as medical missionaries to Congo under Congo Inland Mission, through the Commission on Overseas Mission. He attended Bethel College, Mennonite Biblical Seminary, Goshen College and the University of Nebraska School of Medicine. He completed his internship at Bronson Hospital, Kalamazoo, Mich., in June 1970. He is now with a group in general practice at the Berrien General Hospital, Berrien Center, Mich. His parents are Mr. and Mrs. Henry Hirschler of Beatrice. She attended Indiana Central College, Goshen College, and the University of Nebraska. She has worked in the Elkhart (Ind.) General Hospital, the Children's Memorial Hospital, Omaha, Neb., a Creighton University general hospital. Her parents are Mr. and Mrs. Alan Simpson of Elkhart, Ind.

Houseparents are needed by July for Carmel House, a home for five boys, ages eleven to sixteen years. The home is operated by Mennonite Central Committee of Saskatchewan. For application forms, write to Henry Wiebe, 717 Bedford Road, Saskatoon.

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Apr. 18-22 — Rosemary (Alta.) Church, missions meeting, George Janzen, speaker.

Central

Mar. 28-Apr. 4—Washington, Ill., Calvary Church, evangelistic meetings, Larry Guillermin, speaker.

Apr. 4-8—Pandora, Ohio, Grace Church, pre-Easter service, Millard Fuller, speaker.

Eastern

Apr. 11-12—Quakertown, Pa., East Swamp Church, youth choir tour, Florence Dietz, director.

Northern

Apr. 4—Avon, S.D., High School Auditorium, Community Cantata, 8 P.M.

Apr. 4—Henderson, Neb., Bethesda Church, brass band concert.

Apr. 4-7—Henderson, Neb., Bethesda Church, pre-Easter services, Palmer Becker, speaker.

Apr. 9—Henderson, Neb., Bethesda Church, Westgate Collegiate Institute Choir.

Western

Mar. 27—Wichita, Century II, Mennonite Men's Chorus, 8 P.M.

Mar. 28-31 — Buhler (Kan.) Church, pre-Easter services, Richard Ratzlaff, speaker.

Apr. 3—Hutchinson, Kan., Sports Arena, Mennonite Men's Chorus, 8 P.M.

Apr. 4—Beatrice (Neb.) Church, pre-Easter services, Lloyd L. Ramseyer, speaker.

Apr. 4-7—Burrton (Kan.) Church, pre-Easter services, Dick Rempel, speaker.

Apr. 4-7—Halstead (Kan.) Church, pre-Easter services, Peter Wiebe, speaker.

Apr. 18—Buhler (Kan.) Church, fiftieth anniversary.

VS VS VS for those over thirty

Markham, Illinois

On March 1, Jacob Koehn of the Markham, Ill., voluntary service unit began helping with reconstruction work in the Woodlawn area in Chicago. A replacement is needed for a period of four to six weeks to drive a small school bus and do general maintenance. Voluntary Service, Box 347, Newton, Kansas 67114.

LETTERS

How to get rid of politics

Dear Sir: I was deeply interested in reading that the ninth Mennonite World Conference will meet in Brazil, as scheduled, and that we have accepted the demand of the Brazilian authorities that we do not discuss politics at the conference. [See *The Mennonite*, Feb. 16, p. 101; and Feb. 23, p. 132.] The program committee will surely need some help in planning the program, in the light of this limitation, and I would like to propose, therefore, that no reference be made in the conference to the lordship of Christ, for that has always been a clearly political category.

We should assure the Brazilian authorities that we accept their lordship instead of Christ. We should also keep away from the topic of redemption or salvation because, as Jesus defined those terms, that had something to do with "proclaiming release of prisoners" (Lk. 4:18), and reports continue to come in that the Brazilian government holds many political prisoners.

Furthermore, there should be no worship at the World Conference because we have been repeatedly told by our theologians that worship is a political act. The purpose, therefore, of the next World Conference should be to come together and congratulate ourselves that we have found a place to meet where we are safe and where the government likes us. With such a purpose, it should not be difficult to get many participants. *William Klassen, Department of Religion, University of Manitoba, Winnipeg 19* Mar. 8

PRACTICE
NONVIOLENCE

Concern for child care

Dear Mr. Shelly: Junior Village, in Washington, D.C., is listed in *The Mennonite* [Feb. 16] as one of the places for which MCC is recruiting volunteers for summer service. I have no doubt that a summer at Junior Village would be an education in itself. But I would seriously question the advisability of sending more volunteers to this particular institution.

Junior Village is Washington's temporary shelter for homeless children, but it has become an overcrowded institution which keeps the children nobody wants—the hard to manage, the homeless handicapped, the emotionally disturbed—along with children of parents unable to care for them. Conditions at Junior Village are so bad that conscientious employees have been pressing for change, without any success until the *Washington Post* ran a series of articles exposing the deplorable conditions there. What Junior Village does to the children, emotionally, is appalling. The existence of Junior Village is a primary reason that Washington's Welfare department was denied accreditation by the Child Welfare League.

Should the church help prolong this situation by placing volunteers here to make an intolerable situation slightly tolerable? Couldn't the church's gift of people to Washington's children be used in a much more constructive way? This city needs people to help develop healthier alternatives to this sorry situation. For Love of Children, Inc., a group of concerned Christians, has demonstrated the effectiveness of group foster homes as one alternative to Junior Village. Emergency-care homes, homes for hard to place children, family shelters, homemaker services are also proposed by FLOC as additional necessary facilities. Creative, committed people are needed to implement these life-giving alternatives for the homeless children of Washington. *Vivian Headings, 808 Aspen, NW, Washington, D.C. 20012.* Feb. 26

MCC response

Editor's note: *The following item was released by the Mennonite Central Committee on February 5 on conditions at Junior Village.*

Nine members of the Mennonite Central Committee Voluntary Service Unit at Junior Village, Washington, D.C., are directing their attention to the needs of the children of Junior Village who are caught in the center of the present controversy concerning the adequate care of the children at the institution.

A meeting was held at the MCC Washington Peace Section Office, on January 27, to determine what would be MCC's relationship to Junior Village and how the volunteer could best minister to the needs of the children. Attending the meeting were: H. A. Penner, assistant director of MCC voluntary service; Delton Franz, director of the MCC Washington Peace Section office; Dwight Roth, MCC Junior Village voluntary service unit leader; and a number of other concerned Mennonites from the Washington, D.C., area.

The voluntary service unit is ready to adapt to possible changes in the structure of Junior Village. The primary concern is not with the political controversy, but with the children, themselves. Don and Mary Troyer, Hutchinson, Kansas; and Volker and Linda Madry, Columbus, Ohio; demonstrated the MCC unit's concern by accepting the invitation from the Junior Village administration to serve as residential parental figures in order to work more closely with the children.

Junior Village is a temporary residence for 350 homeless, neglected, and dependent children from the Washington, D.C., area, who range in age from six months to eighteen years. Due to bottlenecks in the social services and in the courts, many of these children stay on at Junior Village for several years, though Junior Village is not oriented primarily for long-term boarders. Mennonite Central Committee has had volunteers at Junior Village since 1949.

Quantity or Quality — which goal guides our population growth?

LaVonne Platt

"WHAT FEATURE OF human life do we want—quantity or quality?"

"The current condition of human population is such that the major issue is survival of the human species."

"We have already exceeded the optimal population number."

"If today's young parents want more than two children, they should adopt them."

"We have placed an abnormal value on life as over against personhood."

"Our ancestors left the Ukraine in order that life might be better for their grandchildren. We need to make the world better for our grandchildren."

These statements were made at the 1970 School of Peace sessions of the Bethel College Church by Mennonite physicians and scientists presenting the results of a study of environmental problems. Although many problems of the environment which face mankind today may be blamed partly on industry or government or the arms race, the responsibility for the problem of overpopulation rests squarely on the shoulders of parents and on society's view of parenthood.

In the past, parents planned the size of their families on the assumption that they had the right to have as many children as they wanted and could care for. Today's prospective parents must consider seriously the kind of world their children will face as adults if population growth continues unabated. Should not our posterity have the right to eat well, to drink pure water, to breathe clear air, to become educated, to experience the beauties of nature in an uncrowded, unregimented, reasonably quiet environment? Scientists tell us that these rights which we take for granted will not be available to our grandchildren, if population growth continues at the present rate.

From 6000 B.C., when the world's population was about five million, until the middle of the seventeenth century, the population doubled approximately every thousand years. The next doubling, however, occurred in about two hundred years, reaching the billion mark in human population around 1850. By 1930, only eighty years later, another doubling brought the figure to two billion. At present, the population of the world exceeds three billion, and at the present rate of population growth, we will reach four billion in 1975.

The major reason for this increased rate of population growth is that we have learned to control death, but we have not exercised our ability to control birth. In the past, many babies died soon after birth; children died of diseases medical science has now overcome; mothers died in childbirth; and pneumonia, influenza, and malaria wiped out large numbers of people who would now survive because of our increased medical knowledge. We are grateful to medical science for making it possible for the death rate to lower so dramatically. Now we need to learn to cope with the problems we face because of overpopulation.

Despite a 32 percent increase in food production between 1955 and 1965, half of the world's population experiences almost constant hunger. Attempts to improve crop yields, to use land previously unfit for production, to harvest the sea, to manufacture synthetic foods are being considered to deal with the problem of hunger. But Dr. Paul R. Ehrlich, a highly-recognized population biologist, has indicated that no matter what improvement can be made to add to the supply of food, it is not possible to increase the production of food enough to provide what is needed for the future at the present rate of population growth.

In addition to lack of food, overpopulation has caused worldwide problems of poverty, of overcrowded living and working conditions, and overuse of natural resources such as land, air, water, plants, and animal life.

What responsibility have we, as Christians, to be concerned about the problems of overpopulation? In the American Friends Service Committee book, *Who Shall Live?* the writers point out that we must recognize a "new urgency and an inescapable obligation to weigh very carefully the choices we make. . . .

"If we do not control our fertility," the Quakers say, "in less than thirty-five years, there will be twice as many people on earth. This prospect is as great a threat to the future of society as the arms race and nuclear war."

The fear of many scientists who are studying the effects of overpopulation on our environment is that if we do not control population growth by controlling the birthrate, it is likely to be controlled by revolutions, famine, epidemics, social disorganization, and war.

Those of us who have lived most of our lives in rural communities can scarcely comprehend the effect of overcrowded conditions on the personalities of individuals who are unwanted because there is no room for them to live a full life. The evidences of this deprivation already show in the ghettos of America and in the crowded streets of the cities of the underdeveloped nations of the world.

If we are serious about the problems of overpopulation and our responsibility as Christians to cope with these problems, perhaps we would do well to look again at the statements of our own Mennonite doctors and try to see what the implications of each of these statements are to the affirmations we, as Christian families make about life and its purpose. Perhaps you will want to meditate deeply on each of these statements. What emotions do they evoke in you? What implications of their truth relate to your own response to the world God has placed in your trust? What changes in your attitudes are necessary in the light of this new knowledge? Consider prayerfully what purpose God has for you to fulfill in solving the problems of overpopulation.

Material for this page provided by Women's Missionary Association

MEDITATION

Grace and truth by word and deed

JOHN CONTINUES TO say in his Gospel that the word of God became flesh "... dwelt among us" (1:14). The concept we see here is one some refer to as *presence.* As Christ dwelt among men, He was God present among us.

To understand others, in our day, we must also, in a real way, be where they are. It seems to me that one of the important elements of our Mennonite mission and service programs has been our commitment to sending and going. Our being ready to serve.

We have been concerned that where we send material aid or funds, we also want to send workers. This is in keeping with the concept of dwelling among men. In this way, we more fully understand and identify with their needs for both physical help and the gospel message. Jesus dwelt among us until He had revealed the Father and God's kingdom was initiated. This same example should lead us to serve and witness until Christ is made known, faith has been found and the church has become a reality.

We need to be conscious, however, that Christ also gave us an example of going away. Jesus seems to make it clear that His message must be accepted by faith, and men must then arise and walk in their new faith. One of the principles about which we yet have much to learn is knowing when to leave so that others can live by their own faith in Christ.

Jesus said, "I must go that the Spirit may come." Our going is not totally on this same basis, but I am inclined to feel that more relationship may exist here than we have realized.

I became more aware of this concern, recently, when I read the following comment by Paul Verghese regarding the church in India needing to become self-reliant. "Our churches, by themselves, would never have mustered enough courage to say to our erstwhile mentors and large-scale benefactors, 'Please, brethren, leave us alone for awhile. We need to develop our faith in God by depending less on your generous help. We need to regain our spiritual identity and dignity. We can do that only by developing our own spiritual leadership, our own way of living the Christian life in a poor nation, our own thinking on the meaning of Christ's incarnation for our lives. Even if we ask you, in a moment of weakness and temptation, to give us your money and personnel, you should care enough for our spiritual health to say *no* to us.' "

John describes Jesus as being "full of grace and truth" (1:14). The concept here is one of an *in-depth understanding of man.*

Christ based His relationships with men on compassion and commitment in God's kingdom. He did not condemn men on the basis of outward appearance, but He looked into their hearts.

Samuel Escobar, director of *Ediciones Certeza,* Cortoba, Argentina, spoke clearly to our total involvement with others when he said, "Service is not evangelism. Men, whatever their social class, economic condition, or political position, need to know that God loves them and Christ offers them the way to return to God. Rich and poor, capitalists and workers, military and politicians, all need to hear the call to repentance and faith. To proclaim the good news by preaching, personal testimony, literature, and Bible distribution, is always necessary, here and now, by every believer. But he who evangelizes has a different life. He is someone who has learned to serve. He is a living letter who shows forth the truth and applicability of the message he proclaims. We can never separate the proclamation of the gospel from the demonstration of the gospel. They are different, but both are indispensable."

H. Ernest Bennett

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COVER

A mosque in Cairo. Around the rim of the Mediterranean, the Kreider family "journeyed back to the beginnings of man."

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Graven on the image

JUST REMEMBER THAT this is the line from a schoolboy comedian. From his script, he recites, "I've broken all the Ten Commandments except one. I've never made a graven image." It got a laugh many years ago. And because it did, it keeps coming back to me.

It comes back whenever I read in Psalm 24, "Who has the right to go up the Lord's hill?/ Who is allowed to enter his holy temple?/ He who is pure in act and in thought,/ who does not worship idols,/ or make false promises" (3, 4, Today's English Version).

Now the command against worshiping idols is obviously an old-fashioned holdover from ancient times and one of the things we have to keep stumbling over because the Bible comes from a culture not as far advanced as ours. It is the Old Testament, also, and we are New Testament enlightened people, and old is never as good as new.

Don't let thoughts like that fool you. Those people who trudged up the steep road to the temple in Jerusalem thousands of years ago and sang Psalm 24 had ideas that we still haven't thought about. In any event, we haven't put them into practice.

And worshiping idols is one of those ideas that we should be singing about more because we are tempted to break that commandment more than almost any other.

Psalm 24 says the people of God are those who do not worship idols and do not make false promises, thus showing that they are pure in act and thought.

Making promises relates to the honesty of the Christian's witness. Do our words and deeds match? Or is the way we live so far behind the Christian love we talk about that "false promises" would have to be written over the whole mess? That's a really tough question and we must all be sober when we form our answer.

Worshiping idols has to do with our ultimate loyalty and the most solid graven image that has come along in all of history has to be the American Way of Life (capitalized to denote the deity often ascribed to it). And one doesn't have to live in the United States to be a worshiper.

Our most common assumption is that we can be both worshipers of this idol (even nominally) and, at the same time, loyal to the God of the Old and New Testaments revealed by Jesus Christ. That's where the Old Testament comes on loud and clear. That seems also to be the finding of the war tax workshop reported on in our lead news article in this issue.

"Who has the right to go up the Lord's hill?/ Who is allowed to enter his holy temple?" (v. 3). The God of the Old Testament is strict. When He checks us over for false promises and false idols, we'll know we have been frisked.

He's asking us about our intentions and commitment. It has got to be total. "The Lord will bless him;/ God his Savior will declare him innocent./ Such are the people who come to God,/ who come into the presence of the God of Jacob" (vv. 5, 6).

Who can claim that he is pure in act and thought in the way that Psalm 24 expects? Obviously, no one can do it by himself. But the Psalm does not speak of a man by himself, but of people. Here is a clue of what is required—people to stand together and to support each other in their commitment to God. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Jerusalem's unaccomplished warfare

James S. Best

"SPEAK YE COMFORTABLY to Jerusalem . . . that her iniquities are pardoned . . . that her warfare is accomplished."

From the room radio in the YMCA in Jerusalem came these familiar phrases from *The Messiah*. Were they a monitory word to the small group of church journalists there to try to figure out the tangle of the Middle East? Or did they have nothing to do with us in our search for objective truth, if such there be in that area of passion and bitterness?

Who would not wish to speak comfortably, healingly to Jerusalem today? Its very stones cry out the history of empires that have come and gone, faiths born, uprooted, and reestablished. Today, the walled old city seems to have taken religious wars and conflicts in stride. But outside its gates are shells of buildings, heaps of rubble between the new and improved roads marked everywhere with the blue and white colors of modern Israel. After nineteen years of being divided between Israel and Jordan, it is now said to be *reunited*.

We Associated Church Press editors concluded our brief trip through five Middle East countries in Jerusalem, symbol of much that is so disturbing and seemingly insoluble about the Middle East, region of so many fears and implacable hostility. We did not, of course, reach one single conclusion as to causes and solutions, and our reports will differ. What follows is just one man's effort to get behind propaganda and superficial appearances.

In one sense, Jerusalem symbolizes or at least gives one hint of the root causes of the troubles. As the famed Church of the Holy Sepulchre there exhibits Christian sects shouldering each other for space and recognition, so the Mosque of the Dome of the Rock, built upon the foundations of the long-destroyed Solomon's Temple (with the Temple of Herod also being excavated there) is a microcosmic example of the great contest for land between nations with strong Jewish and Moslem identifications.

Tradition and myth are overpowering in Jerusalem. And, differently interpreted, they are overpowering in all the Middle East that we saw in Egypt, Lebanon, Syria, Jordan, and Israel. It has been said that individuals cannot live without both myth and tradition. And it almost seems that some form of myth and tradition are indispensable for nations, as well. But all must submit to drastic reinspection from time to time to see if any are ripe for discard.

Two great myths, in particular, tend to control political thinking (and that is the only kind of thinking there i in respect to your neighbors in th Middle East). The dominant myth i the Arab land is: *Israel is expansion ist and imperialist and growing mor so.*

Every conversation in the Aral states contained this phrase, ofte linked with claims of varying credi bility that Israel's ally, the Unite States, was more than an ally, an Israel could generally tell her all what to do and when.

They have a curious way of usin

The old wall of Jerusalem as seen from the Gardent of Gethsemane: Who would not wish to speak comfortably, healingly to Jerusalem today?

a slogan to *prove* this—actually a Bible verse taken from Joshua that refers to a *pledge* given Moses, by God, that his descendants were to claim all land from the Euphrates to the Mediterranean. But they have improved on this to make it read "from the *Nile* to the Euphrates." One Arab leader insisted that this was engraved somewhere in the halls of the *Knesset.* I expressed doubt and offered to check in Israel, which I did, and found it groundless.

The counter with Israel is: *The Arabs are still committed to drive every Israeli into the sea.*

Here there is, perhaps, more warrant, since the one-time head of the Palestine Liberation Organization, Ahmed Shukairy, did include this in a speech in the verbal skirmishing which preceded the 1967 war. But Israelis tend to forget (or don't care to remember) that Shukairy shortly disappeared and has not been heard from since.

Both are useful slogans to keep alive the myths that prevent serious moves toward peace. In the wartime mass psychosis which still exists, it remains good policy (and salving to the conscience) to keep saying, "Of course, *we* want peace . . . but. . . ." Thus, peace to an Israeli means, for the nonce, little more than secure borders. And to a Palestinian Arab, it means a chance to rebuild his society and his armed forces and his revolution a little better, unless, of course, a miracle occurs and he gets his own state.

Using these slogans as shields and shelters, the two adversaries keep alive a whole set of myths and stereotypes upon which their war of words is built. Here's how they line up:

For the Arabs

Imperial Israel will continue to displace more and more Arabs and to demand more land for their Jewish immigration needs.

American Zionists and Israelis are inseparable in purpose and intent.

The basis of the state of Israel is intrinsically racist and hence can never grant Arabs equal rights.

For the Israelis

Arab leaders have never given up their commitment to *Jihad,* the holy war of extermination of the infidel.

The responsible Arab does not exist; he takes refuge in rhetoric, rather than constructive programs even in his own interest.

The only real unity Arabs have are in terrorism and other acts of violence.

We talked to refugee camp inhabitants on both sides of the cease-fire line; we talked to college-professor specialists of Moslem, Jewish, and Christian persuasion; we talked to ministers of information and ministers of foreign affairs; officials in Egypt, Jordan, and Israel; we talked to UNRWA officials, social workers for church agencies; we met with articulate and informed student groups in the American University in Beirut and Hebrew University in Jerusalem, and we conversed with endless guides, taxi drivers, merchants, money changers, street sweepers, with members of a kibbutz, about how they felt about conditions. A large number departed from these myths; but many used them in their conversation to warm up to their topic, which was, generally, peace through negotiation or peace through revolution.

Anyone can record and report conversations; anyone can read books and pamphlets and form his own conclusions from them. Sometimes, facts and opinions are not enough. Sometimes, a framework to hold and guide the truth in some direction is needed. I should like to propose one.

Israel has been the dominant element in the Middle East during most of this century, particularly since the British Mandate ended in 1947. Arab nationalism, of course, was rising before that, trying to assert itself after its captivity to the Turks, French, British, and others. Rich deposits of oil, two world wars fought around the fringes of the Mediterranean and the Near East, the rise to power of the U.S.A. and the U.S.S.R., the nations of Asia and Africa struggling for liberation from old-type colonialism—all these were big factors in change. But the one main force for change in the status quo was the entry of the Jewish people into the Middle East in their long-deferred hope for an ingathering in a homeland and refuge in Palestine.

Such was the state of shock and guilt in the West when they finally learned that six million Jews had perished in the ovens of the Nazis, under cover of a world war, that their survivors' request for their own land seemed altogether reasonable and almost inevitable. Thus western technology, western public relations, western diplomacy and power politics, and above all, western weaponry and military know-how were placed at the disposal of the Israeli state by nations, forces, and individuals, who still suffered from a nagging guilt that they had neither taken in any significant number of Jewish refugees nor found a way to stop Hitler and friends from killing them. Quite a number of Arab intellectuals said they shared these feelings, though they came in conflict with their devotion to their own home and their identification with the Arab cause.

Of course, the new nation availed itself of these gifts and put them to phenomenal use, multiplying these resources brilliantly. But original Palestinians were dismayed to find themselves not wanted, except as Jewish pioneers, which they were not, and fought back, often viciously, too, as a desperate people might. The Arab world, never able to agree and work together in their vast, generally skimpily populated lands, with their strange and diverse cultures, their lack of political traditions, found themselves powerfully united in opposition to Israel. Thus, when the Israelis emerged with greater strength from the 1948, 1956, and 1967 wars, they found, to their apparent amazement, that the Arabs were not yet ready to consider themselves defeated.

This, in almost ridiculous simplification, is where we stand today. Israel militarily victorious, holding, now, over three times the land given it under the UN partition plan, having, now, one million Arabs out of their total population of nearly three million—people restive and unhappy under Israeli rule. The Arabs, feeling the lack of a charismatic leader or, indeed, any viable structure to hold them together, torn between going into peace negotiations or continuing to defy them, as in the past.

The concept of an independent Palestine, meanwhile, is just about the only fortunate product of the three years now elapsed since the end of the Six-Day War hostilities, unless one considers Israel's new prosperity. Whether you call them *Al Fateh,* commandos, *fedayeen* or liberation forces, the dissident Arab revolutionaries constitute a new force that the new union of Egypt, Libya, Sudan, and Syria, plus Lebanon and Jordan, feel bound to respect. The three representative members of Israel's *Knesset* we talked to, from left to right, all agreed that there is now a Palestine and that it must somehow be a part of an eventual peace settlement. Of course, the *how* is now bigger than the *why*.

But Israel—and this is the saddest part—finds itself in a slough of indecision and doubt. To just have that cease-fire permanently frozen is a most tempting thought, since it would postpone handling a lot of tough problems—for awhile. To give the Arabs more freedom to organize politically would relieve pressure, but it would open the door to the *fedayeen* lurking both without and within the camps inside their borders. To draw the fangs of the terrorists by allowing refugees to return to their homes, or compensating them, would be to open a political and an economic can of worms, if there ever were one! But the Israelis; good, their firepower and resolve; flourishing, their economy; rich, their lands; are still only one fiftieth the manpower of the countries nominally Arab from North Africa through the Arabian Peninsula.

I left Israel on Thanksgiving Day—an American who felt much more at home there than in any of the Arab states, in which, wonderful though they were, I experienced a kind of cultural shock. The *fellahin* in his dingy *jellabi,* the farmer going from field to field astride his tiny donkey, the shrunken black-veiled creature at the roadside, who must be a woman, the gawky, scared kid in his coarse, olive-drab uniform—the fiery intellectual in the college, the suave, moustachioed civil servant in the tall building, the throng of men sweeping in and out of countless mosques—these were part of a world I might wish to know but kept at arm's length.

But Israel—cocky, proud, knowledgeable (every instrumentality of life at one's fingertips), struggles to manage and master the intractable land (a la U.S.A. a hundred years ago!) trying to put up with incompetent and inscrutable Blacks, Indians, and Mexicans (although they call them something else)—I can relate to it! Its women are slim, tanned, chic; its men are keen, a nice tension between relaxed behavior and let's-get-it-done drive.

I've left religion out of all of this, but it must come in now. We are astounded to hear numerous Christian Arabs try to convince us that, in temperament and even historically, the Moslems and Christians were closer than Christians and Jews. Maybe, if I lived in a Moslem situation all my life, I'd understand it; but I have not, and I have a profound conviction that, as Pope Pius XII once said, "Spiritually, we Christians are Semites." (And he didn't mean Arab Semites, either!) Some other of our hosts put it in different ways. Some of these are:

"A strong state, committed to the principles of the prophets of Israel, could be the cornerstone of the Middle East."

"The world is moving toward universalism; Israel is a retrograde step."

"A Jew who becomes a Christia becomes more Jewish than a Jew more Christian than a Christian, sinc Christianity depends upon its Jewis roots."

"The Jewish destiny is linked wit all of humanity."

Are these contradictory? Maybe, i some respects, but I think they a agree that Israel can be "a light t lighten the gentiles, a glory to m people Israel."

I think we Americans can understand the predicament of Israel better than any other people. We, too conquered the land, subdued the former inhabitants, came here in fligh from oppressive regimes abroad, initially vowed to make a "small state o God" upon a foreign shore, were no appreciated by our neighbors, nor by the powers of the time.

But we have come to see tha America's might does not inevitably make right, that original pure purpose quickly gets adulterated along the way, that we have made our own deals with Moloch and Baal to ge certain *necessary* benefits. Israel is still under a war psychology, although this is fading away now, but it brought with it the need to hold high the atrocity story, to spurn the gestures at conciliation, negotiation. It is still a people beleagured, it might always be. It bears a fearful incubus of hatred, not by any means all of its own making, but not altogether to be explained away, either.

When it moved against Arab territories on the former West Bank of Jordan in 1967, when it began to retroactively enforce the Absentee's Property Law of 1950 to reclaim lands, when it destroyed Arab buildings near Old Jerusalem held by the Mohammedan Waqf without consulting them, it added further fire to the smouldering feelings of Palestinian Arabs, some of whom are four-time refugees. No satisfactory response has yet been made to the General Assembly Resolution in 1967 (No. 2253)

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The concept of an independent Palestine is just about the only fortunate product of the three years now elapsed since the Six-Day War.

and Security Council Resolutions of 1968 (No. 252) and 1969 (No. 267) all asking for corrective action in respect to change in the status of the city of Jerusalem.

A new entity is coming into being in Palestine, which is not entirely separate from that area variously outlined on world maps as Israel. We saw it taking shape in the intellectual hothouses of Beirut, in the camps of Syria, Jordan, and administered territories of Israel, felt its weight one wild night of shooting in Amman. We felt its presence in a meeting with two strong Arab women operating a School of the Orphans of the Martyrs in Jordan.

And we felt it, perhaps most of all, in a gathering of Palestinian Arab deportees from the West Bank of the Jordan. Since the Six Day War ended in 1967, there has been a stream of distinguished people coming out of that part of Jordan where they had charge of their own government for nineteen years, but do no more. While local Palestinian government in the Arab towns and cities (aside from Jerusalem) has been left mainly intact by the occupying Israelis, those whose allegiances were primarily to the government of King Hussein were, naturally, persona non grata to Israel. Some were asked to leave (even taken out under cover of darkness), others have seen their inutility under an alien rule and have moved out, more or less, voluntarily. These people: senators, teachers, merchants, physicians, school administrators, have each given themselves a number as a deportee. We saw a list of 197 of these who crossed over to the East Bank of the Jordan through January 1970. Four of the first five to be deported met briefly with us—a former mayor of Arab Jerusalem, the president of the West Jordan Moslem Religious Council, a former minister of foreign affairs in Jordan, and a former deputy. They were clearly men of stature—poised, gentle of speech, restrained, but withal bitter. They stood in considerable contrast to a number of church officials and other clerics with whom we had been meeting for weeks, it seemed, who appeared to be more deeply concerned about church properties and prestige, who would not, on occasion, hesitate to make use of anti-Semitic cliches against the Jews, from the naive to the pathological.

It is the people of the caliber of these deportees, one may gather from a recent dispatch from Peter Grose of the *New York Times*, around which a new alliance of Palestinians is being formed. Casting aside the tired recriminatory shibboleths the Arab world has used to exhume and distort history, they are looking into the future of a unified Palestinian nation.

It is not in keeping, here, to enter into the political intricacies of how an Arab-Israel peace may be achieved. That both sides have made Himalayan blunders is not at issue, only that they not continue to make so many more that there is no longer a road back to peace.

Thus we welcomed the new fact of an emerging Palestinian concensus that has, at least for now, a good chance to avoid some deadly pitfalls, especially the mindless kind of extremism that has always plagued the Arab cause. Whether West and East banks of the Jordan can or should be reunited, under King Hussein, Yassir Arafat, or some coming leader — whether it can be joined with the Gaza Strip in a corridor across Israel, whether Jerusalem can be internationalized or exist under the rule of any national state—all these cannot be even discussed here. But there does seem to be a new mood for discussions and perhaps face-to-face meetings on the Arab side.

Under the pounding of war and the inevitable rise of hatred and suspicion, there is an emerging pattern of more monolithic statecraft showing in Israel. A long, three-part article by Eric Rouleau in *Le Monde,* "Israel: Conquerors' Ghetto," drawn entirely from sources within Israel and meticulously documented, seems to show disquieting signs pointing toward solidarity crystallizing into chauvinistic exclusiveness, racial tolerance shrinking into in-groupness, independence degenerating into isolation; diversity disappearing. It was said, while we were there, that Christians were moving out in a voluntary parallel to the clear actions of the military government to reduce the Arab population in the areas now destined for Greater Jerusalem (from Bethlehem to Ramallah) and the destruction of the political basis for old Arab Jerusalem (Alquds).

Once, Bishop Oldham called for a special kind of America First. Old-fashioned though it is, here is how a paraphrase for Israel First would sound:

"Israel First

"not merely in matters material, but in things of the spirit.

"not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

"not merely in the calm assertion of rights, but in the glad assumption of duties.

"not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world, like a Good Samaritan.

"not in splendid isolation, but in courageous cooperation.

"not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

"not in treating the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the New Jerusalem where wars shall be no more."

(Paraphrased from "America First" by the late Bishop G. Ashton Oldham, 1924, with apologies.)

I have many Jewish friends, some of whom will be upset at my words, which will be taken as unduly harsh criticism of the last hope of the Jewish people—Israel. I hope, however, that now it is clear that Israel is not going to be exterminated by anyone, it has an unequalled opportunity to fulfill the role we all covet for it—a leader among the nations in a land where "every man 'neath his vine and fig tree can live in peace and unafraid."

Germans only holdout on Brazil conferenc

A BALLOTING OF members of the presidium (executive committee) of the Ninth Mennonite World Conference and of appointed delegates has confirmed almost unanimously recommendations which were made by a group of World Conference representatives in Curitiba, Brazil, January 18-19. [See News, Feb. 16, p. 101; and Feb. 23, p. 132.]

These recommendations spoke primarily to two basic issues, namely, the location of the 1972 sessions, and the focus of the conference program. The recommendations were that Curitiba, Brazil, be reconfirmed as the location, and that the conference program should focus on nonpolitical issues.

Replies by mail have come from all major continents and from almost all delegates polled. Only one negative ballot was cast, namely, one by the North German Mennonite delegation, which challenged not the location but the limitation of program focus to nonpolitical issues, a limitation asked both by the Brazilian government and by the Brazilian Mennonites.

"Since we believe that the gospel cannot be preached or understood without taking into account the social and political consequences, this condition seems unacceptable," the North German Mennonites said. They add in a brotherly spirit that their *No* is "not final" but is "an expression of the predicament into which this condition has put us." Some others who voted *Yes* indicated that they sensed the same predicament.

Meanwhile, Dr. J. A. Oosterbaan of Amsterdam reported that the executive committee of the Algemeene Doopsgezinde Societaet of the Netherlands has voted "almost unanimously" to recommend to their annual June assembly that "a limited delegation" be sent to the 1972 sessions in Brazil. Others from the Netherlands anticipate coming on a nondelegate basis. The Dutch Mennonite had earlier alerted the world Mennonite brotherhood to certain problem inherent in convening the 1972 conference in Brazil.

Mennonites residing in the Thir World (Asia, Africa, and Sout America), now representing almos one third of the total brotherhood voted unanimously for the Curitib location and for a conference program which has a nonpolitical focus

P. J. Malagar of Dhamtari, India in supporting the recommendatio said, "It is important for the Mennonite brotherhood in Europe and Nort America to get acquainted with th problems of the Third World."

Million Belete of Addis Ababa Ethiopia, wrote, "We should not tur our backs on our brothers in Sout America but give encouragement, instead. The theme of our conference is

Curitiba: site of the 1972 Mennonite World Conference.

Reconciliation. We go to Brazil with a message of reconciliation, not to protest a political system. Our badge is *love*."

This position was strongly supported by the South German and the French Mennonites as well as by most of the North American representatives. Those polled had opportunity to state their reasons for their vote. Many felt that there is really no viable alternative to the Curitiba recommendations.

Many strongly affirmed the conviction that the purpose of the Mennonite World Conference is best served by following through on the projected plans for Curitiba and by emphasizing the biblical and brotherhood dimensions of the announced program theme, Jesus Christ Reconciles, rather than by entering into debate over political implications.

It was noted by several that Mennonites around the world now live in a variety of national and political settings and that in such setting they have a responsibility to witness, since the biblical gospel clearly has social implications. However, to make discussions or the policies of particular governments a program focus would be a departure from the constitutional purpose of the Mennonite World Conference and would likely fracture its fragile bonds.

Work now moves forward on program refinement and assignments, a large task coordinated by C. J. Dyck, the Mennonite World Conference executive secretary, as he works in consultation with many segments of the Mennonite brotherhood around the world. The counsel and prayers of the brotherhood are sincerely sought as this strategic phase progresses. The dates for the Curitiba conference remain July 18-23, 1972. Those planning to attend need to be aware that this is wintertime in that part of Brazil. While winters are mild, the weather is chilly and public assembly halls are not equipped with central heating. Travel preparations will need to be made accordingly. *Erland Waltner, president, Mennonite World Conference.*

NEWS

Canadian cooperates reluctantly with draft

John M. Bender, originally from Tavistock, Ontario, was recently granted immigrant status to work in the United States. He is an editor and writer for the Mennonite Board of Missions, Elkhart, Indiana.

I've registered. I knew that at some point I would have to face Selective Service. Now I have obeyed the law, against my will, but only out of pragmatic necessity, not with a sense of moral duty. Why did I not choose civil disobedience and refuse to register for the draft?

It was an option I considered. The end result could have been a fine of up to $4000, jail for five years, and possibly deportation back to Canada. As a guest in the United States (resident alien), the purpose and benefit of coming to work at Mennonite Board of Missions, Elkhart, Indiana, would have been largely defeated. But as I postponed the registration question as long as possible, I thought of what would be required of me to live in the United States.

The immediacy of questions I had not faced before troubled me. How could I conscientiously comply with an enabling accomplice to murder? How could I accept being made into an economic sacrificial domino supporting a war industry and an undeclared war with seventy cents of every tax dollar I would be required to pay? How would I be a worthy guest?

How would I live among a people who say, "Thou shalt kill." In Indochina, "thou shalt kill and thou shalt instill in the Vietnamese, Cambodians, and Laotians the psychology of kill! Kill! Kill!" In the United States, the majority of people believe that it is their duty—their moral duty—to obey such a law. Some of these want no feeling of personal responsibility for a soured love.

"America: love it or leave it." Where is the soul of this America? Is it the America identified by a United States' flag decal on a car window? How could I learn to accept and love people who pin their sensibilities to a car window—a vehicle which the metropolitan of the Eastern Orthodox Church in Salonica, Greece, calls a "weapon" and has ordered his priests to abstain from driving because the potential for killing or maiming a fellow human being "is incongruous with the priest's calling." The flag decal, at best, represents to me a misuse of the United States' flag.

In September 1965, sailing into New York harbor after having departed there twelve months earlier, I stood at the ship rail watching the New York skyline and the Statue of Liberty. One year of living and working with Mennonites in Germany gave me different eyes in returning home. My mind on that early morning turned on the full pleasure of a year abroad, on the freshness of a new experience beginning, on having gained an objective view of home. But the musings at the rail also measured the uneasiness of life and uncertainties that lay ahead.

And just so soon, on Sunday, February 7, while visiting at Roanoke Mennonite Church near Eureka, Illinois, I asked the congregation what I ought to do about Selective Service requirements. I didn't smile much during the service, especially not at the beginning. One person gave me verbal assurance that she, her husband, and family would be standing behind me and thinking of me. Many more evidenced a friendly and supportive spirit. Some differed in not supporting the peace churches' tradition of nonresistance. As a potential noncooperator with Selective Service, I especially wanted these persons who disagreed with my views to understand that I accepted them as persons and respected their positions.

Part of my dilemma, I told the Roanoke congregation, was that this was my first face-to-face encounter with a moral question that potentially meant deciding against government. Going to Europe in 1964 in an attempt to build bridges of understanding was a decision for what I believed to be worthwhile and right. This, too, was part of the reason for participating in a Mennonite Central Committee Peace Section-sponsored study tour of the Middle East in the summer of 1970. Would cooperation with Selective Service mean that, by association, I was denying the sovereign rights of the peoples of Indochina and supporting an undeclared war—with silence?

You see, Selective Service made me think. I'm not worried about classification or the draft. My training, conscience, and belief almost preclude my response to that question. My problem is, What can I do and not do for the cause of reconciliation and peace? I face this question as a nonresistant Christian. I, too, accept the sincerity of those conscientious objectors who do not claim membership in a church. People, I believe, must be accepted and treated on the basis that they are people.

I speak of nonresistance in the sense of following the teaching and example of Jesus. Whatever acts this brings me to, the essential ethic of love He demonstrated and charged to His followers—even, "Love your enemies"—must be demonstrated. Whatever the price of personal peace, it has been paid. That's why I care to work with and through the Mennonite Church.

May 8 youth walks to benefit MCC

Young people, mark May 8 on your calendar now as the day to join more than three million other high school and college students as they Walk for Development. Already more than 330 walks are being planned across the United States and Canada and more are still to be organized.

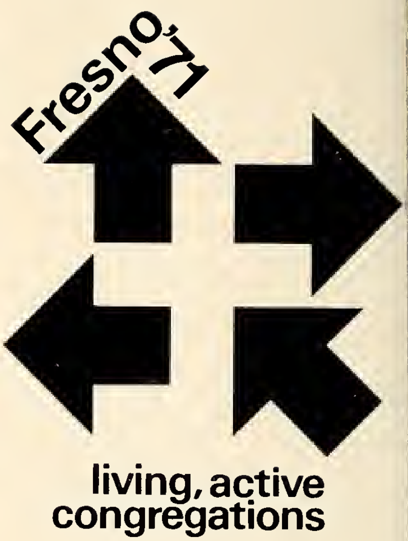
Under the guidance of the American Freedom From Hunger Foundation, these Walks for Development have been organized to arouse public awareness of the causes of poverty and hunger overseas and in the home communities. Money raised is used to support domestic and overseas projects selected prior to the walk. In 1970, these walks raised more than two and one-half million dollars for development.

Unique to the walks is the fact that the young people of the communities plan and organize them themselves. They also choose the overseas and domestic projects which they want to raise money to support. Background materials and guidance are given by the Foundation, but from then on, the local youth take over the planning and follow-up work of the walk.

The Mennonite Central Committee's executive committee has given approval for MCC to submit overseas development projects to the Foundation for youth to consider supporting in their walks. A resource person from the Akron office will be visiting possibly twenty to twenty-five communities where there are larger concentrations of Mennonites to acquaint them with the goals and purposes of the Walk for Development. It will then be decided by the local youth groups whether they wish to participate in the walk.

Participants in the walks secure sponsors who will pay them a certain amount of money for each mile they walk. In this type of contact, not only do the youth become aware of the needs of the world and the community, but the adults also are made aware of the needs and see the young people of the community willing to do something concrete to help others. Of the money raised by the walk, 42.5 percent is sent to the selected overseas project, 42.5 percent of the money stays in the community to carry out a local project of need and the remaining 15 percent is sent to the Foundation, a nonprofit organization, to help pay for the research and printing of materials.

Any youth group that is interested in participating in the Walk for Development and has not been contacted by MCC should write to: John Hostetler, Mennonite Central Committee, 21 South 12th Street, Akron, Pa. 17501.



Symbol at Fresno meeting Four arrows and a cross

The symbol for the Fresno session of the General Conference Mennonite Church features a four arrow design which forms the outline of a cross.

The design visualizes the theme of the conference session, "Living, Active Congregations." A number of meanings may be found in the symbol.

"The inward pointing arrow may represent the ministry of a congregation's members to one another, and/or their relationship to Christ," says Lester Janzen, conference stewardship secretary, who is assisting the planners of the conference program.

"The outward pointing arrows may express the wide variety of congregational ministries—to others in the community, to other congregations, and throughout the world," he added. "The direction of the arrows reminds some viewers of the vertical and horizontal relationships which are a part of their Christian faith."

The symbol was developed by Robert W. Regier, professor of art at Bethel College.

Pennsylvanian trains well drillers in India

The biblical account in Genesis 26 depicts Isaac as a persistent digger of wells in a new country. J. Arden Godshall, Harleysville, Pennsylvania, an MCC *volunteer, recently completed a three-year term of service in India, also digging wells. For ten years, Godshall was a pastor and well driller in Vermont. He was accompanied to India by his wife and four children. They plan to return to India, where he will serve with* UNICEF *as a consultant and supervisor of drilling teams. The following is Godshall's account of his service in India.*

I went to India with the idea of working myself out of a job and, in many respects, did just that.

The first seven months, or perhaps the first year, was frustration compounded. There was not a clear job description or even a clear idea of what I was to do. Only when I asked to take over a project in Bangalore, Mysore State, South India, did a definite job emerge. Until that time, I was hardly even an advisor.

I took over a well-drilling project that was being run by the Church of South India. The project was in technical and financial turmoil. The financial debt was $12-15,000. The project had three units—a British-made Halco Tiger which is a small rig capable of drilling a four-inch hole two hundred feet deep and two compressor units that used jackhammers for drilling blast holes in open-well excavation.

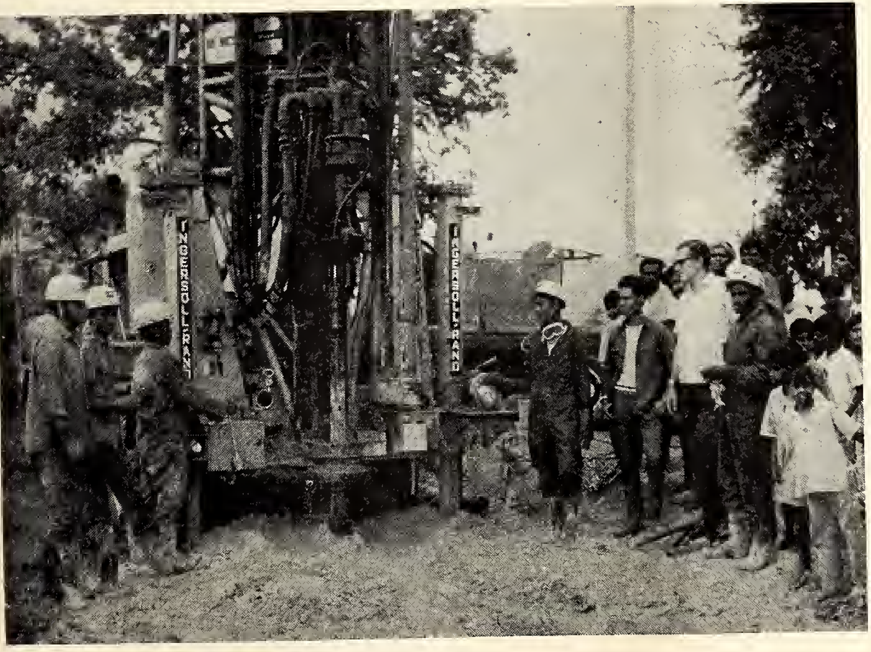
There were twelve employees, plus one British and two German volunteers, but there was a lack of motivation among the employees and a careless attitude toward maintenance of equipment. The Halco Tiger, though it was only one and one half years old and had done relatively little work, was in need of a complete overhaul.

The operation of such a project was not without its problems. Some of our project problems stemmed from the nature of Action for Food Production (AFPRO), a development agency concerned primarily in the development of Indian agriculture. This meant that we were to be concerned that our work, whether well drilling or whatever, would result in improved or increased agricultural production. I was also concerned with water resources in general. Because the rule of thumb in South India is that you don't find substantial amounts of water in hard rock beyond 100 or 150 feet, I was eager to sample a large area and drill in various places, and not limit the services to agricultural use.

By this time, Church World Service in New York had purchased a new Ingersoll-Rand Trucum 3 for the project in Bangalore. Had it not been for the New York dock strike, we would have had that rig on our hands long before we were capable of putting it to work. I had been instrumental in getting the Ingersoll-Rand because I felt it was the ideal machine for drilling conditions in South India.

This machine was capable of drilling a 6-inch hole to a depth of six hundred feet. Because most of our work was for irrigation purposes, a 6-inch hole was required to install a pump large enough to pump substantial amounts of water. The rig was the first of its kind in India and created quite a sensation after its arrival in April 1969.

Godshall (center right) visits a well-drilling crew.



I was fortunate to find good men to train to run the rig. I worked with them every day from May till November. This was a hectic time for me, as I had all the office work to contend with as well as the drilling. In October, a secretary joined the project and took over much of the routine office work.

When I took over the project, we had one Landrover stationwagon, one jeep, the Halco Tiger, and tractor with a mounted compressor, and trailer compressor. When I left, we had a total of eight support vehicles and the four drilling units. From twelve employees, we had grown to twenty-eight. And when I left, the project was 100 percent Indian, as the other volunteers had also terminated.

My wife and I are thankful to MCC for the opportunity of serving overseas. We feel MCC is doing a tremendous job, and above average, as a voluntary agency in use of resources. MCC *News Service.*

Bethel raises special fund $100,000 in 5-week drive

A special contingency fund of $100,000 has been secured for Bethel College during the last five weeks through the diligent efforts of concerned friends.

The fund was set up at the request of president-elect Harold J. Schultz to allow for some flexibility in planning during the 1971-72 year. Without such a fund and with the necessary cutback in budget for next year, it would be difficult to maintain Bethel's quality educational program and develop new programs to enhance the college offerings. The fund assures the availability of some monies for use by the president, with approval by the Board of Directors, for such purposes.

As of March 10, slightly over one hundred individuals and organizations had pledged or given $102,070, and some funds are still expected. Contributions to the president's contingency fund are above and beyond the gifts donors may have already pledged to the college, or would normally give in the course of a year. They are not for debt reduction nor the balancing of the current year's budget.

The success of the campaign, carried on over a relatively short period of time, was a team effort which met with overwhelming success. It is seen as a vote of confidence for the incoming president and for the work of the presidential selection committee in securing Schultz as the next president of Bethel College.

In meetings with faculty and staff and with students on March 6, Schultz outlined three areas he felt needed to be expanded at Bethel College, and for which he planned to use some of the contingency fund. These included international and cross-cultural studies, especially during interterm; in the psychology-sociology and social work field; and in business administration.

Friends were apprised of Schultz's request for this fund as one of his conditions for accepting the presidency, and were invited to meet him on February 6. Others were informed by personal visitation, letter, and telephone. The response was tremendous. Persons who had not been as involved became willing to be more involved. Those who already had a deep commitment to the college were reassured in their position and not only continued their all-out support but sought to rally others to the cause. *Bethel College News Service.*

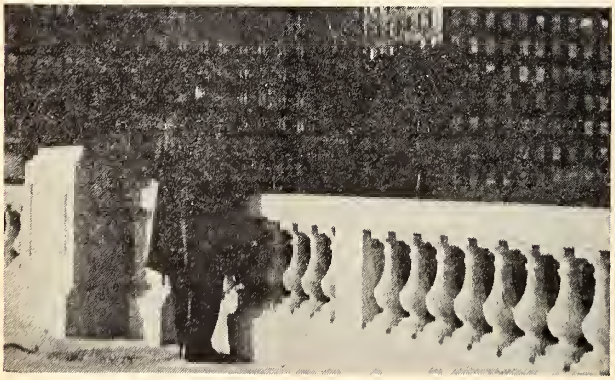
Cincinnati center city Site of summer study lab

Bluffton College and Mennonite Central Committee will cosponsor a Cincinnati Inner-City Seminar June 14 to August 20.

This announcement followed a planning trip by Carl Smucker, associate professor of social work, Bluffton College; and H. A. Penner, Mennonite Central Committee summer service director to Cincinnati on March 1 and 2 to meet with Don Linscheid, MCC program director there. This marks the third year that such a seminar has been in operation.

The Cincinnati Seminar gives participants an opportunity to study and work in the ready-made field laboratory which the Over-the-Rhine area of Cincinnati has to offer. Students learn to understand the values, ideals, accomplishments of another life-style and relate this to their own life-style. The seminar is divided into service and study aspects. Students are assigned to work with local organizations which provide community services. At the same time, they have the possibility of earning up to six semester hours of college credit from Bluffton College, learning about the sociological, economic, political, religious, and historic dimensions of the area.

CRISIS: Depression



When people in a community become depressed, a broad spectrum of impoverishment must be met. Needs include recreation, housing, drug education, employment, and counseling. Through a community development program in Kansas City . . .

poverty fund
will help meet this crisis!

After 22 years in Europe MVS rides off into sunset

Inter-Mennonite and international work camps in Europe have come to the end of a twenty-two-year trail. Mennonite Voluntary Service grew out of the volunteer work of the Mennonite Central Committee in Europe in building houses after World War II. From 1948 to 1951, MCC operated an average of four short-term summer work camps a year in seven countries. A total of 1537 volunteers participated in these camps.

In 1950, MCC formed a council for the summer work camps. Representatives were appointed to this council from the various European Mennonite conferences and from MCC. The council then became an independent organization known as *Mennonitischer Freiwilligendienst,* or Mennonite Voluntary Service. At a meeting in February in Frankfurt, the MVS Council decided to end its camp program, though not dissolve the legal organization.

Hans-Joachim Wiens, of Germany, is terminating his role of executive secretary of MVS in June. No successor has been found for him. Some Europeans have felt that MVS is not goal-oriented enough. Projects where MVS participants feel they are really contributing to a worthy cause have been ever more difficult to find.

This means that MVS summer work camps will not operate in Europe this year. However, Helmut Doerksen, MCC representative in Europe, is coordinating plans for a work camp at the Bienenberg Bible School in Switzerland. Young people will have the opportunity to paint, landscape, build and in other ways help in construction of the classrooms and dormitory there.

The significance of MVS for the Mennonite brotherhood lay in the fellowship of Mennonite and other Christian youth from various countries who put into practice the command of Christ to love one's neighbor as himself and to give an example to others of this love.

(For recent news on Mennonite Voluntary Service, see Letters, August 25, pp. 515-16.)

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Apr. 18-22 — Rosemary (Alta.) Church, missions meeting, George Janzen, speaker.

Central

Apr. 4-7—Gridley, Ill., Flanagan, Meadows, Salem, Waldo, pre-Easter services, Frank Peters, speaker.

Apr. 4-8—Pandora, Ohio, Grace Church, pre-Easter service, Millard Fuller, speaker.

Eastern

Apr. 11-12—Quakertown, Pa., East Swamp Church, youth choir tour, Florence Dietz, director.

Northern

Mar. 29-Apr. 4—Mountain Lake, stewardship conference, Andrew Shelley, speaker.

Apr. 4—Avon, S.D., High School Auditorium, Community Cantata, 8 P.M.

Apr. 4—Henderson, Neb., Bethesda Church, brass band concert.

Apr. 4-7—Henderson, Neb., Bethesda Church, pre-Easter services, Palmer Becker, speaker.

Apr. 9—Henderson, Neb., Bethesda Church, Westgate College Institute choir.

Apr. 18—Henderson, Neb., Bethesda Church, Bethel College Choir.

Western

Mar. 28-30—Pretty Prairie, Kan., First Church, services, Levi Keidel, speaker.

Mar. 28-31—Buhler (Kan.) Church, pre-Easter services, Richard Ratzlaff, speaker.

Apr. 3—Hutchinson, Kan., Sports Arena, Mennonite Men's Chorus, 8 P.M.

Apr. 4-6—Ransom, Kan., First Church, pre-Easter services, Arnold Nickel, speaker.

Apr. 4—Beatrice (Neb.) Church, pre-Easter services, Lloyd L. Ramseyer, speaker.

Apr. 4 — Newton, Kan., First Church, organ dedication, Orlando Schmidt and Alice Loewen.

Apr. 4-7—Burrton (Kan.) Church, pre-Easter services, Dick Rempel, speaker.

Apr. 4-7—Halstead (Kan.) Church, pre-Easter services, Peter Wiebe, speaker.

Apr. 18—Buhler (Kan.) Church, fiftieth anniversary.

Marriages

Richard Fast, First Church, Newton, Kan., and *Donna Whitney,* Plattsburgh, N.Y., on Jan. 16.

Floyd Liechty and *Renee Sprunger,* both of First Church, Berne, Ind., on Feb. 14.

Frederic Ortman, Halstead (Kan.) Church, and *Helen Penner,* Emmaus, Church, Whitewater, Kan., Mar. 13.

Kirk Preheim, Salem Church, Marion, S.D., and *Anita Kramer,* Salem Church, Freeman, S.D., on Feb. 27.

Clyde Wulliman and *Marjorie Lehman,* both of First Church, Berne, Ind., on Feb. 27.

VS for those over thirty

Saskatoon

Houseparents are needed for Carmel Home in Saskatoon for five boys ages eleven to sixteen years beginning about July 1. The home is sponsored by the Mennonite Central Committee of Saskatchewan. For further information, write to Henry Wiebe, 717 Bedford Road, Saskatoon, Saskatchewan.

Deaths

Robert Delbert Boese, Bergthal Church, Pawnee Rock, Kan., was born Oct. 2, 1926, in Kansas City, Mo., and died Mar. 10.

John Bestvater, First Church, Newton, Kan., was born July 30, 1882, in South Russia, and died Jan. 9.

Thomas Dean Crawford, First Church, Pretty Prairie, Kan., was born May 22, 1947, at Hutchinson, Kan., and died Mar. 14.

Lena Goertz (Mrs. David), First Church, Newton, Kan., was born Oct. 10, 1887, and died Mar. 10.

Fred Kagele, Menno Church, Ritzville, Wash., was born Sept. 7, 1898, in Russia and died Mar. 7.

George Lentz, Meadows (Ill.) Church, was born Feb. 14, 1874, in Perry County, Ohio, and died Mar. 6.

Fannie M. Roth (Mrs. Edwin J.), Calvary Church, Morton, Ill., was born Aug. 14, 1889, and died Mar. 8.

Alma K. Ruth, First Church, Halstead, Kan., was born Sept. 24, 1882, in Summerfield, Ill., and died Mar. 13.

Anna Schmidt, First Church, Newton, Kan., was born Nov. 1, 1872, in Alexanderthal, South Russia, and died Jan. 16.

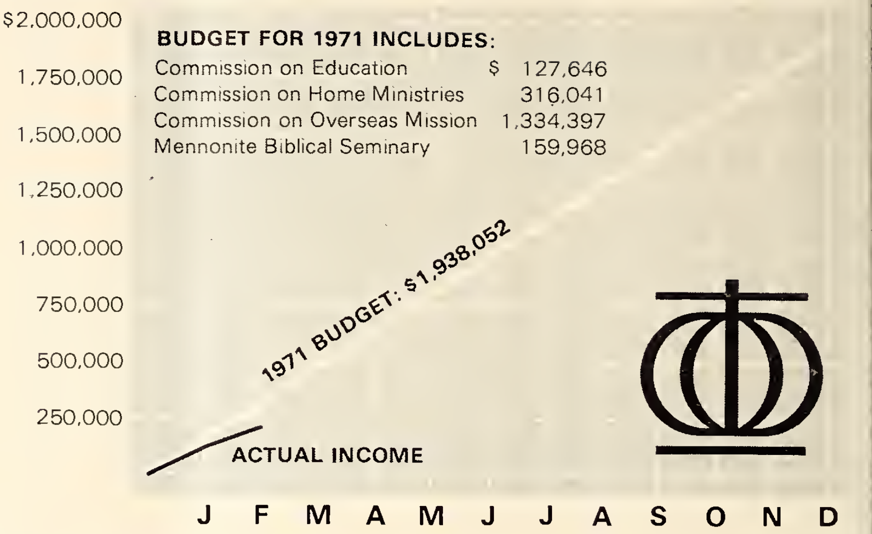
LeRoy E. Schrag, Salem Church, Freeman, S.D., was born July 20, 1924, and died Feb. 25, as a result of a tractor accident.

John C. Soldner, First Church, Berne, Ind., was born Feb. 17, 1890, and died Feb. 28.

Martin L. Sprunger, First Church, Berne, Ind., was born Feb. 2, 1893, and died Mar. 8.

Zilla Gilliman Sprunger (Mrs. Jonas), First Church, Berne, Ind., was born Feb. 16, 1887, and died Feb. 3.

Conference budget **February**



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

The line on the chart that marks our actual income is falling below our needs for the General Conference program in 1971. This is typical of our giving patterns in which the conference receives much of its money toward the end of the year. This happens every year.

Not so typical this year is the fact that the economy in our communities is slowing down. For this reason, budgets for all three commissions and the seminary are lower than last year.

The Commission on Overseas Mission has made a slight decrease in all budget items, but no severe winding down in any one area will result. The Commission on Home Ministries is curtailing its church subsidy programs by 50 percent and slimmed the Peace and Social Concerns budget from $41,000 to $35,000. The Commission on Education has cut several workshops, travel expenses, promotion, and interchurch committee meetings.

While the 1971 conference budget is lower, and so far, 1971 receipts are lower, the percentage received is about equal to that of last year. During the first two months of this year, we received $235,000 for the seminary and three commissions which is slightly more than 12 percent of this year's budget. Last year, at the same point, we had received 11.5 percent.

This means that the General Conference budget has been figured carefully. It is possible for us to raise our budget this year, but we will all have to work together to do it.

Workers

Henry Gerbrandt, Altona, Man., will become the executive secretary of the Conference of Mennonites in Canada in August. He is currently the leading minister of the Altona Bergthaler Church, a position in which he has served for the last ten years. A resident of Altona for twenty-one years, he taught at the Elim Bible School, and served the church before becoming the congregation's leading minister. In his new position, he will be succeeding Jakob Letkemann, who recently resigned to return to teaching. The offices of the Canadian Conference are in Winnipeg at 600 Shaftesbury on the campus of Canadian Mennonite Bible College. The Canadian Conference, with its twenty thousand members, is the largest regional conference related to the General Conference Mennonite Church.

Gerbrandt

LETTERS

God fixed woman's place

To the Editor: Psalm 119:105: "Thy word is a lamp unto my feet and a light unto my path."

When we have preachers and Bible teachers who do not believe nor teach the whole council of God's Word, standing behind pulpits, and the so-called teachers and professors who are the so-called half believers teaching Bible to our young people in schools and colleges, to be sure, we are in serious trouble. We must tell the truth, the whole truth, and nothing but the truth. This is what we have to affirm before our own courts and judges.

Do we want to say that God expects anything less? God will not give us the fullest measure of His blessing in the material nor of the spiritual, the Holy Spirit, unless we are fully and wholly committed unto Him to teach and preach the whole counsel of God. We must go all the way to get full pay.

God is a righteous Judge whom we cannot deceive, no matter how much we may try to do so. We may be able to deceive man but we cannot fool an all-knowing and righteous God.

We hear much of the Woman's Liberation Movement today. Why? What is wrong? Did God make a mistake when He made man and woman? Do we want to destroy the intimate relationship between man and wife? Did God not know what was good for man and woman when He said, "it is good all He made"? Didn't God make man and woman beautiful and lovely and holy, in the image of God, and give them the best place on earth—the Garden of Eden? Didn't God provide for all their needs physically, materially, and spiritually? Did God not give them instructions how they should govern themselves and how they should revere God by being obedient to His commands? Did God not tell them to be fruitful and replenish the earth? Did God leave them ignorant about what is right or wrong? No, God did not leave them ignorant and, therefore, they were not, and are not today without excuse for what they did and do when they disobey God's Word and command. If the women need liberation, today, they need the same liberation as the man needs liberation, that is, from sin. As soon as you women are not satisfied in the place God put you, you are looking for trouble. You will either accept womanhood in the place and manner that God made the woman or rebel against what God had made the woman for. Do you want to say that you could have or would have made a better job of it than God did? Do we want to say we are improving the state of man or woman by disobeying God's rule and commands? Womanhood. Motherhood. The greatest honor and blessing that God has given unto women is for them to bring forth a people, a nation, which shall bring praises, honor, and glory unto God who created them. And above all, that through a virgin, a woman, God saw fit to bring forth the incarnation through the Holy Spirit. The Son of Man was born to save all mankind from their sins that whosoever believes in Him shall not perish but have everlasting life. The highest honor to be bestowed unto motherhood.

And now to think that womanhood, can sink so low, to stoop lower than animals, that they will and are willing to commit murder which is a part of their life, by abortion, to destroy the life of unborn babies whose blood does cry unto the high heavens to the living God for the just right to be born into this world as God's creatures; who are deprived by the cruel hand of man to be born into this world to become followers, witnesses, and preachers of the gospel of Jesus Christ, a privilege these lives should have, as well as you and I have today.

We are concerned, rightly so, about the killing and destroying of human life in war. But what about the lives taken by abortion. As many as twenty-five thousand and more in the big cities, five thousand in other cities; which does exceed the number, by the millions, if we want to campare it with war.

God be merciful to us as a Christian nation. May God be merciful and give us a revival and save motherhood and our nation from the just and righteous wrath of God. . . .

As sure as you live, there is a life to be saved.

As sure as you live, there is a life to be judged as it is lived. *Peter J. P. Schrag, Route 2, McPherson, Kan. 67460.*

Mar. 1

Faith not decisive at poll

To the Editor: I have just read George Stoneback's letter in the current issue of *The Mennonite* [Mar. 9]. I find it difficult to agree with Stoneback's letter in its entirety. Personally, I do not know either Garner Shriver or James Juhnke, but I do believe that both of these men are constituted on fine Christian character.

I do not agree that the Mennonites of Kansas, of which I am a native citizen, should bow their heads in sorrow and shame over the outcome of the recent election. I do not believe that our religious faith should be the deciding factor in the election of any political leader.

Garner Shriver was elected as representative in Congress, precisely, because after a complete and concise analysis on the part of the majority of Kansas voters, they found him to be the candidate which best met their needs and demands. I do not agree that just because you are a Mennonite by your religious faith, you should vote for a Mennonite political candidate, even if you don't agree with his political undertakings. A Mennonite is no better a politician than a Methodist, Lutheran, or a Catholic. We are all born as children of God. We are all born to work together, to run this country of ours together, with no differentiation as to our religious faiths. The moment that we withdraw ourselves from our voting privileges for the simple fact that one of our own religious faith didn't get elected is the moment that we should also withdraw ourselves from the shores of this land. *Gary Regier, 6810 Meadowbrook Blvd., St. Louis Park, Minneapolis 55426.* Mar. 17

MEN

Upper Room Fellowship at Hutchinson Reformatory

"RELIGION IS ALL right for people who believe in it; I don't knock it. It can be a lot of comfort to them. But there ain't no God. I was in jail, once, with a man who killed a baby by burning it all over with a cigarette. If there's a God, why didn't He stop him from killing that innocent baby?" I will call him Melroy, the place was Kansas State Industrial Reformatory, and the occasion, Upper Room Fellowship where, weekly, up to one hundred inmates and outmates candidly discuss any subject of interest. Melroy has been, and will be, there a long time. He's been hard and cynical, but he has changed a little. At break time he said to me, "I saw a man die, once, from getting shot. He didn't want to die. Why didn't God keep the man from pulling the trigger?" He invited me to attend Alcoholics Anonymous. "It's six-thirty on Sunday evening; you ought to check it out."

Melroy is one of many I've come to know at KSIR. It has taken some effort, but I've gained far more than I've put in.

A few weeks ago, an outmate raised a question. "Some day, you will be getting out. How should men in prison be treated so that they won't steal cars or threaten lives?" Larry said, "We've got to quit hating. The first time I got out, I was so mad I broke into a bowling alley thirty minutes after they turned me loose. But you only hurt yourself. Last time, I came back because I didn't think it was any of the parole officer's business to know what I was doing." At break time, two fellows who hadn't been in long said, "This place makes you hate. The inmates are always on you for something. If the guard says you did something, you did it, even if you didn't."

How can an inmate get rid of his frustrations? When one thinks about it, how absurd and tragic to suppose these fellows, for the most part non-Christian, would have a wholesome influence on each other.

Why do they get to prison? Circumstances are as varied as individuals, and newspapers give some idea, but it's suddenly for real when somebody says, "I have five years till I see my first board" (come up for possibility of parole).

Jim had an almost perfect setup. He operated an auto salvage business as a cover-up. They bought wrecked cars, complete with title, then stole others of that description and took them to the next state. There were always willing buyers who, if they had any doubts, never wondered aloud why somebody from Kansas was willing to sell a Cadillac for half price.

Carl is there for armed robbery. He went through the first one on a dare, with fear and trembling, but discovered how utterly easy it was, how afraid people are when they see a gun. After a number of holdups, he was picked up in a case of which he was innocent. Two persons, however, said they saw him, and the prosecutor warned him to plead guilty. "If you plead innocent, they'll convict you, anyway, and send you to the state penitentiary for twenty years. I'll get you off on probation if you plead guilty." But the judge didn't see it that way.

Fred and a friend took a safe from a motel, broke it open to get the money, and threw it in the river. A month later, he lost his auto license plate, couldn't prove ownership, and was jailed overnight. In his pocket was an incriminating roll of quarters from the safe.

Arnold's girl friend became pregnant. Her parents were influential people in town and he was a poor boy, without money for defense, so he has a long sentence, up to twenty-one years, for statutory rape.

Jerry wrote too many bad checks. And so the list goes.

Several years ago, I got a call from someone I didn't know, wanting to borrow money. Gerald had been paroled that day with a suit of clothes, thirty-five dollars, and my name as reference, from the chaplain. The parole officer had brought him to Newton where he had a job, and had helped him find a place to live.

With some misgivings, I met him at the cheap hotel where he was staying. Room rent was eighteen dollars in advance; he had spent eight dollars for used work clothing, incidentals, and supper. There was no way to make it to payday, two weeks away.

I told Gerald that in our experience, if we loaned money to people and they couldn't pay it back, they wouldn't come around anymore. But we wouldn't let him starve. I suggested buying groceries to make breakfast in his room and sandwiches for lunch, instead of eating all his meals in a cafe. But the financial situation looked bleak. And this is perhaps one of the easier adjustments a con has to make when he gets out.

Gerald was not looking for a handout. He tried most of the service stations in town for a part-time job, but no success. Restaurant work for meals was also nonexistent. In the end, his foreman loaned him some money, a cafe and a store advanced credit, and we had him in our home for some meals. He made it to the first payday!

His mother lived 150 miles away, and he had not seen her for several years. One of my friends often went to that town on business, so I suggested to Gerald that if he could get permission from his parole officer, my friend would gladly take him along the next weekend. As it turned out, my friend was unable to go, but Gerald had permission, and had had a payday, so he went by bus. The next Tuesday or Wednesday I called the hotel, but he was gone. He had returned from visiting his mother, worked a day, withdrawn his wages since payday, and left. We have never heard from him.

David Augsburger suggests that the way to help another is through loving respect. The forgotten boys and men of our society are also those for whom Christ died. But they will never understand that love by reading about it in a book. That's where you and I come in. *Willard Unruh.*

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

Weeping for the peace of Jerusalem

To DELIVER A message for Christ requires that it be delivered in the Spirit of Jesus Christ. Nowhere can we grasp the concept of ministry of our Lord Jesus more clearly than when we hear what He has to say about Jerusalem.

"And when he drew near and saw the city he wept over it, saying, 'Would that even today you knew the things that make for peace! But now they are hid from your eyes' " (Lk. 19:41, 42).

This attitude can prevail only when one has completely identified with the cause: with the message as though it were one's own; with the object as though all else were secondary.

Uri Bender in *The Witness* calls this the acceptance of one's neighbor. That is, to have no reservations but to see others as Jesus does—as objects of the love of God. John 4 records Jesus' encounter with the Samaritan woman. Here, not a trace of overbearance, condescension, condemnation, religious bigotry, or moralizing can be found.

The Lord has given His church no other place to work than in the world. Peter, John, and James were not permitted to remain on the Mount of Transfiguration to build a tabernacle or to found a church, though it was tempting for them. That place *above* the world and in fellowship with the Lord is promised to the children of God at the end of time. Now they are ambassadors for Christ *in* this world, serving by their witness to Jesus Christ and by their reconciliation with God. The way we can keep our place in the world is not by defending it, but rather by praying and struggling for the salvation of the world. The Lord Jesus did not struggle and pray and weep and suffer for His own cause. Believers (the church) as ambassadors also have no other alternative. Only as it exists for others is the church of Jesus Christ truly His church.

Could these words of Jesus possibly apply today: "Sell all that you have and distribute to the poor, . . . follow me." (Lk. 18:22)? *Be* an ambassador to the world. *Speak* as an ambassador to the world.

Augustine says: "We speak about it, not because we are capable of speaking about it, but because we dare not keep silent."

"For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission" (1 Cor. 9:16, 17).

God wants to deliver His message to the world through us. A great responsibility! We cannot withdraw from it.

So the question is not whether we witness but what we witness to.

Does the motto of John 3:30 apply: "He must increase, but I must decrease"? Are we by our total existence "ambassadors for Christ"?

"Many of our students are enthusiastic about Buddhism," reported a high school student not long ago. "Devout Buddhists sit on the streets in Vancouver and offer their prayers."

A large Sikh temple is almost completed in Vancouver. Maharishi-Meditation Society and the Bahai Religion are growing in strength.

History records that while the streets of Moscow were being bathed in blood by the Bolshevik Revolution, the Russian Orthodox Church in a holy synod was debating how many candles to burn on its altars.

Those who will not learn from history are doomed to repeat it.

F. W. Robertson says there are three periods in the history of every nation: a period of grace; a period of blindness; a period of judgment.

Do we realize that this is the period of grace? Or (God preserve us!) already the period of blindness? *Erwin Cornelsen*

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COVER

The Mosque of the Dome of the Rock in Jerusalem, built upon the foundations of the long-destroyed Solomon's Temple, is a microscopic example of the great contest for land between nations with strong Jewish identifications.

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James S. Best is editor of "Fellowship," the monthly publication of the Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. His article is a partial report of a research visit which he and three other church journalists made to the Middle East in November sponsored by the Associated Church Press.

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Think Zion

JERUSALEM IMPRESSES. IT does today as it did in times past.

Jesus and His disciples had come to Jerusalem. "Look, Teacher, what wonderful stones and what wonderful buildings!" (Mk. 13:1).

Not only as men from the country impressed with the glitter of the city, but as men of faith, they saw the places where God had acted and where people had felt the presence of God.

Walk around Mount Zion and count its towers, take notice of its walls, and examine its fortresses, so that you may tell the next generation that this God is our God, forever and ever; he will lead us for all time to come (Ps. 48:12-14, Today's English Version).

Jerusalem is not a geographical place, though we will make our pilgrimages to a place in the Middle East where the longitude crosses the latitude to tell us that here David set his foot, Solomon built his temple and his palaces, and the priests and scribes did their religion thing. The sights of the old city of Jerusalem deceive western eyes because everything looks so old, though few things that tourists ever see go back to the time of Jesus, let alone to the days of David and Solomon. For geographical Jerusalem ended when the prophecy of Jesus was fulfilled: "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down" (Mk. 13:2). And in A.D. 70, it happened. And again in 132.

So Jerusalem, for the Christian, is not a place, but the experience of God.

We have heard about what God has done,/ and now we have seen it/ in the city of our God, the Lord Almighty;/ he will keep the city safe forever (Ps. 48:7, 8).

In Jerusalem, God showed himself to the people who came to worship and to the people who lived there. And it was in Jerusalem that Jesus came to spend His last week, "for it cannot be that a prophet perish away from Jerusalem" (Lk. 13:33).

How I pray that salvation/ will come to Israel from Zion (Ps. 14:7; 53:6) *and those who love him will live there* (69:36). *Of Zion it will be said/ that all nations belong there,/ and the Most High will make her strong* (87:5). *As the mountains surround Jerusalem,/ so the Lord surrounds his people, from now on and forever* (125:2).

Our task as Christians is to find Jerusalem in our lives and celebrate with Hosanna when we find it. Where the longitude of love and the latitude of need cross that is Zion, for there God dwells. For God, we have long realized, cannot be put in a box or held within a city's limits. God follows man wherever man goes and never turns aside. We open our eyes and see Him at work. For God is concerned for the welfare of His children.

The Lord has chosen Zion;/ he wants to make his home there:/ "This is where I will live forever;/ this is where I want to rule. I will richly provide Zion with all she needs;/ I will satisfy her poor with food."

I marvel at the nature of God's kingdom. God is more concerned for the poor than we are. Let's stand back and see Him work and then help Him at His work. (Ps. 132:13-15).

Today's English Version helps one verse in Psalm 132 to come through more clearly. After the description of the Lord's home, the singer says, "Here I will make one of David's descendants a great king;/ here I will preserve the rule of my chosen king" (1. 17).

We know whom he was talking about. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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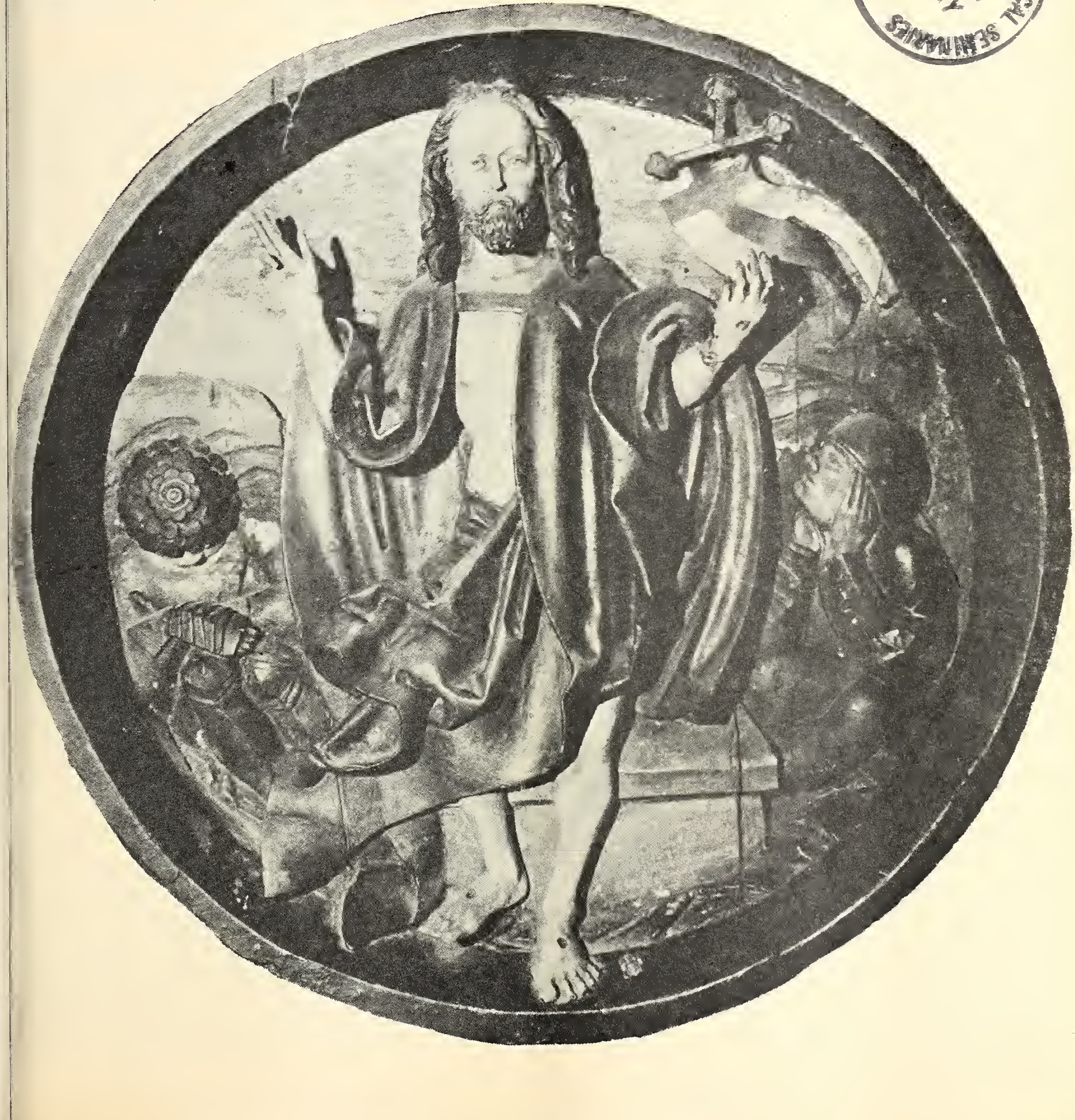
The Resurrection'' by Veit Stoss



Death of a church paper and resurrection

Frank H. Epp

November news about the demise of the *Canadian Mennonite* at seventeen years brought deep anguish to its dedicated supporters and, evidently, some glee to its perennial critics.

Both the sad and the glad are entitled to express their feelings, but moments of deep emotion should not prevent some rational reflection and diligent search for meaning.

My own recollections remind me that this newspaper actually died (or nearly so) numerous times before, and that we are shocked not so much by its death now as we were surprised that it remained alive so long.

The present debate surrounding its imminent fading away suggests it may not fade away at all, at least not spiritually.

The decision in 1953 to publish an independent English-language weekly was in itself a life-death decision.

It is hard to believe today; eighteen years ago, none of the Mennonite conferences in western Canada were ready to publish an English paper.

Indeed, most of them were quite hostile to such an idea. One conference had just discontinued a $400 susidy to an occasional youth magazine, because it was too English.

Some forward-looking leaders, like Benjamin Ewert, gave encouragement to such an undertaking, but many were opposed.

I remember the lengthy correspondence I had with my own father, who had invested so much with German-language education for his sons and who saw his fondest hopes dashed by our plans. He had the courage to change his mind, however, and by the time of his much too early death in 1958, he was proudly introducing both the paper and its editor to friends and relatives.

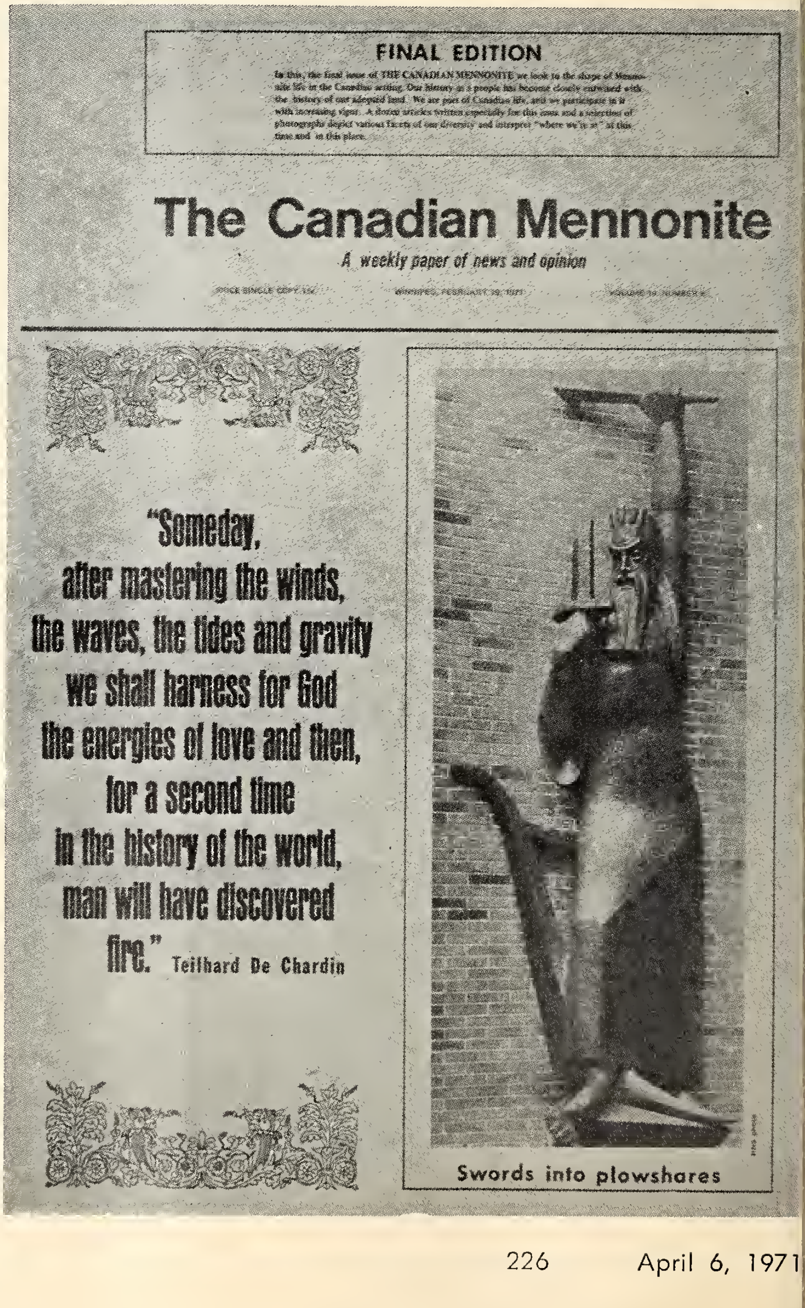
But many fathers and leaders continued their opposition into the 1960's, though by that time they had found new reasons for articulating their earliest and deepest resentment.

For us, the quarrel with the fathers was most painful. We had no intention of displacing the German-language publications, as the *Rundschau* editor recently implied, but rather to meet the need, too long unmet, for an English paper. This purpose gave us life, while it remained a cause of death longer than now appears credible.

The paper's existence was also threatened by its determination to be inter-Mennonite.

At the beginning of the 1970's this, too, seems a flimsy suggestion, but only if we forget that the last tw decades have seen a resurgence o Mennonite tribalism. Witness the fac that, after the English language wa admitted into church, almost all th conferences produced their own Er glish-language organs.

All of those papers would probabl not have survived a single year o the *Canadian Mennonite's* economi



FINAL EDITION

In this, the final issue of THE CANADIAN MENNONITE we look to the shape of Mennonite life in the Canadian setting. Our history as a people has become closely entwined with the history of our adopted land. We are part of Canadian life, and we participate in it with increasing vigor. A dozen articles written especially for this issue and a selection of photographs depict various facets of our diversity and interpret "where we're at" at this time and in this place.

The Canadian Mennonite

A weekly paper of news and opinion

"Someday,
after mastering the winds,
the waves, the tides and gravity
we shall harness for God
the energies of love and then,
for a second time
in the history of the world,
man will have discovered
fire." Teilhard De Chardin

Swords into plowshares

ormula. All of them were financially underwritten as the conferences collectively poured tens of thousands of dollars into new denominational publications.

The coming of Mennonite Central Committee of Canada, one would think, would have checked the trend. The contrary seems to have been true. The intensified denominationalism, it appears, was all the more justified by the carefully limited participation in this inter-Mennonite organization.

To indicate how strong Mennonite factionalism was, even given the assumptions of inter-Mennonitism, we need to recall the appearance of the *Mennonite Observer* in 1955.

The Christian Press was determined to put out its own 'inter-Mennonite' paper in competition with the *Canadian Mennonite.* And perhaps I made a big mistake when I resisted the flattering private overture from H. F. Klassen to leave D. W. Friesen and Sons, Ltd., and assist him in founding the *Observer.*

In 1959, conversations were conducted between the two publishing firms with the view of merging the two papers, but a second scheduled meeting of Christian Press and D. W. Friesens' people was never held. Our strong Mennonite denominationalism required at least two 'inter-Mennonite' papers. Eventually, the *Observer* became the *Mennonite Brethren Herald.*

In the days that followed, we were repeatedly tempted to also sell out to a conference, but we said it was against our principle to sacrifice our inter-Mennonite soul for the world of denominational security.

Another early threat lay in the paper's determination to be a real newspaper.

This is not to suggest that other Mennonite publications weren't newspapers. They were, but it was customary to highlight weather and family news, on the one hand, and world news, on the other hand.

We felt it was our obligation to try to get at the heart of what was happening within our own brotherhood with deep, complete, and early reporting. So we attended conferences and conducted interviews as a way of getting backstage and getting at the heart of the action.

But our conferences were not ready to have 'outside' observers report the essence of their proceedings. I recall in particular the resistance of two conferences. In the mid-1950's I traveled to a provincial Mennonite Brethren conference with the view of giving an honest though sympathetic report.

But the conference had no policy on admitting reporters, and, though I was not turned back, there were some very difficult moments. The answer I got then and many times afterward was: "We are dealing with internal affairs."

To me, it was a completely false and unacceptable position, for almost everything the church of Jesus Christ does or is is its foreign policy.

My experience at a triennial Mennonite Brethren general conference some years later was similar. Our paper was determined to give good but honest coverage, but obtaining admittance as a reporter at that church conference was more difficult than getting press accreditation as a war reporter in Saigon in 1966.

I was finally admitted, on condition that my articles be submitted for approval, not to say censorship, to a senior conference editor before they were dispatched. When that editor subsequently refused because "I'm a delegate and don't have time," I had no alternative but to break that rule.

Fortunately, there is another side to the story. At no conference have we received as much positive recognition as at the 1965 Manitoba Mennonite Brethren conference. At that time, Moderator J. A. Toews paid us the tribute of "no newspaper giving the Mennonite Brethren as good coverage over the years as had the *Canadian Mennonite.*" What we had tried to do had at least been recognized. It was a happy moment for us.

Today, the kind of reporting we introduced in 1953 is not only tolerated but expected and demanded in most of our papers. So we will continue to live, but the life came only because of the humiliating experience of rejection not once but many times.

The Canadian Mennonite's *open approach to truth and dialogue in the brotherhood also became a source of opposition, which brought both life and death.*

In our first editorial (October 16, 1953), we committed ourselves to "seek to present the pure teachings of the Bible as interpreted and proclaimed by the Mennonite church." Our masthead carried our most fundamental belief, a quotation from Jesus: "If you live what I teach you are really my disciples."

For some people, "pure teachings" translated themselves into a closed education system or into authoritative bishops and closely supervised church periodicals. For us, such an approach was unacceptable for we never assumed ourselves to be either an infallible Bible or an infallible pope.

Truth demanded, therefore, that we be open to new formulations, reformulations, and questioning. It also demanded an openness to the Spirit and to hear all individuals who had something to say in the brotherhood of our readership.

Our open approach did not, of course, mean that there were no disciplines or limitations. Ideas, writers, and articles were usually carefully chosen for their potential contribution to truth.

One place in the paper, however, definitely belonged to the reader. The letter section was open to him, and even the weakest brother, grammatically or theologically speaking, had a place where he could be heard. All the letters we rejected in fourteen years could be counted on our fingers.

It was our conviction that the Mennonite churches needed at least one place where the silenced could speak, where dissenters could be heard, where questioners could have the floor, where sinners could confess, and the enlightened could testify.

This freedom produced many difficult situations. Some of the letters revealed the weakest elements in the church. But, over the long run, it led to maturity in the brotherhood, not least of all because the letters also brought forth the strongest elements. Gradually, we all learned that openness led to the ending of bad rumors, the exposure of weak ideas, and the entrance of good, but hitherto suppressed, ideas.

It would be wrong for us to claim pioneer credit for openness. *Der Bote* always was open and *Die Mennonitische Rundschau* once was open. For them and their readers, this meant spiritual growth.

But for both of them, as for us, it meant the risks of printing recognized or unrecognized heresy, rightly or wrongly so identified. Indeed, both German papers opened their pages wide to the heresy of Nazism in the 1930's, and we can't imagine allowing something like that to happen.

It appears, however, that little heresies in the English language were infinitely worse than big heresies in the German language, and so we carried the brunt of attack for unsoundness.

Yet, as bit by bit our critics destroyed us, the Mennonite press opened up. The *Mennonite Brethren Herald*, still too controlled in the letters section, has come a long way from the days when Rudy Wiebe was forced out of the editorial position.

The *Herald* and other papers would no longer go back, for both readers and editors wouldn't stand for it. Another instance of the sting of death being overcome by victory! From here on, *Der Bote* and the *Herald* will be the papers we'll read most.

We died and lived most when we believed ourselves to be closest to Jesus and the Anabaptist faith.

Ironically, the most intensive, sustained, and vicious criticism came when we championed the genius of the Mennonite movement, a nonresistant faith for which our people had allegedly fled to Prussia, migrated to Russia and Canada, and heroically stood up to society and state in the two world wars.

The extent to which Mennonites were really ready to entertain the nonresistant faith in post World War II Canada was tested after 1965, during the escalation of the Vietnam war. At that time, I had just finished my university dissertation which revealed the extent to which Mennonite anticommunism in the 1930's had turned into pro-Nazism.

I thought I saw the 1960's repeating the 1930's. Once again, our people were, in the name of anticommunism, embracing an evil completely incompatible with Anabaptism. Then it had been the idolatry of political Germanism and now it was the idolatry of political Americanism, including involvement in Vietnam, that dirtiest of all dirty wars ever conducted in the name of Christianity.

Our editorial stance produced much hostility, opposition, and name-calling. Quite freely people referred to us as "communists." When this happened, we felt that we were finished, though the Lord apparently did not yet want us to quit.

Five years later, when a seminary student discovered the dissertation, he suggested that its timely publication would have answered all the critics. We knew that already in 1965, but we exercised more restraint than people ever gave us credit for.

As it was, the silliest of rumors and distortions had free course in pulpit and in pew, and the ministers in Manitoba did not know until they gathered in Steinbach in November 1970 that most of what had been believed to be true about the International Peace meeting at the Peace Gardens in 1966 was in fact untrue.

Meanwhile, bad names and false rumors slowly hurt us, but to this day, I would rather have died outright than failed our Lord, the best of our heritage, and the Vietnamese people.

It is impossible to speak with greater clarity because some people's eyes will not be opened (not even by My Lai) until an American Nuremburg or the Judgment Day of the Lord will open them. Then they will say: "Lord, when, where, how? We didn't know!"

As already indicated, the financial formula by which we tried to exist was fundamental to our problem.

Other papers like *Der Bote* managed somehow to hide, not intentionally we feel sure, from their readers the large subsidies they were receiving, and this fact always represented a problem to us. Far from raising sufficient funds, we found it almost impossible to explain our needs.

Often we have been asked, if th *Mennonite Weekly Review* survive by a similar economic formula, wh not us? Hats off to the *Review* an the Schrags who built so faithfull and so well. There are several reason no doubt. The best one that comes t mind is that the people who estab lished their farms in the 1920's an 1930's can meet better the economic of our time than can those who starte out with nothing in the 1950's an 1960's.

In the first eight years, our pape was underwritten by D. W. Friese and Sons, Ltd. They covered th annual deficit. When this burden be came too heavy to bear, they offere to surrender the paper to an inter Mennonite publishing organization.

This association came into bein in 1962. In the period of its forma tion, all the readers and all Mennonit institutions were invited to becom members with the payment, or pledge of $100.

All the conferences received specia invitations. Not all even had th courtesy of answering.

Eventually, however, after man letters and several cross-country trips over five hundred members could be won for the Association, and they subsidized the paper from Octobe 1962 on.

While many of the members made sacrifices year after year, others grew weary, and by 1970, the annual meeting came to the conclusion that the few could not carry on much longer in the face of the mounting posta and other publishing costs.

In 1965, the Association suggested to the Mennonite Central Committee of Canada that a nominal value payment for all the publicity received would be about $5000. Twenty-four of the twenty-five board members agreed, and by secret ballot approved the publicity budget. Then followed the two most difficult experiences of our editorial career.

First was my assignment to write the official news release on that meeting for MCC—Canada. Suspecting the constituency criticism that would follow, I was under great temptation to play down, to generalize, or even

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o pass by this $5000 decision, repreenting less than one percent of the budget.

Resisting this temptation was our aforementioned policy on accurate and complete reporting so that the people would know what the Mennonite establishment was doing. This policy won out, and I wrote the news article which I instinctively felt would go against us.

It did, but that wasn't the hardest experience. What was almost unbearable was that MCC—Canada leaders did not rise up to the challenge of explaining and defending their own deliberate and near unanimous decision. The action was left for us o defend and explain.

Our editorial policy and financial consideration conflicted at other times. Let me recall only two. The first came in 1962-63 with the publication of Rudy Wiebe's first book. One financially strong and benevolent board member demanded, not once but twice, that *Peace Shall Destroy Many* be given the negative treatment.

We would have readily given that treatment if the weakness of the book would have suggested it, but as it was, acquiescence to the demands was out of the question. We lost the board member's support. We suffered materially, but I still feel that our action gave us spiritual life.

The second time was early in 1966, when a businessman's extremist ideological advertisement produced an extremist letter to the editor, which the advertiser considered libelous. Court action was threatened. Our legal advisors felt that the opposition had a strong case. So we agreed up to a $1500 settlement out of court.

I was in no position at that point to encourage court involvement which the board didn't want, but within myself I was convinced that at least the higher courts in the land would have sided with the press. Personally, I would gladly have accepted the challenge of witnessing to the truth of that situation in the courts.

On the other hand, having the courage to let the other party win was a triumph, too.

And now has come the end of an institution which has meant so much to so many, but is it really the end?

Yes, it is the end. Some of us, who weren't at the annual meeting, sometimes feel that not all the options were explored and that, at the very least, the decision to terminate should have been a conditional one.

But we accept the decision, knowing that the board and staff did their best and that our institution was temporal in any event.

All such institutions must sooner or later die, gradually or suddenly: gradually be evolving into something new or suddenly by falling into the ground as seed for a new plant.

We may be the first of the institutions to go, but we will surely not be the last. The days of others, even some who are now *schadenfroh*, are already numbered. The colleges must merge or change in some other way, or die. Their time is very short. Others of our educational institutions (high schools and Bible schools) will have to become one, or soon there will be none.

The Mennonite institution itself is threatened in soul and body, and that threat is probably the real meaning of the passing of the *Canadian Mennonite.*

In the last decades, the Mennonites of Canada have accommodated themselves rather successfully to the Canadian way of life and in that accommodation they have become quite confused about their identity and Mennonitism's best values.

The *Canadian Mennonite* was blamed for much of the confusion and loss, and well we may be blamed, but again it remains true that the accommodating society chided us most when we most championed separation from the materialistic and militaristic value system of our beloved North America.

When institutions die, as die they must with the rest of humanity, the proper response is not to weep over yet another dead body but rather to ask questions concerning the soul. What manner of spirit did the ashes represent?

And as already indicated, many of the things we stood for have already been accepted and are living on in other forms. So we will not wear black to the funeral, nor will we mourn.

Rather, we will thank God for seventeen years of youth and praise Him for sparing us the death of those institutions and human beings whose bodies lose spirit long before the blood stops to flow.

So, let the offices be closed. Let the files be stored in archives. Let one set or more of the bound volumes be preserved in a fireproof vault. Let cremation take care of the rest. If the spirit of the dead institution was linked to the eternal and universal spirit he will reappear perhaps more vigorously than before. Death may have been necessary to give certain ideals new life.

One final word, for I hear loud voices outside and a still voice inside saying that death came not because of opposition to a good idea but because of inadequate representatives.

Meaning the editors. They failed to set the right tone. They failed to use the right language. They failed to raise enough funds. Less impulsiveness, less radicalism, less questioning would have saved the paper! More humanity, more Christianity, more economy would have seen it through!

Yes, indeed! We agree with the verdict. We failed, obviously. We stood in the way.

It is true, ideas and institutions do not really fail; only the men who carry them are failures. So we bow in humility to the verdicts of our fellowmen and of history. If the Mennonite society wants an admission of failure, let our decision to terminate be recorded as such.

But having failed, we did not blow out the light. On the contrary, "from failing hands we throw the torch . . . Be yours to hold it high . . . !"

Yours, our beloved Mennonite society! Yours is the idea, yours the subscription list. It is true as some of you have said:

—that you believed in an English-language paper all along,

—one that was inter-Mennonite,

—and Canada-wide,

—faithfully reporting the essence of the Mennonite event,

—open to dialogue,

—pursuing the Anabaptist New Testament vision,

—witnessing to the faith,

—and promoting the kingdom.

If it is true that you wanted it all along, but that we stood in the way, then rise up now. The torch is yours. We will step aside. We have finished the course.

—Indeed, we will willingly lie down and die. We can do so without sorrow or much regret, because somehow we have the feeling that we will live forever. By the grace of God.

NEWS

Withdrawal date is key to Vietnam peace

E. Stanley Bohn reports on the Paris conference of 170 Americans with representatives of the four sides of the Vietnam peace talks in early March. Bohn is pastor of the First Church, Bluffton, Ohio, and attended the conference sponsored by the Fellowship of Reconciliation, American Friends Service Committee, and Clergy and Laymen Concerned About Vietnam, on his own initiative with the private support of some sixty friends.

WE ASKED THE Provisional Revolutionary Government delegates: "Why couldn't you accept Nixon's October proposal of a cease-fire-in-place?"

"Accepting that is simply legitimizing the United States' backed Saigon administration! We can't accept that —it would be like agreeing to an unconditional surrender!"

We asked the Saigon delegates to the Paris peace talks why the International Red Cross couldn't make visits to South Vietnam prisoner of war camps without a warning in advance and why the POW's the Red Cross interviewed always had a witness nearby so the prisoner wasn't free to say what he might want to say. "Surely, one can't make visits to prisons without appointments! One just can't visit prisons without advance warnings. Also, prisoners can be dangerous and a guard is there for safety reasons."

Question after question after question was put to the four delegations to the Paris peace talks, sometimes up to eleven o'clock at night. The event was called the Citizens' Conference to End the War and consisted of five days in Paris hearing the North Vietnamese, the Provisional Revolutionary Government (PRG called the Vietcong in the North American press), the South Vietnamese, and the United States negotiators explain their position and why the position of the other side was unacceptable.

For further background, we heard from correspondents who had been in both North and South Vietnam. authors and specialists on Indochina and Cambodia, Buddhist, Laotian, and Vietnamese Catholic groups.

Included in the 171-member conference was a variety of professions and viewpoints: Vincent Harding, two Mennonite pastors (Robert Hartzler of Des Moines and me), Carl Landes (now with the Amerian Friends Service Committee), a representative in the Wisconsin State legislatur and folk-singer Judy Collins.

We looked at the various peac proposals: Nixon's five-point propo al, eight-point, and ten-point propo als by the PRG, a five-point Buddhi proposal, a three-point expansion c comments on a cease-fire, a list c

Captured American pilot being interviewed in North Vietnam: "Would a date for complete withdrawal start negotiation for the release of prisoners?"

teps for peace in a Student Peace Treaty which Doug Hostetter helped reate.

Many of the proposals listed the ame points: cease-fire, supervised ree elections, new coalition government, safe conduct for the withdrawal of United States' troops, the release of prisoners, reunification of Vietnam, protection for those who might not be safe if United States' troops withdrew, roles for Cambodia and Laos.

The simplest proposal came from the nonviolent Buddhist whom we met in a university classroom: "Peace, not a peace solution!" Simply stop the bloodshed and settle problems later.

The most useful thing I can see is for the United States to set a withdrawal date. This suggestion made by negotiators on both sides (but with different conditions) no doubt has many problems.

One immediate problem is whether either side would live by an agreement and how one could enforce such an agreement. The value of setting a date for complete withdrawal is that the war has a chance to come to an end rather than be Vietnamized.

Vietnamization continues the war with the added moral problem of the United States paying Indochinese to fight Indochinese. Ambassador Harriman has called Vietnamization immoral and Ellsworth Bunker has said it merely changes the color of the corpses. In addition, it might never bring the United States' POW's or any POW's home. The North Vietnam delegates cited article 118 of the Geneva Conventions on the treatment of prisoners as saying prisoners are to be released at the cessation of hostilities.

It may also be true that we in the United States could become rather unconcerned about ending the destruction if Vietnamese soldiers died and our casualty rate was reduced to almost nothing in a Vietnamization program. We might permit almost anything to happen in Vietnam with our weapons, supplies, and counsel, as long as it wasn't costing United States' lives. Vietnamization may have sounded like self-determination in the States but we found it was seen by others as a racist policy of hiring of mercenaries to fight our war.

I hope some of our senators who suggest setting a withdrawal date can get support and let our negotiators test it out. Would a date for complete withdrawal by the United States start negotiations for elections, safe withdrawal of troops, prisoner release, a cease-fire as the other side has suggested it would even before the withdrawal was completed? The proposal was made by Madame Binh of the PRG in December but didn't get much press coverage in the United States

The outraged citizen's posture

As a Christian, I feel it is not my calling to tell horror stories about what the Vietcong do or what President Nixon and my government does in Vietnam. Something happens to me when I do: a chain reaction of feeling that I would never do such things, then a self-righteousness, and then a blindness to the evil I do and am involved in.

The New Testament tells us we have been offered forgiveness even if we are murderers. To believe that we and our enemies can be forgiven sounds incredible.

Imagine military men (from either side) going to Meo tribes, telling them there is an enemy out there, arming and training them, and sending them out without telling them about the overwhelming odds. Now it is estimated we have killed 50 percent of the Meo men and 25 percent of the women and children.

Both sides do this with Montagnards or other tribes or even small nations. In the face of that, God offers us forgiveness!

I'm clinging to that faith and am working for ways to not only end the war but to heal a sickness of which Vietnam is only a symptom. Our anticommunism religion has made us into what we said they were—cruel people who didn't trust in Jesus Christ and His way. We are in doubt now as to whether our nation recognizes any limits at all on its power and can say we will never do certain kinds of immorality. Rumors were coming out of New York papers as we went to Paris about nuclear weapons being planned for northern South Vietnam.

"Antiwarism" isn't any better as a religion than anticommunism if it means doing whatever will stop the war. We need deeper help than that. I'm hoping as we pray and form groups to study how peace can be gained that we can pass on some good news that forgiven murderers like ourselves aren't immobilized. We can be made new people. We need not pretend to be "outraged citizens" but admitting our part in the war can pray for God's help to find specific ways to lead our nation in a different direction. We are offered forgiveness for being the kind of citizens that wouldn't help shape our country and permitted military and raw material industries to shape our policies. As forgiven shirkers of citizen responsibility, we can help our nation be what it should be. The gospel promises us that power. We need to test it out to see if God will give us power to be His citizens taking their responsibility. *E. Stanley Bohn.*

and by Nixon in October but with various conditions attached.

We claim to be withdrawing, anyway, could we announce a date and see what happened to the Paris negotiations that are now getting nowhere?

It is admitted that people who want to try setting a date are more concerned with stopping the war than with who takes over after the Americans leave. But when people ask me what can be done, I say I'm working to back those legislators proposing a withdrawal date.

"Did you do any more than study?" "Did you share Jesus Christ?"

The problem with sharing Jesus Christ is that in their experience the Buddhist groups have worked harder for peace than Vietnamese Christian groups. If our presence in Vietnam was a sample of Jesus Christ, they didn't think they needed Him. A relief worker in Vietnam quoted a Christian Missionary Alliance worker as saying "When the United States troops are withdrawn, the Christian church is finished."

Jesus Christ as preached by Americans has a different look to our enemies than He has to us.

Even though like David, our United States' hands might be too bloody for God to use, it did seem that the violent way both sides had chosen had not accomplished their aims. During the social hour when we had a chance to discuss privately face to fact, I asked PRG and North Vietnam representatives if a nonviolent Gandhi type of movement in line with some Buddhist teaching would have been a better way to reach the goals of independence from foreign power. It was a hard question. What was I, part of the carpet-bombing and the refugee-making battles, doing recommending nonviolence to their side? Their answer was, "It's too late, now!"

The United States' delegation was more receptive to the idea that the present cure was worse than the disease and was driving people to be communist sympathizers. They didn't argue against the idea that it was a mistake to try to stop communism by force. Their usual reply to questions like these were, "Well, we are withdrawing."

Though it wasn't always part of our search for the requirements of peace that we could support, we asked questions that bothered us a humans: "How are you treating our POW's in North Vietnam?" Answer: "They have a better diet than many North Vietnamese do. We have given their names and letters to United States peace groups."

It is true the North Vietnamese had modified their position from starting out as treating them as war criminals and scheduling trials. One strong reason to believe that POW's are cared for is that the North Vietnamese reported the POW presence might be insurance against a United States nuclear attack on North Vietnam.

They regarded the attempts to rescue prisoners, H. Ross Perot's Christmas trip, letters to Hanoi campaigns, as United States' propaganda to convince us that our government cares about the POW's more than a military victory. If we cared about the POW's, they argued, we'd end the war and get them home and not push Vietnamization which keeps them in prison.

We asked about the execution of Catholics in North Vietnam after the French defeat and though the answer was not direct, the North Vietnamese seemed to admit a wrong and said "every government makes mistakes."

Fresno '71

Two days in May at Bethel
Study of the Third World

How do Christians live and work i a revolutionary situation? How d overseas personnel relate to confli within and without the Third Worl What does the Mennonite and Bret ren in Christ theology of peace an reconciliation have to say about th Christian stance toward violent soci change?

These difficult questions will be th topic for a two-day consultation, Ma 20 and 21, to be held at Bethel Co lege, North Newton, Kansas, an sponsored by the Council of Missio Board Secretaries, Mennonite Centr Committee, Council of Mennonit Colleges and Council of Mennonit Seminaries.

While major conference addresse will be used for a future study vol ume, the main thrust will be on common Bible study, "Strategies of th Kingdom," to be led by Clayton Bey ler, dean of Hesston College. Th Bible study will seek guidelines fo workers in conflict situation. Thes guidelines will be brought togethe by a findings committee composed o A. J. Klassen, dean of Mennonit Brethren Seminary; Earl Musser, overseas secretary for Brethren in Christ Missions; and vern Preheim, MCC director for Africa and the Middle East.

Major addresses at the conference will include: "The Kingdom of God is at Hand," by David Schroeder of Canadian Mennonite Bible College; "The Shape of Contemporary World Conflict," by John A. Lapp of MCC Peace Section; "The Church's Response to Conflict Through History," by Peter J. Klassen of Pacific College, and "The Witness of Hope Amidst Conflict," by John A. Toews, Vancouver. Various persons who have worked in Third World conflict situations will reflect on these experiences. These include among others: Elmer Neufeld, James Metzler, Roy Kreider, and Takio Tanase.

The 125 expected participants will be invited by the sponsoring agencies. Any person who wishes to attend the consultation should write to the program chairman, Wilbert Shenk, 1711 Prairie Street, Elkhart, Ind. 46514.

New devotional magazine for 3 Mennonite groups

A new family devotional for use by Mennonites was projected at a meeting of representatives from the General Conference Mennonite Church, the Old Mennonite Church, and the Mennonite Brethren Church in Chicago in January. The first issue is scheduled for publication in March 1972.

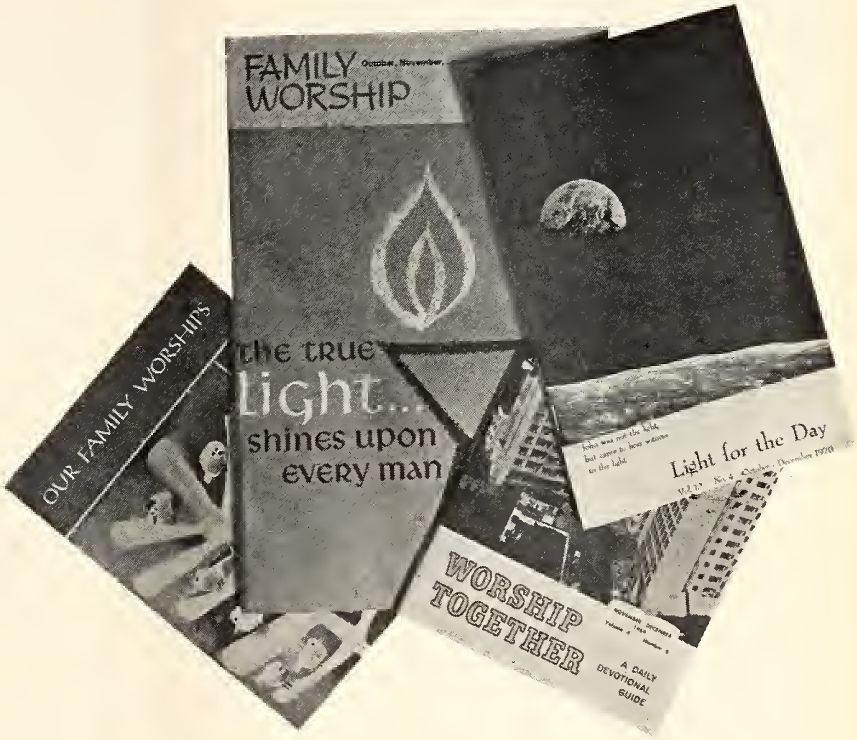
After fifteen months of study, the three church groups agreed on a joint devotional quarterly with an imprint edition for each. Thus each denomination will identify the name of its own publishing house. The denominational content will be reflected in the prayer requests and in five pages devoted to denominational concerns.

Among the several unique features of the new aid to family worship will be two devotional readings for each day, written on two levels: one for families with children to age thirteen; another for adults and for families with children fourteen and older.

Aids for improving family worship will be given in the first seven pages of the sixty-four-page devotional to appear quarterly. The Mennonite Graded Sunday School Series (junior and lower junior levels) and the Home Daily Bible Readings of the Uniform Series will provide the basis for Scripture readings and meditations.

The new devotional becomes the successor to five hitherto separate family worship aids. The Old Mennonite Church has had a *Family Worship* magazine for ten years, containing a section for adult readers and one for families with children. The General Conference Mennonite Church has published *Our Family Worships* for eleven years, a series primarily for families with small children. The Conference of Mennonites in Canada has published an adult level *Light for the Day* since 1959, also published in a German edition. The Mennonite Brethren have published *Worship Together* since 1966.

The possibility for efficiency and improved quality through a combined effort was cited by the participants in Chicago as a major reason for a joint endeavor.



The new magazine will replace four devotional booklets.

Representatives of the three church bodies, serving as an ad hoc publishing committee named George Konrad, of the faculty at the Mennonite Brethren Biblical Seminary in Fresno, California, as the editor. He will be assisted by Henry H. Epp of the Conference of Mennonites in Canada, Cornelia Lehn of the General Conference Mennonite Church, and James E. Horsch of the Old Mennonite Church. Writers for the devotionals will be secured from the three participating denominations.

Konrad holds a doctoral degree in Christian education from Southwestern Baptist Theological Seminary, Fort Worth, Texas. His interest in family education has enabled him, as editor of *Worship Together* for the last three and one half years, to make the magazine innovative.

Members at the Chicago meeting commented on the advantage of having an editor for whom this task is more than a peripheral assignment, as has been the case in each group until now. Participating in planning the magazine were Paul M. Lederach, Ben Cutrell, and James E. Horsch from the Old Mennonite Church; Dick Rempel and Frank G. Ward of the General Conference; Henry H. Epp of the Conference of Mennonites in Canada; and Orlando Harms and George G. Konrad from the Mennonite Brethren Church.

The new magazine will be printed by the Mennonite Brethren Publishing House in Hillsboro, Kansas.

The cooperative project will be reviewed after three years. Details of price, subscription, and name will be determined in the coming months.

New draft law is written Asks 3 years of 1-W work Will increase court cases

Conscientious objectors drafted for alternative service in the United States would have to work three years instead of the presently required two years if current proposals for a new draft law are passed without change by Congress.

On March 17, Congressman F. Edward Hebert, chairman of the House Armed Services Committee, released his proposed changes in the wording of the 1971 Selective Service Law. The committee would extend the draft law for two years with significant changes in conscientious objection and alternate service. This bill will have to be considered by the entire House of Representatives and Senate, and signed by the President before it becomes law.

Conscientious objectors, as a test of their sincerity, will be forced "to perform three years of alternate civilian service . . . with agencies in government or public or private institutions which have difficulty finding eligible or qualified individuals to perform essential work."

Persons who do not report for civilian work (under the 1-W classification) or who fail to perform assigned work satisfactorily, "shall be presumed to have been insincere . . . and shall be inducted into the armed services."

According to present laws, civilian work is for two years duration. Any job deemed by the local board to further the "national health, safety, or interest" is valid. Local draft boards are to use their own judgment in testing the sincerity rather than relying on a work requirement.

Warren Hoover, executive director of National Interreligious Service Board for Conscientious Objectors; John A. Lapp, executive secretary of the MCC Peace Section; and Wilbur Mullen, Ministry to Men Facing the Draft for the Church of the Brethren, responded to the committee and Selective Service regarding these proposals.

They pointed out: that the new definition of approved work was far too narrow for the expanding number of objectors who already have difficulty

Cross bound

The Jesus in His pin-striped suit sits down,
At head of oak desk takes His chairman seat.
The corporation members come with frown
And gather 'round the table where they meet.

Like funeral mourners without smile or greet
They know the seriousness for which they came.
He said, "You may have heard of My defeat.
The company wants withdrawal of My name.

Ideas must be same as theirs, they claim.
And Mine, unlike, are radical, obscure.
Trustees, vice-president are free from blame.
They've washed their hands of this case, I am sure."

So ousted from the company, He leaves,
His friends betrayed Him, but for them He grieves.

Nan Graber

My Jimmy

My Jimmy! I can see him hiding
In the lilacs by the lane,
Running through the water spray,
Gallumping, booted, through the rain.

I can hear him hooting, shouting
"Catch me, if you can—."
He races, leaping, through the leaves,
My golden-headed, little man.

It seems as though the air still trembles
With the vigor of his play.
The swing still creaks with swinging—
He's been so short a time away.

Beth M. Applegate

finding approved work, that conscientious objectors would consider the three years program to be punitive, and that men in alternate service would be subject to the arbitrary whim of the employer and hence forced into the army, although by definition conscientious objectors would resist such action. They also observed that rather than make the draft more acceptable, this proposal would cause further tension and confusion and increase the work load of the courts.

The MCC Peace Section has expressed hope that the House of Representatives, but more realistically the Senate, will remove these repressive changes in the legislation. Members and congregations may wish to contact their Congressmen and senators regarding this legislation. Persons interested in these developments are invited to write or call the Peace Section for further information and suggestions.

Words and deeds

Fred Zerger, Salina, Kan., a Bethel College senior, has been awarded a Danforth Graduate Fellowship for advanced study for a doctoral degree. He is one of 107 students in the United States thus honored and the only one chosen in Kansas. Earlier, he was named a recipient of a Rockefeller trial-year seminary fellowship.

Mennonite Indemnity, Inc., a reinsurance company serving eighteen Mennonite mutual aid societies in the United States and Canada, declared its eighth consecutive stockholder's dividend of $1.00 per share at its annual meeting held in Chicago, Ill., in March.

The Church of the Good Samaritans, Holland, Pennsylvania, along with other Mennonite congregations in the Philadelphia-Levittown area sponsored a week-long literature and film display in the main corridor of Neshamy Mall, a shopping complex in suburban Philadelphia during the last week of February.

Workers

Robert W. Benton has been named president of Grace Bible Institute, Omaha, to succeed Waldo E. Harder, on July 1. A member of the institute's faculty since 1967 and a native of Iowa, he has degrees in theology and Old Testament from Dallas Theological Seminary and Grace Theological Seminary.

Lloyd Claassen, Swiss Church, Whitewater, Kan., joined the Philadelphia, Pa., voluntary service unit. He will spend two years as a hospital worker. He attended Grace Bible Institute and is the son of Mr. and Mrs. Curt A. Claassen, Korba, M.P., India.

Marvin H. Ewert, administrator of Bethel Deaconess Hospital, Newton, Kan., was installed as president of the American Protestant Hospital Association at its annual convention in Denver. Long active in the affairs of the association, he had served on the board and last year as president-elect. He is the first representative of the Mennonite Church to head the association in its fifty-year history.

Robert James Franzini, First Congregational Church, Palo Alto, Calif., has joined the Wichita, Kan., voluntary service unit for two years of service. He will work with day nurseries. A graduate of Stanford University, he is the son of Mr. and Mrs. Joseph Franzini.

Margrit Schonmann, a former MCC volunteer in Jordan from Switzerland, returned to the Middle East for another three-year term. She will be a nurse at the Palestine Christian Hospital, Amman, and will also assist in the supervision of MCC projects in Jordan. Her service is being sponsored by the International Mennonite Organization, the relief agency of European Mennonites which sponsors several rehabilitation projects in Jordan.

Marriages

Duane L. Marquis and *Marilyn K. Row*, both of Calvary Church, Washington, Ill., on Mar. 6.

Claassen

Ewert

Franzini

Baptisms

Calvary Church, Washington, Ill., on Mar. 21: Christine Steury, Lori Gundy, Vickie Noll, Rhonda Snyder, Teresa Baker, Phillip Schertz, Randy Noll, James Schertz, Rollie Springer, Timothy Worner.

Gospel Church, Mountain Lake, Minn., on Mar. 28: Cheryl Emmert, Irene Neufeld, Ruth Pankratz, Rogene Rahn, Rosalene Rahn.

Deaths

John H. Boese, Bethlehem Church, Bloomfield, Mont., was born Feb. 24, 1893, and died Mar. 4.

John A. Buller, charter member of Walton (Kan.) Church was born Feb. 4, 1894, and died Mar. 15.

Maude R. Burge, First Church, Aberdeen, Idaho, was born Jan. 9, 1890, and died Mar. 18.

Augusta Neufeld Frey (Mrs. Edward H.), Bethel College Church, North Newton, Kan., was born July 18, 1903, and died Mar. 18.

Abraham T. Regehr, Inman (Kan.) Church, was born May 14, 1880, and died Mar. 20.

Martha M. Stucky (Mrs. C. L.), Eden Church, Moundridge, Kan., was born Aug. 9, 1893, and died Mar. 15.

DISCUSSION

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20 — Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Apr. 18-22 — Rosemary (Alta.) Church, missions meeting, George Janzen, speaker.

May 29—Ontario, relief sale.

June 9—Saskatoon, relief sale.

Central

Apr. 4-8—Pandora, Ohio, Grace Church, pre-Easter service, Millard Fuller, speaker.

Eastern

Apr. 11-12—Quakertown, Pa., East Swamp Church, youth choir tour, Florence Dietz, director.

Northern

Apr. 4-7—Henderson, Neb., Bethesda Church, pre-Easter services, Palmer Becker, speaker.

Apr. 4-9 — Bethlehem Church, Bloomfield, Mont., special meetings, Samuel E. Entz, speaker.

Apr. 9—Henderson, Neb., Bethesda Church, Westgate Church, Westgate College Institute choir.

Apr. 11—Mountain Lake, Minn., Gospel Church, cantata, Virgil Kroeker, director.

Apr. 18—Henderson, Neb., Bethesda Church, Bethel College choir.

Western

Apr. 4-7—Burrton (Kan.) Church, pre-Easter services, Dick Rempel, speaker.

Apr. 4-7—Halstead (Kan.) Church, pre-Easter services, Peter Wiebe, speaker.

Apr. 17—Hutchinson, Kan., relief sale.

Apr. 17 — Ringwood, Oklahoma, Church Workers' Conference.

Apr. 18—Buhler (Kan.) Church, fiftieth anniversary.

Pay to tax conscience fund

The following statement was submitted as a letter to the New York Times *but was not accepted for publication. The writer is a visiting instructor in philosophy at Eastern Mennonite College, Harrisonburg, Virginia, and pastor of the Niagara Church, Ontario.*

WE LOVE AMERICA deeply. Because we love deeply, we are deeply hurt. The war in Vietnam is destroying our society. It is destroying the society of Vietnam and now of Cambodia. From the start, we have heard that it was a dirty, unjust war, even by the common standards of war. If we had difficulty believing the earlier reports concerning the atrocities, the wholesale destruction by bombing, defoliation, the corruption of the Saigon regime, we can no longer have such doubts.

On TV screens, we have seen the torture with our own eyes. We have seen how a prisoner was stabbed. We have seen samples of the damage done by 100,000,000 pounds of herbicide chemicals. Scientists tremble in fear. No one can calculate the future ecological and genetic damage.

Relief workers and missionaries in Vietnam are deeply disturbed by the way we flout international law. They quote our Vice-president as saying that the purpose of the strikes into Cambodia was, among other things, to destroy the *hospital complexes* (May 3, 1970, "Face the Nation").

Incidents like My Lai have happened. Our hands are bloody and all the water of the oceans cannot wash them clean. The horrible image of innocent napalm victims cannot be erased from our minds. Our indiscriminate bombing kills tens of thousands of innocent people, says a noncommunist South Vietnamese. By contrast, he claims that the communists had, by 1967, probably executed about one thousand, and very few of these indiscriminately. (Read: *Vietnam, Lotus in a Sea of Fire* by Thich Nhat Hanh. Hill & Wang, N.Y.)

Can we wash our hands by judging the perpetrators of My Lai? Do we not see that we are all guilty? We have sent them out on these murderous missions to kill and destroy. Scholars have written treatises about the nice sounding words we use to cover up our dirty deeds. We have destroyed the conscience of these men, even as we have destroyed our own. American mothers have wept. They gave nice boys to the Army. Now they cannot recognize them.

We have heard that the longer the Americans stay in Vietnam, the more communists they create. We have identified with the exploitive elements. There has been no identification with the national aspirations of the people who want neither communism nor imperialism.

We say that we will end the war by means of the Vietnamization Policy. In fact, this policy means that we will continue to fight this war at the cost of other lives than our own. We had experience with this type of policy when we supported the French. Who can doubt but that our men will be in there fighting if our air support and advisors fail to do the trick?

We have the South Vietnamese army at our mercy. If the leaders lose, they can only anticipate a trial for war crimes. They have no alternative but to fight our dirty war unless we let them off the hook.

Even at the turn of the last decade, Arnold Toynbee told university students in West Berlin that America would lose world leadership unless it remained true to its own revolutionary origin. He drew a terrible picture of how it was false to itself. . . .

But what can we do? Men of God have called out: "In the name of God, stop it!" The best citizens have said, "Silence is betrayal!" Yet all to no avail. Presidents have come and gone. Parties have changed. Students have demonstrated. Teach-ins have failed. The Army is drug-addicted and demoralized. Desertion and draft-evasion are common. Many are frustrated. Others are filled with anguish. The handwriting is on the wall. Yet the absurd war goes on.

Psychiatrist Rollo May recognizes

our guilt. He claims that apathy turns to violence. Citizens feel frustrated because they are powerless. President Kennedy warned that if we would not allow peaceful change to take place, we would have violence.

Lincoln said, "public sentiment is everything. . . . he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions." It is dangerous to sink into apathy. The war must end!

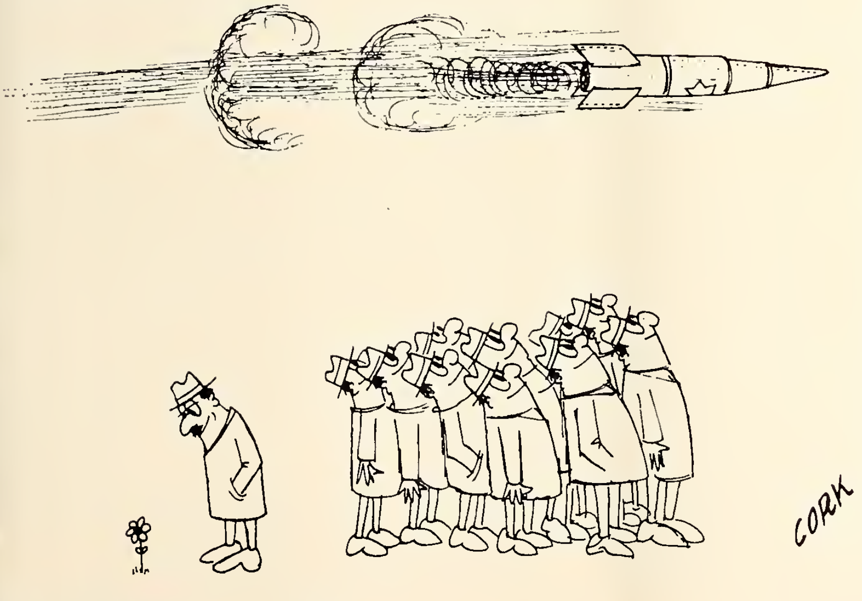
In his State of the Union message, President Nixon promised to turn power back to the people. Let us take him at his word. The government recognizes conscientious objection to war. Our consciences are sorely troubled concerning our tax money, which continues to make this unjust war possible. The time is ripe for action. Enough is enough.

Let us not commit violence. No destruction of property. No aggression against human beings. We want to honor our nation. We can only do so by correcting our mistakes. The vital point is tax money. Let us invite a million sensitive Americans to take a stand for conscience' sake. Let us tell the government, that unless it starts serious negotiations that lead to peace by January 1, 1972, we will withhold our income tax and pay it into a Tax Conscience Fund.

We must organize people with conscience scruples. I would suggest that concerned groups in universities, churches, and other organizations start registering people for united action. A federal organization could coordinate the program. Conscientious individuals would commit themselves to pay their total income tax, or the approximately 80 percent of it that is spent for war, into a tax conscience fund. The money could be paid into special accounts at local banks. We would make it available for rehabilitation of the war areas as soon as the war has ended.

Representatives from across the country could set up a definite policy. The escalation in Cambodia proves that unless we act, peace will again slip out of our hands. Our peace negotiations are at a hopeless impasse. We should strongly urge our government to turn peace negotiations over to the United Nations. A UN peacekeeping force could make for immediate and total withdrawal of American forces. The UN could release political prisoners, free public communications media, and thus provide a climate for free elections.

Let us move forward unitedly and with repentant hearts to heal our nation and to heal the terrible wounds we have inflicted. *David Janzen.*



LETTERS

Editor's resignation

During the month following the announcement of my resignation (Feb. 23, p. 23), our office has received two dozen letters (all but one expressing regret). Departing from our usual practice of publishing all letters, we will only publish a few representative letters, recognizing that some were personal in nature, though others were written with publication in mind. As an item of information, I should add that the date for termination of my service has been set for September. M.S.

Not comfort oriented

DEAR MAYNARD: With regret, I read that you are to terminate your work as editor of *The Mennonite.* As a reader of this periodical for about thirty years, I wish to make three observations.

First, of all religious periodicals that come to my desk and our church library, I place *The Mennonite* at the very top. It simply excels from many standpoints. Thank you.

Secondly, the entire paper, especially your editorials, have been provocative, stimulating to our minds, pricking our conscience, troubling our spirit, sometimes downright irritating, and yet like prophets of old, calling us to reexamine our discipleship. Thank you.

Thirdly, whenever any paper, especially a religious periodical, merely reflects the accepted viewpoints of the day and does not call us to renewed discipleship, it is no longer worth the paper it is printed on. It should arouse and disturb us. With no apologies to a host of comfort-oriented priests and politicians who dabble in religion, (Agnew, sic) who speak so loudly but have never discovered or understood the real basics of the Christian faith, you have persevered as a good soldier of Jesus Christ. Thank you and God bless you for a job well done. *Ellis Graber, 3700 Alabama Ave., St. Louis Park, Minn. 55416.* Mar. 5

New life is stirring

Readers of The Mennonite: When one has the habit of reading between the lines, it is possible to anticipate happenings. The resignation of Maynard Shelly as editor of our church paper is one of these for me.

The announcement (Feb. 23, p. 130) ends with a lengthy enumeration of future, proposed studies by the Commission on Education, which really have no bearing on this resignation.

We have made ourselves and our Conference much poorer by losing Mr. Shelly. He put out a paper that made us become avid readers because we were challenged to apply our Christianity to today's living. It was not a sheet grinding out nice words and phrases.

We became alive. So much so that a careful survey conducted in December revealed that 82.5 percent of U.S. General Conference Mennonites see the paper each week, 56.7 percent read the Nov. 24 issue, 59 percent of college students are readers, and a surprising 24.5 percent high schoolers take time to read *The Mennonite*. When these readers rated it as good, average, or poor, 70 percent of the adults and over 80 percent of youth rated their church magazine in the *good* category.

The Mennonite has received unsolicited praise from recognized Christian journalists. And some of its articles have found eager acceptance across church and national lines because of their timely thrust and quality.

I am sad because I feel that Mr. Shelly's resignation was pressured. There are still so many of us who don't want to become alive to today's challenges. His leaving is perhaps a measure of his success. There is new life stirring in our churches, whether we like it or not.

My sincere gratitude goes to our editor. May God keep him in his chosen field of service. *Mrs. D. P. Ewert, 309 S. Cedar, Hillsboro, Kan. 67063.* Mar. 15

Can have real paper again

Hello Maynard: It's a year now since I stopped *The Mennonite*. My how we don't miss it. Was so nice of you to resign. Maybe we can have another Jesse Smucker, and have a real paper again. Cut out this anti-American propaganda. Worrying about the war and whether it's right to register. Your paper was all politics and sociology. We don't need that. We have TV and newspapers. I stopped Drescher's *Gospel Herald* last month. It became trash, also. Worse than *The Mennonite*. We also are going to the First Congregational Church of Los Angeles. We joined. We hear the gospel. Their church paper is not on politics or sociology. Aside from the church, they do have the Freedom Club of Valley Forge, Pa. Our building is Gothic. Only one on the West Coast. They have an organ with over fourteen thousand pipes ¼ inch to 31 inches. Organ in rear and one in front, connected together. We give the Bach series every year. They also are connected to our Los Angeles Music Center. What a relief to be away from all this Mennonite communistic trend. Our church has lots of Mennonites in it. Graduates from all of the colleges. Everyone feels as I. What has happened to all Mennonite colleges and seminaries. We don't have hard rock music as E.M.C. advertizes. No Hanoi or SDS peace groups. There is no room for them. I asked Dr. Daxton once: You don't mention politics or when we had the earthquake you never mentioned it. He said people want to come to worship and hear the Bible and Word of God. I say a hearty Amen. The Mennonites better soon wake up. They are bowing with heads clear to the floor over our extreme youth. The churches that have are falling apart. . . . So take warning. Get back on the right track. Forget the left. Stay in the middle. Right would be Hargis and McIntire. So long. We hope the G.C. is pulling out of their extreme left. *Clifford A. Martin, 8643 Stewart and Gray Road, Downey, Calif. 90241.* Mar. 10

Exposed to variety

Dear Mr. Shelly: A number of us were grieved to read of your resignation notice. Will we have an editor as (pardon) liberal as you, who will expose Mennonites to a variety of experiences to broaden our understanding?

I've written a note of appreciation to Victor Sawatzky on his letter to the editor in the March 9 issue. Killing can be done, I've been taught so in the Mennonite church, not only by killing the body but killing one's spirit or will or personhood. Therefore, I believe abortion to be the concern *only* of the woman herself. In this matter, as in others, the church has at times not shown the compassion of Christ.

Enjoyed your women's liberation issue, as I'm a Lancaster Women's Liberation Group member. (We're very sensible, indeed.) Thank you for the kindnesses you showed me, and best wishes for the future. *Lois Eckman, 516 Capri Rd., Lancaster, Pa. 17603.* Mar. 16

Donation for human need

The following note is part of a letter to the telephone company in which the writer indicated that he was not paying the federal income tax because it was being used to support the war in Vietnam. He says: "If anyone is interested in acting with me, I'd be glad to hear from them. If anyone of the brethren has counsel or criticism, I'd be eager to hear that, too."

As a witness to our deranged national priorities and how they might be straightened out, I and others will make a public donation during the month of April of the money we have withheld from war, and will give it to a local group working for real human needs. I hope you can see your way to join us. *David H. Janzen, Box 31, North Newton, Kan. 67117.* Mar. 12

MEDITATION

Passion 1971

"VATER, ICH WILL, dass, wo ich bin, auch die bei mir seien, die du mir gegeben hast, dass sie meine Herrlichkeit sehen, die du mir gegeben hast" (Joh. 17:24).

Das hohepriesterliche Gebet Jesu ist ein Mustergebet, dass seinesgleichen nirgend zu finden ist. Er, als unser Hohepriester, ehe er sich selbst auf den Altar legt als Opfer, spricht dieses Gebet für sich, seine Jünger und für alle Menschen. Wie überzeugend, wie bestimmt und bewusst sind Jesu Worte: "Vater, ich will. . . ."

Durch sein ganzes Leben hier auf Erden war unser Meister mit seinem Vater innig verbunden. So gross war diese Gemeinschaft, dass der Sohn es so ausspricht: "Ich und der Vater sind eins" (Joh. 10:30). Fast hatte ihm dieser Ausspruch das Leben gekostet, aber trotzdem bekennt sich der Sohn zum Vater.

Überall in Jesu Erdenleben hören wir von ihm, dass der Wille seines Vaters für ihn, den Sohn, bindend ist, und es ihm höchste Freude ist, des Vaters Willen zu tun. Dort, am Jakobsbrunnen, sagt er zu seinen Jüngern: "Meine Speise ist die, dass ich tue den Willen des, der mich gesandt hat, und vollende sein Werk" (Joh. 4, 34).

Und am schönsten und heiligsten kommt es wohl dort zum Ausdruck, als unser Herr im Garten Gethsemane rang und ihm die Bürde unserer Sünden fast zu schwer werden wollte. Dort spricht er die kindliche Bitte aus: "Mein Vater, ist's möglich, so gehe dieser Kelch von mir; doch nicht, wie ich will, sondern wie du willst" (Math. 26: 39).

Und hier im hohepriesterlichen Gebet heisst es: "Vater, ich will. . . ." Wenn unser Meister, Jesus Christus, hier ganz anders redet und seinen Willen vor den des Vaters setzt, so hat das ganz entschieden nicht im geringsten das herrliche Verhältnis zwischen Vater und Sohn getrübt. Der Sohn will eben dasselbe, so gut, wie der Vater. Gott will nicht den Tod des Sünders, sondern dass er sich bekehre und lebe.

Gott sendet seinen Sohn zur Erlösung der Welt, dass wir erlöst werden und Kinder Gottes werden können. So gross ist der Wille des Vaters und des Sohnes, dass sie das allermöglichste tun zu unserer Seelen Seligkeit.

Wer dieses Heil, das uns Jesus am Kreuz auf Golgatha erworben hat, annimmt, und nur mit Gottes Gnade rechnet, der ist Jesu Eigentum. Das Heil ist ihm vom Vater gegeben. Denn aus uns selbst können wir auch das nicht tun. Der Geist Gottes, der ausgeht vom Vater und Sohn, tut dieses Werk in uns. So wie der Liederdichter sagt: Du musst ziehen, mein Bemühen ist zu mangelhaft.

Möge diese Passionszeit es uns wieder gross machen, wieviel es Gott gekostet hat und wieviel der Sohn um unseretwillen gelitten, auf dass wir Erben der Herrlichkeit werden können.

Der Himmel steht offen,/ Herz, weisst du warum?/ Weil Jesus gekämpft/ Und gelitten darum!

Gott will! Jesus will!

Warum nicht auch du und ich? Wir wollen so viel in unserem Leben. Wir setzen so oft unsere ganze Willenskraft ein, um etwas zu erreichen hier auf Erden. Und es ist auch nur *etwas*.

Doch das Grösste, das *alles*, das herrlichste Gut, für Zeit und Ewigkeit, erreichen wir nur, wenn unser "Wollen" mit des Herrn Jesu im Einklang steht.

Dann haben wir hier auf Erden "volle Genüge" und die herrliche Hoffnung des ewigen Lebens.

O, dass der Geist Gottes uns Kraft gäbe, zu diesem "Wollen".

H. P. Schroeder

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Eyes for resurrection

SEEING COMES BY faith. Not all people see the resurrected Christ because this faith-sight is not part of the human birthright. It is part of the new birth Christian experience.

When he was at the table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him (Lk. 24: 30, 31).

The Communion service at Emmaus had been preceded by a study of the Old Testament Scriptures, beginning with Moses and all the prophets. The opening of the eyes of the disciples began with seeing Christ in the experiences of God's people through the ages. But Bible study is not in itself a guarantee that Christ will be seen for we know the heated arguments that develop when interpretations of the Bible clash.

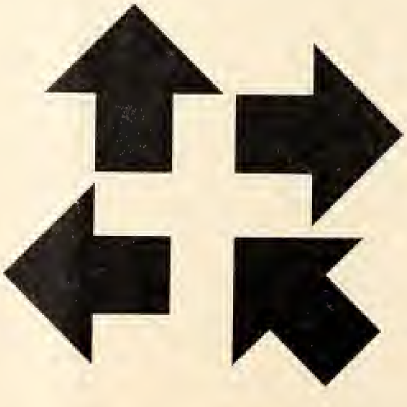
You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life (Jn. 5:39, 40).

Differences of opinions distress and annoy us. How we yearn for unity when all will agree on the way to revival and what Christian obedience really means. If we could only get everyone to agree on something, then we would have the key to most, if not all, of the community's ills.

So year after year, the drive for unity consumes our energy. We cover up the diversity that exists among people. We scheme to replace leaders who annoy, because unity has become not only the goal but justification for what we want to do anyway. Yes, unity is a scriptural concern. "Behold, how good and pleasant it is/ when brothers dwell in unity!" (Ps. 133:1).

But to see only this one element is to overlook the fact that the Bible is really a raging controversy, much more fierce than anything that happens in the forum of a lowly church paper. In the Old Testament, the priests and the prophets hammer away at each other; the palace people and the temple people snipe and chafe. We come to the New Testament only to find the Pharisees and their scribes pitted against Jesus and His disciples, Paul and the Gentile Christians in contest with Peter and the Jewish believers. We've exhausted ourselves throughout the generations plastering over these conflicts and affirming that when all the facts were put together, everyone was in agreement: priests and prophets all wanted obedience to God, Peter and Paul really believed the same things about Christ.

My faith in Christ opens my eyes to see through the diversity of the Bible and the variety of Christian experience to the Christ who lives. I have nothing to fear for by faith I see. M.S.



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:15 APRIL 13, 1971

Anabaptists at the flagpole

James C. Juhnke

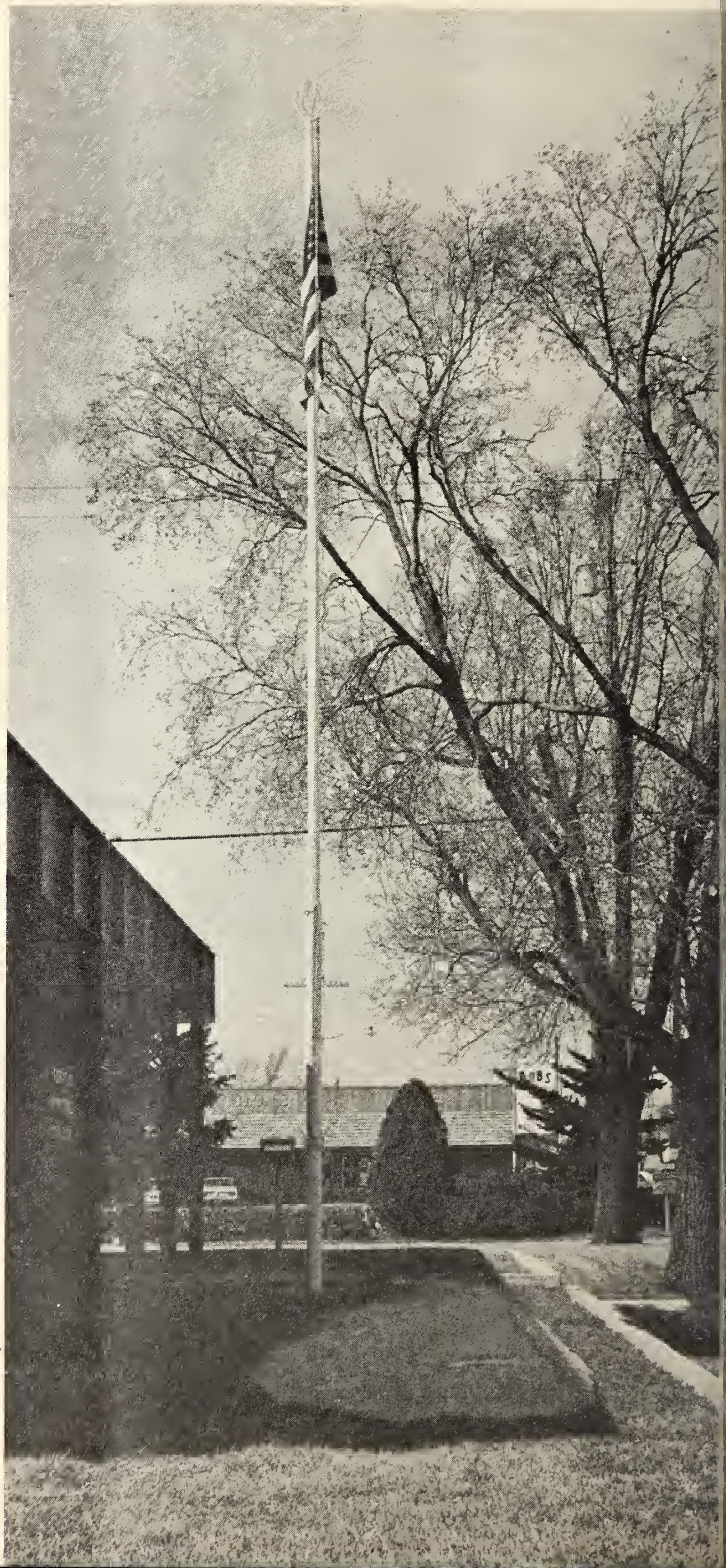
NINETEEN SEVENTY WAS the year of the flag in America. It seemed to start when *Readers Digest* sent free flag decals to subscribers and potential subscribers, and it gathered momentum until red, white, and blue dominated summer clothing fashions. Young people painted their motorcycles and Volkswagens in stars and stripes. Citizens placed flagpoles in their front yards, and at their businesses. Antiwar demonstrators displayed flags with a peace symbol in the place of the stars. Cities and states passed laws against flag desecration.

It was no fleeting fad. The national preoccupation with Old Glory expressed the deeply felt need, in the words of President Richard Nixon's slogan, "bring this country together, again." The flag was a rallying symbol for national affirmation.

Mennonites were caught in a dilemma. They were neither flag-desecrators nor flag-worshipers. They loved America, but they believed God was final authority. Should a Mennonite join in civic rituals and ceremonies in honor of the flag? The question surfaced in many forms in many communities. The experience of one community can illuminate the experience of others.

In February 1970, the community of Hesston, in the Kansas Mennonite heartland, planned a flagpole dedication ceremony. The event lined up city churches and city government behind the symbols of American nationalism. The city honored the church by making the ceremony a religious service and by inviting the pastors to give the invocation, address, and benediction. The church blessed the city by agreeing to participate and by acclaiming the symbolic significance of the American flag. Or, at least, that is the way it was planned.

The specific occasion for the ceremony was the Lions Club gift of a new flagpole for the city building, but there were deeper feelings which drove the citizens to gather beneath the flag to celebrate their unified loyalty. Hesston had been deeply touched by the national insecurities and divisions which accompanied American



failures in Vietnam, in race relations, in city ghettos.

During the October 1969 antiwar moratorium days, the hitherto dependably docile and apolitical Hesston College students organized a protest march from the campus across highway 81 to the city post office to mail letters to government officials. Violence was threatened, but the event proceeded peaceably.

Then on the day of Ho Chi Minh's funeral, some Hesston College students ran up an improvised North Vietnamese flag on the campus flagpole. Community pressure against the protesting students mounted. A series of student - community discussions yielded no perceptible lessening of tensions. Hesston was reflecting the widening American polarities: student-parent, intellectual - businessman, draft dodger-veteran, Abbie Hoffman-Spiro Agnew.

So the flagpole dedication in Hesston on February 23 was no simple outpouring of community joy and nationalistic enthusiasm. It was a defensive effort to affirm common values and loyalties on terms acceptable to a group of solid patriotic citizens who vaguely sensed that the cement of local and national cohesion was giving way. Somehow, a ritual of flag worship would help get things back in their place. The Mennonites were invited to worship. Their most prominent local pastor, Peter Wiebe of the Hesston College Church, would give the sermon.

It was cold that cloudy afternoon as a scant two hundred citizens huddled on the sidewalk and under the post office roof across the street from the proud, new flagpole. The men all removed their hats for the invocation by Methodist pastor, Bob Baer. Some kept their hats off for the entire ceremony.

The Hesston High School band was out in full uniform, as was a Newton Veterans of Foreign Wars' color guard, but the high schoolers were scattered in formless, unregimented groups as they played a brassy "America" and "Star Spangled Banner." Some of the players were probably destined to kill and to die for their country.

The ritual went well so long as the Lions and veterans were in charge. To be sure, the color guard didn't really keep in perfect step, the bugler hit one or two blue notes, one gun in the firing squad failed to go off, and there was no sun to glint off the color guards' silver helmets. But the ritual was impressive. The flag, carefully protected from the earth's contaminating touch, was unfolded and folded again into the prescribed cocked-hat shape.

A local charter member of the Lion's Club shared some homey wisdom from the *Farm Journal* and thanked the local Cities Service people for their work on the flagpole. Master Sergeant Stanley Corkum from McConnell Air Force Base reminded the crowd that America was "God's gift to mankind." If we maintain vigilant guard against disrespect of the flag and against certain "decisions of our Supreme Court," the Sergeant said, we may remain secure. He linked flag and Bible with rhetorical flourish, "Can we fly the flag too much? Can we read the Bible too much?"

Mayor Harold Dyck, in his remarks, saw the flag as somehow symbolic of the strength of the city. Now, Hesston was linked to the national capitol, over which this very flag had flown on July 17, 1969.

Peter Wiebe's intended function was clear before he uttered the first word of his main address. He was to sprinkle Mennonite holy water upon that which had already received the blessing of civic ritual. But, midway in the speech, something went awry.

"The American flag is to be a symbol of the best for which the American people stand," said Wiebe, his vigorous voice competing with the traffic from Highway 81. He brought the issue down to local politics: "We have, in Hesston, hopefully, agreed on low-cost housing; we have agreed to have a safe and free community. If this flag flies over Hesston and we do less than this for our underprivileged millions, then it is a sham, a farce, it ought to be torn down."

But Wiebe's shocker was still to come. He was proud, he said, to see the flag fly at the United Nations, at the White House, at post offices.

But: "I don't like to see the flag fly on a military base in another country. I have a feeling that we do not belong there, and history in Vietnam and elsewhere is proving how badly mistaken we have been about our military efforts."

Wiebe went on. "Not a narrow patriotism or nationalism—but a new and international spirit needs to emerge. . . . The flag is not a whip for lining people up."

The pastor concluded with an appeal to his unbelieving audience to join *him* in "the Army of the Lord" under the "Commander in Chief . . . the Man of Sorrows, the Prince of Peace."

The Mennonite pastor had violated the spirit and purposes of the ceremony. While the confused audience —veterans, schoolboys, housewives, and onlookers—took refuge in the Pledge of Allegiance to the flag of the United States of America ("one nation, under God"), Wiebe stood silent with his head bowed and his hands behind his back.

The bugler blew retreat. The color guard lowered the flag. The Methodist pastor pronounced the benediction. But those who shivered and went home knew that somehow the flagpole dedication in Hesston had fulfilled purposes other than those intended. Confidence and pride remained alloyed with criticism and doubt. Patriotic rituals in the future would have to be more carefully planned.

Hesston's low-cost housing project was defeated in succeeding weeks in a storm of controversy. Some people said Wiebe's speech alienated support for the project. Some members of Wiebe's congregation felt he should not have spoken out so critically. Others were proud that he had done what they lacked courage to do.

For all, the event was a dramatic portrayal of the dilemmas of Mennonite nonconformity in 1970, the year of the flag in America.

Draft repeal is uphill all the way

In less than six weeks, the houses of the United States Congress will vote on an extension of the draft. If either house fails to vote positively for extension, the conscription America has had since 1948 will end.

But the fight will be uphill all the way. Draft repeal groups sensed "a need to put more steam into the draft repeal movement" and a need to respond to a draft reform bill from the House Armed Services Committee.

On March 17, in Washington, D.C., an Emergency Convocation to Repeal the Draft was called by two groups, the National Council to Repeal the Draft (NCRD) and Wednesdays in Washington.

Over four hundred attended, with a notable delegation of thirty-five students from Eastern Mennonite College. In Saint Mark's Episcopal Church, registrants heard national figures speak on the draft. They asked their Congressmen to vote for draft repeal and a volunteer army.

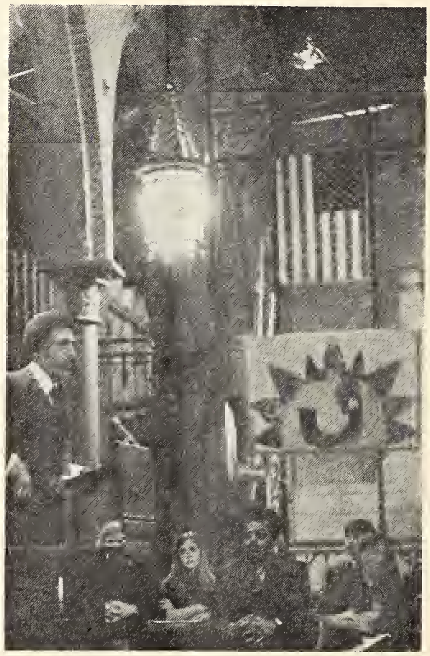
Many groups oppose the draft, the speakers said. Harry Applewhite, director of International Relations for the Church of Christ, said that people of opposite political persuasions in Congress, such as Barry Goldwater and Edward Brooke, support an end to the draft and its impact on society.

He also spoke about a growing consciousness in the religious community, "not just the historic peace churches but the mainline Protestant and Catholic bodies are sponsoring Wednesdays in Washington. . . . In the last ten days, the U. S. Catholic Conference has joined this opposition to the draft."

He also pointed out that the President's commission on establishing a volunteer army, the Gates Commission, said that an extension of the draft is not necessary. "Public opinion is running against the draft," he noted. "In January 1970, 52 percent favored the voluntary army in one poll. Thirty-one of thirty-eight polls by members of Congress of their constituents said their constituents favored the voluntary army. In January 1971, a Life-Harris poll said that 69 percent of the men between eighteen and twenty-five favor a volunteer army."

Representative Bella Abzug of New York gave further evidence. "For the first time," she said, "a poll came out last week that indicates that a majority of the people in this country consider our participation in this war immoral."

She said that more groups than just the youth, women, the religious, and the pacifists oppose the war. "Those who are being economically deprived because of this war can join our ranks in opposing this war. The workers of this country, the blue-collar workers have been a much-maligned group for many years because it is they who have been paying the largest prices to this war. It is their sons who have been drafted more than other sons. It is their tax dollars that have bee taken out of the envelopes in dispr portionate measure to support the bi lions of dollars that this militai machine requires."



Congressman Dellums of California spoke of black resistance to the draft. "In large cities, 20 percent of the draft-age men don't register. These are cities with large black populations," says a recent report.

Many legislators oppose the draf but feel that its repeal will leave th situation in worse shape than it now. They fear that an all-volunte army, which is implicit in the desi for draft repeal, will become a army of all-black or all-brown me of the poor, and of military adventu ers and mercenaries. They think th by retaining the draft or some so of compulsory national service, th civilian part of society will still hav some control over the military.

But repeal, not reform, is necessar say the draft's opponents. The though that an all-volunteer army will b made up largely of racial minoriti is false, said Representative Ron De lums of California. Educational an economic problems of black peopl will not be solved through war, De lums said.

"It is patronizing of people to stan up and say that suddenly the militar will be all-black. Something that pe ple in this country ought to sta learning today is that young blac people who had to pick up an M-1 are not picking up those M-16's."

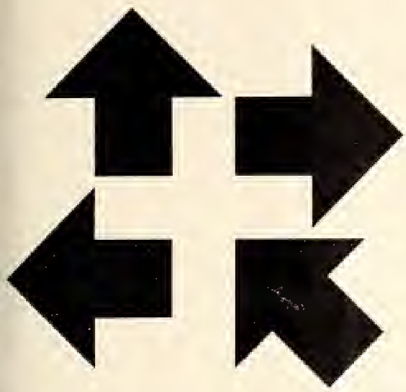
Statistics support Dellums' conte tions. "It is estimated that in larg cities, 20 percent of the draft-age me don't register. These are cities wit large black populations," says a NCR report.

Also, black reenlistments in th Army have fallen sharply, from 22. percent of men reenlisting in the Arm in 1965 to 11.8 percent in 196 Blacks now account for 9.5 percent o all servicemen though they are 12. percent of the total population.

Dellums also said that a conscript army has allowed the United State to become involved in Vietnam an that it is already an uncontrollable professional army.

A majority of the draft's opponent want it ended because they are ap palled by the Vietnam War and th role that the draft has played in al lowing U.S. involvement to becom

NEWS



so far-reaching there. Selective conscientious objection to this war, then, is the driving force behind the draft repeal movement.

Applewhite said that the draft is a part of the military-industrial complex and provides the involuntary manpower necessary for entering undeclared wars such as that in Indochina. The military has built up an enormous machine, said Applewhite, which has bases all over the world, operates a vast overseas communications network, spies on people, and feeds on weapons and men. "The draft provides a way of legitimatizing this perversion of what it means to have a national state, because it in effect says that every young male is required to take his chances, to serve his nation in this fashion. It's a definition of patriotism that is placed by military power and military analysis of the way in which that power ought to be used. That means it's extremely difficult to be in opposition to that power because it has a legality about it, you see, that justifies and sanctifies and blesses the role of the military power."

Ernest Gruening, former senator from Alaska, said that draft reform is not possible. "You can't reform the draft," he said. "What difference does it make how you are selected to be cannon fodder in an utterly unjustifiable war? The only way to reform the draft is to repeal it, to stop it." *Jack Goering, G. C. News Service.*

How to help end the draft? Vigorous action is needed

John A. Lapp, executive secretary of MCC Peace Section, prepared the following statement.

"What can I do to end the draft?" is a question often asked of the Mennonite Central Committee Peace Section.

The spring of 1971 is an especially critical time for such discussion. Hearings are again being held by congressional committees on the Armed Services. The 1967 Military Selective Service Act expires on June 30. President Nixon is on record as opposing the draft but has asked the Congress to extend the draft for two years until a voluntary army can be fully developed and hopefully the war in Indochina can be ended. Some Congressmen want the draft extended for four years. Senators Hatfield, Goldwater, McGovern, Percy, and Taft among others, however, have sponsored legislation to end conscription this year.

The Mennonite Central Committee has testified against the draft since World War II. William Keeney, dean of Bethel College and chairman of the MCC Peace Section, presented such testimony to the Senate Committee on February 9. Testimony to the House Committee will be given later.

The Mennonite convictions on conscription and militarism are well-known and respected. But if conscription is to end, it will take more than one small group voicing its convictions. Congregations might well discuss this issue and express themselves in their community and to their Congressmen and senators. Letters of concern mean much to elected representatives.

Some persons may want to call personally on their elected representatives to express their concerns either at home or in Washington.

Various church agencies have organized "Wednesdays in Washington to End the Draft in 1971" to provide opportunity for church members to speak to their congressmen about conscription. The MCC Peace Section Washington Office, while not a cooperating agency in this endeavor, will assist any persons who wish to use this opportunity to communicate their convictions. Contact the MCC Peace Section office, 100 Maryland Avenue, N.E., Washington, D.C. 20002.

Peace degree available Offer of three seminaries

Students can now earn a master's degree in peace studies. Beginning this fall, three schools of religion will offer such a program. All of the schools share a common believers' church and peace witness history.

The Associated Mennonite Biblical Seminaries, Earlham School of Religion (Friends), and Bethany Theological Seminary (Church of the Brethren) will cooperate. The seminaries desire to further peace education with a theological perspective.

The program will begin August 22. It will incorporate foundation in the biblical and historical rootage of a radical reformation peace witness, experience in group process with attention to nonviolence and reconciliation as life-styles, and practical training in peace education and nonviolent action.

The contemporary relevance of a radical reformation peace witness will be reviewed and students exposed to the heritage of all three peace churches. Study will focus as well outside the field of theology in another related discipline. Common preterm sessions will involve all students in the program and periods of study on one of the three cooperating campuses will be provided in addition to the degree-granting home campus. Independent study will be emphasized and in the program which can be completed in two years of full-time study.

Further information can be obtained from: Registrar, Associated Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Indiana 46514.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Changes in Sunday school Quarter shift in September Two-grade departments

Sunday school quarters will change with the seasons beginning in September. And classes will be composed of two grade levels, instead of three, as in previous years.

These and other changes will mean some adjustments in program for Sunday schools using the revised Mennonite Graded Sunday School Series, printed by the General Conference Mennonite and Mennonite Church.

Starting a month earlier than previously, the new series will follow quarterly patterns of three months per quarter, beginning with September rather than October. In this way, changes that a child makes in shifting from one Sunday school class to another will coincide with those he makes in public school. It will also mean that materials should be ordered and Sunday school officers, teachers, and classrooms chosen a month earlier. An additional teacher and meeting place will be needed.

Four departments will result when two grades are joined, rather than three. Some teachers will convene a class of fewer pupils and will be able to give more individual attention to each child. The children in each class should be more alike in their understanding, growth, and development: and the teacher can focus the education process at a more precise age span. The new plan puts ninth-grade students into the youth division. Some adjustments may be necessary in that department for some churches.

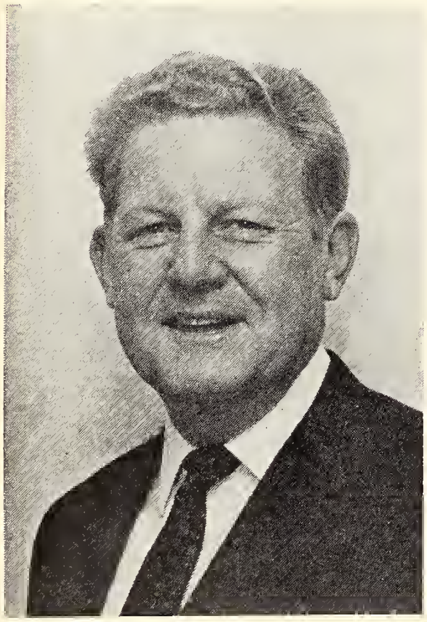
Additional direction and emphasis given to teaching methods and group process mean that the teacher could be more creative in teaching the Bible. Worship is shown as an integral part of the learning process. Therefore, the present division between worship and study, Sunday school and church, could lessen.

The changes come in an attempt to incorporate increased knowledge about the Bible and greater understanding about the way children learn. Valuable counsel from the people using the material was incorporated. Also, the two Mennonite conferences are changing in order to conform to the new quarter system adopted by the Protestant churches of North America.

Several features are being retained from the old series. Remaining are the central place of the Bible in lesson development, interpretation of Scripture from an evangelical, Anabaptist-Mennonite perspective, use of the themes of Redemption, Church, and Discipleship. The teachers' manuals will still contain guides for one year of lessons while the pupils' books contain guides for one quarter.

Writers from both conferences will be represented in the material.

Conference Speakers named



Ralph Osborne

David L. McKenna

A Free Methodist and a Presbyterian will help Mennonites fashion their Christian identity at the 1971 General Conference. David L. McKenna, president of Seattle Pacific College, and Ralph E. Osborne, field director of Faith at Work, will appear at the triennial conference August 14-20 at Fresno, California.

McKenna, a member of the Free Methodist Church, will address the assembly in two major speeches. He holds degrees from Spring Arbor (Mich.) Junior College, Western Michigan University, Asbury Theological Seminary, and the University of Michigan. Since 1964, he has been on the Commission on Christian Education for the Free Methodist Church.

Osborne graduated from Lake Forest (Ill.) College and McCormick Theological Seminary. A resource person for the Fresno conference, he has served pastorates at four Presbyterian churches since 1946. He served in the Navy from 1942-45.

Words and deeds

Eighty-five college students attended a weekend conference at the Associated Mennonite Biblical Seminaries at the end of February to acquaint themselves with the seminary program.

Bible work showing gains in East European nations

New openings for Bible work in Eastern Europe make work in these countries more encouraging than in many years, says Sverre Smaadahl of Geneva, Switzerland, regional secretary consultant for Eastern Europe for the United Bible Societies.

Smaadahl, a Norwegian national who received his master of sacred theology degree from Yale Divinity School, said that while the extent of Bible work varies, it is carried on in all eastern European countries, with the exception of Albania, where "religion is forbidden."

Because there have been no fresh supplies of the Scriptures for decades in the majority of the countries and churches have lost many of their privileges, "Christians in Eastern Europe have experienced what it is to live under the Cross," he said. Christianity has survived.

In a "most realistic way" churches have been thrown back to the biblical message as the final basis for Christian faith and life. "A deep love for the Bible has emerged. which has made the deep and uncovered needs for Holy Scriptures even greater," he added.

Listing new openings last year, Smaadahl said the United Bible Societies, a fellowship of fifty national Bible Societies, has contact with thirteen translation projects including four in Yugoslavia, three in the Soviet Union, two in Czechoslovakia, and one each in Bulgaria, Hungary, Poland, and Rumania.

The Scriptures are made available in countries where the churches have requested them, either by having them published in the asking country or having them printed elsewhere and imported.

In East Germany, the Scriptures have been published to meet the needs there since 1945 and some German Bibles have been exported. Annual production now totals 350,000 copies.

"The Scriptures have been produced regularly in the past twenty years in Hungary, although the total of 295,000 Scriptures produced between 1949-1970 has not been adequate," he said.

A total of 120,000 Bibles and New Testaments were produced in Russia since 1956.

While he termed production in Czechoslovakia "very limited and irregular" up until 1968, a total of 122,000 Scriptures were produced in Prague and Bratislava during the last two years.

A production of 50,000 New Testaments is expected in Bulgaria when new translation is finished in the foreseeable future, the United Bible Societies secretary said.

He added that because of standing licenses, Bibles have been going to Poland and Yugoslavia since 1945 at the annual rate of 120,000 Scriptures to Poland and 25,000 to Yugoslavia.

For the first time since World War II, Bibles were imported into Czechoslovakia and Rumania, 41,000 to the former country in 1970, and 10,000 to a Protestant church in Rumania.

Smaadahl said that the 750,000 copies of the Scriptures which were made available, in different ways, in Eastern European countries in 1969 might seem slight in light of the 350 million inhabitants. However, compared to the situation five years ago, it is a real "breakthrough for Bible work in the communist countries."

The distribution secretary also explained the Bible work in Eastern Europe opens up the opportunity for interconfessional cooperation there. Because it is considered a central concern in every church and yet neutral in politics, it fosters cooperation between the churches.

Labeling the opportunities to do Bible work in Eastern Europe a "task of highest priority," Secretary Smaadahl said:

"Only when we use the existing opportunities, will we be able to see new ones. With full awareness of the deep and uncovered need there still is in most of the Eastern European countries for the Holy Scriptures, we are thankful and glad for the doors which the Lord has opened for us." *American Bible Society.*

CRISIS: *Illiteracy*

Christians who can read and study the Scriptures strengthen and nurture the church. A literacy program can develop a person spiritually, mentally, socially, and economically. Through a literacy program in India . . .

poverty fund
will help meet this crisis!

My Lai verdict

A nation is on trial.
The verdict is guilty.
The sentence: life imprisonment
behind the bars of our illusions.
Is there any commutation of that sentence?
Is national repentance possible?
Or are we still too blind to see
that the enemy is we?

Peter J. Ediger

Draft resister speaks in court of Jesus life-style

About sixty friends and relatives gathered at the U.S. Federal Court in Philadelphia, Pennsylvania, on Tuesday, March 16, to hear Judge Daniel H. Hyuett III of the Third U. S. Circuit Court sentence Duane Shank, member of East Chestnut Mennonite Church, Lancaster, Pennsylvania, to three years on probation for his unwillingness to register at age eighteen with the military draft. The sentence included an assignment to work with a community development organization in Petersburg, Virginia.

Shank is the first Mennonite young man during the Vietnam war to be prosecuted for his noncompliance with the military draft law. Any violations of this law makes one subject to a maximum of five years imprisonment and/or a $10,000 fine. The judge chose to avoid a prison sentence which would result in a criminal record for the defendant. A record as a felon has serious consequences: one is unable to vote, hold public office, and is barred from several professions.

The penalty for Duane's act of nonregistration resulted in an order from the judge requiring him to work with the Southside Virginia Community Development organization. This is a social welfare organization located in Petersburg, Virginia, which assists low-income families of that area.

During the past summer, Duane spent several months working with this organization. Having completed his freshman year at Eastern Mennonite College last June, he did not return for his sophomore year since he was under a $1500 bail bond and awaiting trial.

At the trial on January 25, the court allowed him to make any statement he wished regarding the position he had taken. His letter to Selective Service, explaining the reasons for not registering, was read. Just prior to sentencing, the judge again gave Duane an opportunity to speak to the court.

Reading from a statement he had prepared, he made the following affirmation: "We must as individuals begin to exert our lives and try in all ways to live for the good of all people. It won't be easy, at times we will have to disobey laws set up by the government we live under and accept the risk of punishment but this is something we can joyfully accept as a result of following the life-style taught by Jesus who said: 'This is my commandment, love one another.' We must begin to take this seriously and dedicate our lives to caring for all people."

Only half the friends and relatives attending the sentencing were able to enter the courtroom. Those remaining in the corridors conducted a worship service during the time of the sentencing. The judge, when asked if other individuals could make statements regarding the defendant's integrity and sincerity, indicated that he had received and had carefully reviewed the fourteen character-witness letters which the attorney had submitted. These letters, gave him a basis for determining Duane's sincerity. The judge then sentenced him under the Youth's Corrections Act.

CANADA

Commentary on Canadian scene / Mennonite view of Trudeau

Canadians who have long worried about Pierre Elliot Trudeau's unattached ways, can relax. The "kissing," fifty-one-year-old prime minister is finally married. Margaret Joan Sinclair, twenty-two, the winsomely mature daughter of a former member of the federal cabinet, became the wife of Mr. Trudeau at a ceremony in Vancouver in March. The wedding was an extraordinarily well-kept secret. Despite the couple's six-month engagement, only half a dozen people knew about the ceremony in advance.

Although the marriage was obviously not a political move, it will no doubt enhance Trudeau's image among many voters who frowned on his playboy antics.

Trudeau's unorthodox style has bothered many Canadians ever since the federal election campaign in 1968. Few Mennonites seemed to support him actively then, and of those who did, most were either young or liberal or confirmed liberals. But gradually, Trudeau seems to be gaining some support, albeit grudgingly, of a larger cross section of Mennonite voters. Many who thought he was making too many concessions to Quebec, were reassured by his firm handling of the *Front du Liberation de Quebec* (FLQ) kidnapping crisis last fall.

But part of Trudeau's success must be attributed to the ineffectiveness of the opposition parties, which have been slow to react to issues which they could have exploited. And they have been further frustrated by Trudeau's uncanny knack of turning potentially embarrassing situations to his advantage. Recently, several members of parliament accused him of mouthing an obscene phrase at them during a question period in the House of Commons. When questioned about this later by newsmen, he laughingly suggested that all he had said was "fuddle-duddle."

A novelty manufacturer, recognizing the faddish popularity that this phrase would likely enjoy, quickly came out with tee shirts and buttons carrying the now famous words. After the prime minister's wedding, the manufacturer added a new wrinkle to his product. On the front of his tee shirts, he put "fuddle duddle"; and on the back "I do."

The above column is the first in a series of monthly features on the Canadian scene. Our writer is Larry Kehler, 440 Best Street, Winnipeg 22, the former editor of the Canadian Mennonite.

The discontinuance of the *Canadian Mennonite* in February has brought several new groups to the front who would like to try their hand at producing an inter-Mennonite paper.

In Winnipeg, Roy Vogt, a professor of economics at the University of Manitoba and a lay minister in the First Church, and Edward L. Unrau, on the staff of the University of Manitoba's public relations department and a member of the Portage Avenue Mennonite Brethren Church, are planning to put out a monthly news magazine, the *Mennonite Mirror*, starting in September.

A prospectus was issued this month to test the idea with readers and potential advertisers. To begin with, the *Mirror* will be sent free of charge to all 6000 Mennonite homes in Winnipeg. "If the reader response is good," says their prospectus, "the magazine may eventually expand into other regions and rely on subscriptions for part of its financing." Initially, however, the publishers intend to cover all their expenses through the sale of advertising space.

The *Mirror's* goal will be "to foster a greater spirit of unity and common enterprise among Mennonites. It will studiously avoid controversy, reporting on events and activities in the various Mennonite churches but "without theological or editorial comment."

With the information that the magazine will supply, explains the prospectus, "the Mennonite people may be able to decide more easily for themselves what they wish to do with their future."

Another effort to launch an inter-Mennonite periodical is localized in Ontario, although the sponsors' intention is to make it a national paper. It started as an ad hoc attempt to save the *Canadian Mennonite*, but when this wasn't possible, they began to lay plans for a new periodical.

Committees have been appointed to develop an editorial policy, to set up a budget, and to propose a structure for the new association. There is lack of unanimity, however, on whether or not conference organizations should be invited to become official partners in the venture. Some feel strongly that the paper should have full editorial freedom, an objective which would be more difficult to achieve if the conferences were directly involved. On the other hand, the paper would likely not be able to make it financially without conference support. There is, of course, still the possibility that none of the conferences will be interested in joining the ad hoc group in a joint project such as this, even if they have the opportunity.

Two meetings of the ad hoc committee have already been held, both in Ontario. The next step, they hope, will be the convening of several similar meetings in western Canada.

Canadian Mennonites are deeply immersed in seeking their own identity. This explains, in part at least, the fervor for a new publication. However, because the costs are so high, and rising every year, these two fragile undertakings, noble as their intentions may be, are not likely to make it.

One of Roy Vogt's Mennonite colleagues at the university suggested to him that in his view the odds on the *Mirror's* getting off the ground are no better than ten to one. Unless there is a ground swell of support from across Canada, the same odds probably also apply to the ad hoc group's dream.

Henry J. Gerbrandt will become the executive secretary of the Conference of Mennonites in Canada this summer. Gerbrandt, who has been a Bible school teacher and pastor in Altona for over thirty years, is described as a bridge builder, an important attribute to have at a time when the conference finds itself in a financial vise.

The conference's executive committee feels that Gerbrandt's appointment will contribute toward regaining the confidence of many of the people who have supported the conference with diminishing enthusiasm during recent years. He is viewed as more of a "man for the road," a pastor to the conference, than as an "idea man" or an administrator. Executive committee members to whom I spoke said this is not to be taken as a criticism of the present staff, but simply as an acknowledgment of the new realities and needs within the conference.

The other executive secretaries who will be working with Gerbrandt in the Winnipeg office are Menno Wiebe, for Mennonite Pioneer Mission; Henry H. Epp, for congregational ministries, a new department which will incorporate service, education, and home missions; and Frank Dyck, treasurer.

Correction. The report on the Conference of Mennonites in Canada annual council of boards meeting (Feb. 23 issue) stated that "They support MCC-(Canada), but hesitate to support the Commission on Overseas Mission (of the General Conference)." The secretary of the Canadian Conference, William Block, has pointed out that this statement is not correct. Most Canadian churches, in fact, would rate the COM's work as one of the main reasons why they belong to the General Conference. *Larry Kehler.*

DISCUSSION

Danger signs on the road to Brazil

The February 16 issue of the *Mennonite* reported that the World Conference would be limited to nonpolitical issues and that the Brazilian government had placed this limitation on the conference. This is a most disturbing development. A parable on this situation can be read out of 1 Kings 13. We will go to Brazil and make our peace with President Medici. We will refresh ourselves in the country and eat bread and drink water therein. Our brethren from Brazil say, "We are also prophets as you are, and God told us that Brazil is making tremendous strides in every area on the road to free democracy."

One wonders whether arrangements have also been made to have President Medici present at the conference so that we can all give him a standing ovation. One recalls how the Lutheran host church refused to retract its invitation to President Medici and so the Lutherans refused to go there. To me it is clear that we cannot go there under the proposed conditions. We can only repent and go to Brazil in obedience to God and in disobedience to the Brazilian government.

Last summer the Reformed World Federation met in Nairobi, Kenya. The opposition party, Kenya People's Union, had been outlawed for one year and eighteen politicians of this party had been arrested without judicial procedure. Possession of revolutionary reading material was enough to have them arrested—this also holds true for various cases in Latin America. Most of the prisoners were released shortly before the Reformed Congress.

The indications in Brazil are that no such action will be taken. The danger signs are clearly visible, yet we do not want to see them. We can learn from Aristotle or even Machiavelli how tyrants can use deceptive policies to lead their citizens into believing that they are good, when they are evil. Our problem seems to be the same that Hans J. Iwand analyzed for the German church. It, too, had been trained to expect the enemy from the left only to succumb to the enemy from the right. Hermann Diem claims that the church seeks security rather than challenge. As the church identifies with a suppressive regime that tortures prisoners, it loses its witness.

We can piously speak of separation of church and state, while we have sold out to politics. Separation of church and state meant, to our forefathers, that the state could not tell us what our message must be, nor can it use its force to discipline us. If we go to Brazil under the present conditions, we can only politicalize the church and go in as false prophets. We are then siding with Amaziah against Amos (Amos 7:12ff). We are, then, not instruments who carry God's name before presidents (Acts 9:15). Rather, we tell the presidents what they want to hear from us.

Then we turn around and condemn anyone who is taking his mission under God seriously, as did Menno Simons: "You are politicalizing the church!" Separation of church and state now means that the state is autonomous to do what it pleases. It is not responsible to anyone, not even to God, and we can have no message from God for it. In our blindness, we think that this is good Mennonitism. But the Anabaptists would tell us that we had sold out to the state; that the church had experienced another fall.

Even Socrates can teach us that we are not doing a person a favor by hiding his error when he commits a wrong. We can only help him by exposing the error and alloting punishment. Must a pagan stand in judgment over us? Jesus showed how Capernaum would fare badly in comparison to non-Jews.

The church can only sin in going to Brazil under the present circumstances. But there is still time for it to repent and to go in with a prophetic message from God. Speaking in general terms would only be a pious exercise in meaningless rhetoric. We should appoint a commission to dig up the facts regarding the situation in various Latin American countries. This will mean hearing the suppressed, the tortured prisoners who have been freed through the use of drastic measures like kidnapping, and also listening to the enemy like Radio Havana Cuba.

One of my students, who has worked in Brazil, told me that there were two million Indians in the country. Now there are 500,000. When a man wants a rubber plantation, he gets the Indian tribe exterminated and moves in to take over.

At the same time, it must be clearly understood that we in America have also exploited the Indians. In Saigon we are supporting a regime that imprisoned a boy participating in a peaceful demonstration in 1963. He is still in prison. There are many like him inhumanly tortured in Saigon prisons. The use of defoliants in Vietnam has not only destroyed trees and crops and caused many lives to be lost as a result of floods, but it is also the cause of horribly deformed babies born to mothers who were exposed to these chemicals.

Let us fulfill our mission and be the light of the world and the salt of the earth in obedience to Jesus Christ our Lord. Let us bind up the brokenhearted and proclaim liberty to the captives (Is. 61:1). *David Janzen,* E.M.C., *Harrisonburg, Va.*

DEUTSCH für TOURISTEN
CORK

...Ich möchte gern eine grosze Portion Sauerkraut mit Wurst.....

Words and deeds

Palmer Becker, executive secretary of the Commission on Home Ministries, attended the ministers' clinic on evangelism at Coral Ridge Presbyterian Church, Fort Lauderdale, Fla., during the last week of February. Purpose of the clinic was to provide training in effective lay evangelistic work as it has been developed by the church's pastor, D. James Kennedy, who during the last ten years has increased the church's membership from seventeen to 2400.

New songbooks for the Muria Mennonite Churches of Indonesia were recently purchased through the special literature fund of the Mennonite Central Committee. The same fund also provides textbooks for pastors and seminary students.

The Near East Ecumenical Committee for Refugee Work accepted at the beginning of April the responsibility for the operation of a Mother-Child Center at Jebel Nadif in Jordan from the Mennonite Central Committee. The center helps pregnant women prepare for the new baby, instructs them in proper child care, and provides each with a layette bundle.

Torn Land is a 429-page book by Paige Shoaf Simpson and Jerry H. Simpson, Jr., that documents the 1969 flood in Virginia, the aftermath of hurricane Camille. One chapter notes the contribution of Mennonite Disaster Service. The book can be purchased for $6.95 from the Nelson County Chamber of Commerce, Lovington, Va. 22949.

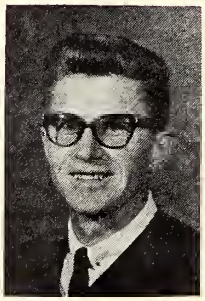
Dr. and Mrs. John O. Schrag, McPherson, Kansas, were cited by the Parents Association of Bethel College for their "service and leadership in many areas and in many locales. . . . Their lives are living examples of committed Christians."

RECORD

Workers

Marvin J. Dirks, Jr., Newton, Kan., associated with the Commission on Education for nine years, first as youth worker and then as secretary of higher education, joined the staff of Prairie View Mental Health Center, Newton, on Apr. 1 as research psychologist.

Dennis Lynn Ramseyer, Pulaski (Iowa) Church, is serving a two-year 1-W assignment at the Mental Health Institute at Mt. Pleasant, Iowa.


W. Thiessen

William and Marianne Thiessen, Rosthern (Sask.) Church, will go to Nigeria in July where he will assume responsibilities as director of MCC programs in that country. The Thiessens have had previous experience with MCC in Nigeria. From 1965 to 1968, she worked as school nurse and he taught at Ochaja Teachers College. They have pursued the same occupations in Canada. The Thiessens are members of the Rosthern (Sask.) Church. William will replace Warren Grasse, Chalfont, Pa., who is presently director of MCC programs in Nigeria. There are now some sixty MCC volunteers in Nigeria, most of them in Teachers Abroad Program.

Rosalind Warkentin, Zoar Church, Waldheim, Sask., is serving a two-year voluntary service assignment in Dixville, Quebec. She will work with mentally-retarded children.

Marriages

Robert Anders and *Frances Sawatzky,* both of Herold Church, Cordell, Okla., on Mar. 13.

Denver Horn, Herold Church, Cordell, Okla., and *Jeannie Kincaid,* First Christian Church, Clinton, Okla., on Feb. 18.

Dennis Lynn Ramseyer, Pulaski (Iowa) Church, and *Cinda Lou Cary,* Christian Church, Bloomfield, Iowa, on Mar. 13.

Gary Rediger, Sugarcreek Mennonite Church, Wayland, Iowa, and *Saundra Jantz,* Lehigh (Kan.) Church, on Mar. 20.

Dennis K. Unruh, Grace Hill Church, Whitewater, Kan., and *Cynthia Gayle Friesen,* Woodland (Calif.) Christian Church, on Mar. 20.

Calendar

Apr. 15-18—Berne, Ind., Central District Conference.

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Apr. 18-22 — Rosemary (Alta.) Church, missions meeting, George Janzen, speaker.

May 29—Ontario, relief sale.

June 9—Saskatoon, relief sale.

Central

May 2-7—Chicago, First Church, "The Puzzle of Living," Arthur L. Jackson.

Northern

Apr. 18—Henderson, Neb., Bethesda Church, Bethel College choir.

Western

Apr. 17—Hutchinson, Kan., relief sale.

Apr. 17—Ringwood, Okla., Church Workers' Conference, Palmer Becker.

Apr. 18-25—Newton, Kan., First Church, evangelistic crusade, Vernon Duerksen, speaker.

Deaths

Justina Dyck, Zoar Church, Waldheim, Sask., was born in Russia, Aug. 12, 1890, and died Mar. 22.

Anna Estelle, infant daughter of Mr. and Mrs. Larry Harms, Herold Church, Cordell, Okla., was born Mar. 12, 1971, in Kinshasa, Congo, and died one week later.

David C. Heidebrecht, Buhler (Kan.) Church, was born Jan. 27, 1881, and died Mar. 23.

Alvin S. Mumbauer, West Swamp Church, Quakertown, Pa., was born in 1891, and died Mar. 11.

C. H. Nickel, Herold Church, Cordell, Okla., was born Dec. 9, in Central Asia, and died Mar. 2.

LETTERS

MCC and Junior Village

The following letter is a response to a letter published in our March 23 issue.

A question regarding the advisability of having MCC volunteers at Junior Village concerns a number of interested persons. Dr. Edward Zigler, director, Office of Child Development (NEW), in speaking before the House Committee investigating conditions at Junior Village said, "One of the most debilitating things about an institution is its inability to gratify the needs of the residents." Clearly, foster homes need to be set up. Mennonite Central Committee workers do not seek to defend the existence of Junior Village, but we do realize that there are presently approximately 350 homeless and neglected children there who need the Christian love and concern which MCC volunteers can offer.

Recently, a series of articles in *The Washington Post* has sparked a critical review of the Junior Village program. The legitimacy of its existence is in question. Scrutiny of this nature is commendable; but while the city council, the appointed officials and the Welfare Department are attempting to decide how to handle problems surrounding the children and which of the various programs to fund, there are homeless and neglected children—350 victims of society—presently in need of love, attention, warmth, and education. When first getting involved in Junior Village in 1949, the MCC workers' roles were to ease and rectify inadequate conditions affecting children. Our role in 1971 is not markedly different. Current volunteers do not feel that their sudden departure would bring Junior Village to its knees.

Mennonite Central Committee is involved in seeking other ways of meeting the needs of the children. During the spring and summer of 1969, MCC held a series of meetings with the *For Love of Children, Inc.* organization in which the possibilities were discussed of placing MCC workers with FLOC. MCC was unable to place volunteers with FLOC, due to a lack of applicants with sufficient skill, stamina, and motivation to handle such an assignment.

Since the publication of earlier recruitment materials, MCC has decided not to place summer service volunteers at Junior Village in 1971, due to a population decrease at Junior Village and as a result of the problems that arise from quickly formed and broken relationships between children and short-term workers. (A summer service term is 10 weeks.) However, MCC continues to replace some of its voluntary service personnel whose two-year terms at Junior Village expire. *Harold A. Penner, assistant director, voluntary service.* Mar. 22

Ideas liberal in Superstar

DEAR MR. SHELLY: I am writing in response to the article, "The Superstar Who Was Jesus Christ," (See *Mennonite,* Mar. 23, page 201.)

The following paragraphs are quoted from an article written by Bob Hill, in his interview with Bob Larson, a former leader of a rock and roll combo and composer of more than one hundred rock songs whose life was changed by a personal encounter with Jesus Christ.

"I'm deeply concerned about the wholesale acceptance of rock music by several evangelical churches," Larson says. While he does not necessarily condemn all contemporary, youth-oriented church music, he feels that many churches adopting hard rock type songs into their worship are compromising the sacred with the secular.

"On the other hand, some rock entertainers are now adopting religious themes." Larson says. In spite of the fact that some Christian teens defend such songs, he contends that few of these tunes are scripturally supportable and most are subtly blasphemous. "Jesus Christ, Superstar," a recent rock opera now on Decca records, is a case in point. While some herald the release as the most significant religious music of the decade, Larson says it is liberal in content when it suggests that Jesus had an immoral affair with Mary Magdalene and presents Christ and the apostles drunk at the last supper.

Larson points out that the writers of *Superstar* admittedly believe that Christ was a revolutionary and humanitarian and not the Son of God. "There is also significance," he adds, "in the fact that all reference to the resurrection is omitted."

Any concerned readers should read the entire article in the March issue of *Christian Life,* "Cold Facts about Hard Rock," page 30. *Dale Epp, Box 75, Henderson, Neb. 68371.* Mar. 29

We agree that Superstar *is not the perfect portrayal of the life of Jesus Christ, but in translating the biblical account into a modern idiom, it does drive us back to the New Testament to check our own knowledge. And while we do not agree with every handling of the biblical material, we are impressed with the way the mood of the New Testament writers has been recaptured. If* Superstar *treats the disciples as not overly bright, so does the Bible. (See Mk. 8:14-21) 10:13, 35-8, for example.)* Superstar *does not say that Jesus had an affair with Mary Magdalene, but it does recreate the hint of scandal that the New Testament also reports because women did travel with the disciples and Jesus appreciated their company and ministry. (See Lk. 23:49; 7:37-50). As to the matter of the silence on the resurrection, we dealt with that in our March 23 article. If* Superstar *sees Jesus as human and as revolutionary, it is only because the New Testament comes on loud and clear on these themes, also. Our Bible reading is so often protective, engaged in to find support for what we want to believe and do. The value of a shock treatment like* Superstar *is that it gives us an audacious reading of what we've overlooked for too long. I am impressed with the power of the gospel as I see the Christian testimony being given even in an imperfect medium and by people who may not be fully conscious of the meaning of the message they convey. But isn't that always the way it is with our preaching and witnessing?* M.S.

Ideas on Brazil extreme

DEAR SIR: Aware as I am of political prisoners being tortured in Brazil, nevertheless, to me, the letter of Bill Klassen in the March 23 issue of *The Mennonite* is amazing in a number of aspects, one of which is the extreme position he takes in his three proposals.

In a recent article titled "The Nemesis of the Panthers," it was pointed out that their extreme position was costing them a large following, that their power in current life was waning.

Some historians declare that it was the extreme measures of King George II, which cost the British sovereign his American colonies; this extreme position alienated the loyalty of the colonies as well as members of parliament.

Is it not better to light a candle than to curse the darkness? *S. T. Moyer, 410 W. Elm, Bluffton, Ohio 45817.* Mar. 29

Their readers don't write

Dutch Mennonites don't write letters to the editor of their church paper as do North American Mennonites according to an editorial in the Algemeen Doopsgezind Weekblad *of January 16, written by H. J. de Wit, a member of the paper's editorial staff.*

DEAR MAYNARD: I would like to express my particular appreciation for the September 15 issue of *The Mennonite. . . .*" It is easy for Americans to write to the editor of what they think of his and their periodical. This is not the case for us Dutchmen, with the result that the editorial staff of this weekly does not know how the paper is regarded by our readers. No news, good news? Well, for us, a letter usually indicates that something is amiss—a fuss is being made about cooperation with the Remonstrant Church or an angry reader of the Dutch Mennonite *Peace Group Newsletter* insert sends an article to the wrong address.

Perhaps a survey would yield more information. The editors began with a rather thorough investigation by asking readers to react weekly to various articles and columns. In this way, we thought we would obtain a valuation of the periodical, if readers would respond to these questions. If. . . .

The next step was a detailed survey which sought to ascertain the amount of attention readers paid to various sections. News from the Dutch Mennonite Church gets the most attention, and cultural and recreational items, the least, according to the responses.

The drafting of such a questionnaire took quite a bit of effort. I had wanted to change "religious meditation" to "edification." But by unanimous decision — except for one dissenter — this was rejected as a term with too many emotional overtones. Edification means making faith active. Indeed, if one thinks of a mere pursuance of personal salvation, this term is far removed from us at a time when, also, in church circles, more and more attention is being focused upon the social and political problems of the world. I still believe, however, that in a periodical such as ours, along with providing information about assistance to developing countries, foreign laborers in The Netherlands, and the problem of war, we need to appeal to the individual to put his faith into action by getting him involved in these problems.

I am somewhat pleased that also this "religious meditation" received a high score from the readers—not the highest score, as that was reserved for news items from the Dutch Mennonite Church.

Don't forget to remove the wrapper from the next issue. The survey provides interesting facts about the *Peace Group Newsletter*, humor, politics, and "Heart and Hands," the column prepared by and for the Dutch Mennonite Women's Fellowships. *H. J. de Wit.* (*Translation by Gary Veendorp.*)

Found in Hawaii

DEAR CHRISTIAN FRIENDS: We were delighted to read Ellis Guthrie's article about Shig Matsunaga in the March 16 issue. Shig and his wife, June, had both been raised in Buddhist homes, so it was a very big step for them to reject Buddhism and accept Christianity.

At the present time Shig and his family live with his wife's parents at 3 Alae St., Hilo, Hawaii 96720. Their large home has a lovely view overlooking part of the city and Hilo Bay. The two girls, Joan and Ruth, are still at home—the boys, Arlon and James, are older and out of school. Shig is a teacher in the junior high school and June is an elementary schoolteacher.

If any of Shig's friends visit the big island of Hawaii, I know Shig would be happy to have you visit him. The phone is probably still listed under J. Matsunaga or under June's father's name, James Yamamoto, so at least phone Shig if you visit Hawaii! *Clarence and Mary Ann Kooker, 935 N. Spring St., Bluffton, Ohio 45817.* Mar. 26

Healthy vehicle for church

DEAR MAYNARD: Ever since my direct association with the General Conference Church in 1961, the publication of *The Mennonite* under your guidance has been a source of inspiration and challenge to me. The clear voice of leadership was a prophetic one—often breaking in on the lackluster voices heard elsewhere.

The most frequent pattern I used in reading this paper was to read either the editorial or the letters to the editor first and then page through to find other articles of interest. I cannot help but feel that having the paper serve as an open forum on racism, war, problems of living in this secular society while trying to keep one's identification with a Christian tradition, has been a healthy vehicle of communication for the church as a whole.

I will miss your leadership in editing this paper. *Phyllis Carlson, 127 S. Pine, Newton, Kan. 67114.* Feb. 24

MEDITATION

The cross makes a difference

HOLY WEEK! WHAT tragedy, what hope!

"Jesus took twelve men and turned the world upside-down! The best we Methodists can do with seven and a half million is to keep it right-side-up!" said Pat McConnel. He probably should have said, "The best the world's Christians can do with some 700,000,000 is to permit humanity to slip ever closer to the precipice of self-annihilation!"

Why the difference of power of twelve men, and seven hundred million? Kagawa said, "The cross is *more radical* than the Communist Manifesto and *more powerful* than the atomic bomb!" Perhaps the cross makes the difference.

"While we were yet sinners, Christ died for us." While we were yet pagan, atheistic communists, "Christ died for us." Eleven of the twelve (and many in the early church) "took up *their* cross, and followed." The seven hundred million (for the most part) have exchanged their cross for bayonets, napalm, and missiles.

Perhaps Christians have been standing at the foot of the wrong cross! There were *four* crosses on Calvary's hill that first Good Friday! Three crosses of wood—the Roman electric chair—and the cross of love and reconciliation which killed Jesus, in whom the Word became flesh.

Remember? The soldiers were asked to break the victims' bones, so the Sabbath might not be profaned by criminal bodies on a cross. They broke the bones of the two (dying on Roman crosses); but when they came to Jesus, they were spared the task. The cross of love which He bore in His heart had already killed Him.

John speaks of "the Lamb of God, slain from the foundation of the world." That is, the cross of love and forgiveness has been in the heart of God from the creation of man, crucifying daily. Jesus took this cross from the heart of God, and set it into history in terms of "flesh and blood," so that we could *see*, and "take up *our* cross," and put *our* bodies on the line, let *our* blood flow (if the cup is not removed), so that man may be reconciled to man and man to God.

"We Christians," said the late Clarence Jordan, love to sing, 'Jesus Keep Me Near the Cross,' but under our breath pray, 'But don't put me on it.' "

Herbert Gray has caught the spirit of the cross: "I once watched a really loving mother and a prodigal son. I learned more about the price of sin's atonement in those days than I ever learned from books of theology, for I saw that by her love she was forever bound to that boy, and by her goodness was doomed to feel his sins like blows upon her heart, and to make his shame her shame.

"Moral indifference would have delivered her from her agony! . . .

"And so, too, there came a day when I felt that nothing in the world held hope for that boy except the love his sin could not kill. I felt that his sin had found its match. I seemed to glimpse a day when sin would have to let go, and love remain the victor."

Has humanity come to a day when "nothing in the world" holds hope for God's children—of every race, of every political creed—except the *love* of God, *which man's sin cannot kill?*

Will the cross of love (in *our* lives) once more turn the world upside-down, or will God's children continue to trust napalm, nuclear bombs, chemical and biological weapons in dealing with those who sin against us?

"He who would come after me, let him *deny* himself, *take up his cross*, and *follow* me."

Carl J. Landes

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Linoleum block by Robert Regier.

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Charmed by California for the third time

Next August, the General Conference Mennonite Church will meet in California for the third time in its one hundred and ten years of history.

The first meeting in California met under the shadow of war; the second conference was bothered by an economic depression; the third conference may well be looking into the eyes of war and depression at the same time.

It was on the last day of August 1917 that the General Conference began its meetings in Reedley, California, five months after the United States had entered a World War that at that time was not called One because no one knew that a more horrible one was to come called Two.

Peter Jansen, Beatrice, Nebraska, sent a message to that meeting asking, "How Can We Preserve Our Noncombatant Principles, from a Political Standpoint?" Young Mennonite men were being drafted into the Army, and though assured that because they were Mennonites, they would not have to take the Army oath or wear a uniform, many were sent to military camps and were being severely tried.

"The draft problem received the first and most serious consideration of the conference," reported S. M. Grubb, the editor of *The Mennonite*. "A committee of seven representative men of the church was appointed. It will be to these men that the church will have to look to care for its interests and the maintaining of its position in what may be the most trying experience through which our Mennonite church ever had to pass during its existence in America."

At the same time, the conference was quite concerned about its image. It represented a German-speaking church in a country at war with Germany and taking a position opposed to war. "Our entire brotherhood [is] in a difficult position in the eyes of those outside of the church," said Grubb.

Jansen appealed for Mennonites to put their hospitals at the disposal of the government and build new ones. "Let us show by word and action that this is our country, and no other."

The second meeting came in 1935 at Upland, California. That fewer people attended reflected the economic hardships of the time: 192 as compared to 385 in 1917. The Board of Publication reported that it had been on the verge of bankruptcy because of a $3000 debt and at the same time was under fire because it had transferred its printing to the Mennonite Brethren Publishing House to save money.

Much time was spent at the conference on devising ways to pay its debts and return conference support to its former level.

Does this sound familiar? Here we are again in a time when money is scarce, or, at least, not as free as it once was. Our priorities are still being tested.

As this is being written, new draft laws are being voted on in the United States Congress and the crisis of August 1971 may turn out to be much the same as that of August 1917. In any event, we have the war in Vietnam, but it is more than a five-months war, we've already dealt with it for two triennial conference sessions. In dealing with war, we still have to come to grips with our obedience to Christ and our concern for our image (and witness) in the lands in which we live.

If the lessons of Reedley and Upland can be brought to Fresno in August, we will all be the wiser. M.S.

Fresno '71

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THEL COLLEGE

The new depression in higher education

Kenneth G. Gehret

IT MAY NOT be conscious and deliberate, but the effect is just as decisive: American-taxpayer support of public colleges and universities is driving independent and church-related academic centers to the wall.

Whatever advantages small private colleges can offer (and many of them offer a great deal) are overshadowed, in the eyes of students, by cost factors. The student and family of average means can hardly be blamed if they opt for a $400 annual state-university fee over a $2500 yearly college tuition.

The predictable drain-off of applicants from private campuses has been going on for several years; virtually all of the increase in enrollment is now taking place at state institutions.

The inevitable financial crisis is fully evident, too. It is documented by a survey conducted and reported by the Association of American Colleges. The findings are grim.

"In 1968, the average [private] institution . . . finished its fiscal year with a surplus. One year later, it [showed] a deficit, which it more than quintupled one year later. . . ."

How desperate things are on some campuses is indicated by three facts:

1. One fourth of the colleges are drawing on endowments to operate.
2. Many are borrowing to meet their bills, going heavily into debt.
3. Despite cutbacks of various kinds to conserve funds, colleges now in the red will be deeper in deficit at the end of the current academic year.

Why are private colleges in this fix?

Neither contributions nor tuition (the latter counterproductively high) have kept pace with inflation. The addition of new programs and community services has proved expensive. And student aid of various kinds, including scholarships for minority-group entrants, has put another dent in the budget. Too, some universities have experienced cuts in government research projects.

The upshot is what the Carnegie Commission speaks of as the "new depression in higher education," affecting some public as well as numerous private institutions.

Clearly, a better recognition of the financial crisis will lead to more debate on what public policy should be.

Are Americans willing to sacrifice private colleges, once the bastion of higher education, and rely on sta colleges and universities? Or do the prefer to continue the dual system If so, will they provide in some wa for fair competition between the and assure adequate funding for both

Officials in the independent college are looking increasingly toward th state and federal governments for re lief. Direct grants to these institution or to their students are frequentl mentioned. One proposal would pro vide state funds for each student at tending a private college within th state, in an amount equal to the per student subsidy at the university.

Another possibility, discussed i whispers if at all, is to charge sub stantial tuition at state institutions backed by a massive loan program The effect would be to put public an private academic centers on a more equal footing, while rescuing both types of institutions from a hand-to-mouth existence.

But before solutions can be arrived at, there must be vigorous discussion. Reprinted by permission from *The Christian Science Monitor.* © 1971 The Christian Science Publishing Society. All rights reserved.

Colleges will continue Only if role is tested

THE FUTURE OF private colleges is uncertain. They have been enrolling a constantly smaller proportion of the total college-age population; they are faced with operating deficits and the pressures of ever-increasing inflation. Increases in tuition may price them out of the market.

Private colleges are a valuable resource and they save many public tax dollars because the state does not have to build additional facilities and does not have to subsidize those students attending private colleges. Can they continue without some sort of public or private aid?

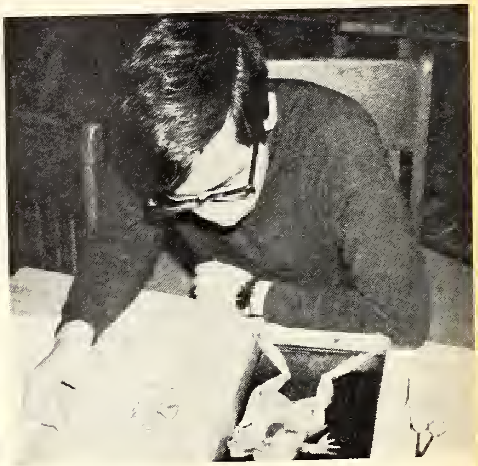
What does the church expect of its private colleges? Does it demand wasteful duplication and courses which are no longer relevant to the needs of their students who must live in an industrialized, urbanized nation with an international role?

Our church colleges will continue to exist only if they reexamine their roles in the light of the above changes. Wasteful duplication will have to be eliminated; and cooperation between the church and various colleges will have to be markedly increased. Campuses could be expanded through use of church facilities and through the use of conference and church personnel.

Private colleges are a much under-used resource—all have both sufficient staff and space to serve substantial increases in enrollment. They have Christian leadership resources which go unused while churches and communities feel the lack of cultural and religious leadership. The quality and performance of our church colleges certainly warrants high-level communication on ways of saving our colleges. One needs only to look at the roster of pastors in our churches, teachers in our colleges and secondary schools, and doctors serving in various communities to answer the question as to the quality of the private college graduate. The church dare not say, "We are not concerned about higher education for our members."

While state and federal funds have been suggested, these are not a complete answer to this complex problem. Loan funds can be especially helpful and they do not fetter either the student or the college. Tuition grants to individual students may also help solve the problem. Per-

ife at Bluffton, Bethel, Freeman Junior, nd Conrad Grebel colleges: "We are vitnessing in this issue of our colleges a arger crisis—a crisis in the life and mision of our church."



haps a "financial package" involving a grant from the church or conference, some work or work-study, and a loan—money to be obtained from several sources—would assist many students to obtain a college education. Tuition grants alone would not help some rural students.

Most private colleges will not be able to continue without some private or public financial help. Students can be served best if both sectors share in helping to provide educational opportunities. *Eldon W. Graber, Freeman Junior College.*

Situation is grim
But not desperate

KENNETH GEHRET SPEAKS of the status of the private college as *grim, desperate*—church colleges driven to the wall, in a state of *depression*. These are strong words. I agree—in part.

The situation is grim but not desperate.

This is a recession, but perhaps not a depression.

Bluffton College is experiencing a financial crisis. In its seventy-one years of history, Bluffton College has survived a number of major crises: 1899-1900—the pangs of birth; 1908—a crisis of confidence; 1913-18—the risky transition to a four-year college during wartime; the 1930's—the Great Depression and the desperate struggle to survive; 1941-45—World War II and the sharp drop in enrollment; and now in the late 1960's and early 1970's—a financial crisis.

A Mennonite leader recently wrote of another Mennonite institution: "We died many deaths but in those deaths we lived." Crises test an institution. Often, the institution emerges stronger for enduring through and triumphing over the crises. Sometimes, an institution is broken.

The financial problem of private colleges has many roots. In major part, it is a problem of inflation. Costs are rising more rapidly than income. Debts have been accumulated to provide new facilities for enrollment growth slow in coming. Student enrollments have leveled off. This year, Bluffton had its first drop in enrollment in seventeen years. It gives little comfort that this year and last year, half of the Ohio private colleges had decreases in enrollment. We have been building a campus and program geared to growth—in ten years, ten new buildings, a doubling of the student body and faculty. This year, we could have accommodated 10 percent more students but we had a decrease of 4 percent. Unless there is a great increase in gift income before June 30, we will have an operational deficit. This means that we must borrow from the banks to meet current expenses. One can borrow for a year or two, but not year after year.

The problem of the church-related college is more than a crisis of money. It may be a crisis of confidence. "For the first time in history," says Robert A. Freeman, former special assistant to President Nixon, "it appears that the profound faith of the American people in their educational institutions has been shaken."

This may reflect a shattering of our confidence in our country, our institutions, even our church. There are those who view our private colleges, like public institutions, as nothing more than part of a rotten system entrenched in the status quo and resistant to social change. In sharp contrast, others are fearful and disturbed about the rapid changes taking place in American life and ar disenchanted with our church-related colleges; they believe these colleges contribute to the breakdown of cherished values and speed up undesirable changes. Man others know little, care less, are simply indifferent to th mission of the church-related independent college and say "Let the government do it."

I sense that we are witnessing in this issue of our colleges a larger crisis—a crisis in the life and mission of ou church. What is the vocation of the church in the ministr of education in a time of frighteningly rapid change

We hear voices of discouragement and despair, today about the future of the church-related private college These are perilous times, but we are not discouraged We are encouraged. Our Mennonite colleges have goo programs—in many areas, outstanding programs. All o our colleges have been grateful for the spirit of our stuents, faculty, and staff, and the supportive interest o church, alumni, and friends.

Perhaps this crisis will bring us all closer together i seeking to fulfill God's purpose in a troubled and beautifu world. *Robert Kreider, Bluffton College.*

Business as usual No longer possible

IT IS TRUE that private colleges find themselves in a financial crisis. Yet to draw from this state of affairs the inference of their demise is to make the assumption that colleges have no ability to respond creatively to crisis. This we should not do.

On the other hand, for private colleges to go on in a business-as-usual fashion is to commit suicide. What we need to do now is to ascertain the hard realities of the present context of education and chart a new course.

No one knows in advance what that new direction will be. Many institutions will be involved in charting it and taking active steps to bring it about.

1. At the present time, the disparity between the private colleges and the state-supported institutions is increasing at an alarming rate. The cost of a liberal arts education at the private school is becoming prohibitive, both for the student and for the supporting constituency, if the college is to simply compete with state supported institutions.

To be a small private college will no longer be a sufficient rationale for the existence of an institution. Nor will it suffice to say that a "good liberal arts" program is offered. Intimacy will be provided within large institutions, as well, and at less cost.

The rationale for the colleges will have to be made in terms of a program that is distinct from but not in oppostion to or a duplicate of the public universities.

Private colleges will need to delimit their task to becoming single-purpose institutions. (State universities are massive multipurpose institutions.) To be a single-purpose college does not mean a narrow field of instruction, but rather having one pervasive purpose in all areas of instruction. This unity of purpose must not only be there in actuality but it must be communicable. In fact, this purpose or task must be communicated in such a way that it will make sense to the private and public sector at the same time; to the private sector, because private college education will simply continue to cost more; to the public sector, because the private colleges will need to have some form of public financial support as well.

Single-purpose tasks can be set in many different specific directions but, probably, all of them should have at the core some basic values which, though essential everywhere, are best caught in a single-purpose setting. For church colleges, these values will be directly related to the Christian faith.

The specific purposes might range from broad human-relations tasks, to general interdisciplinary approaches, to a specific focus such as peace.

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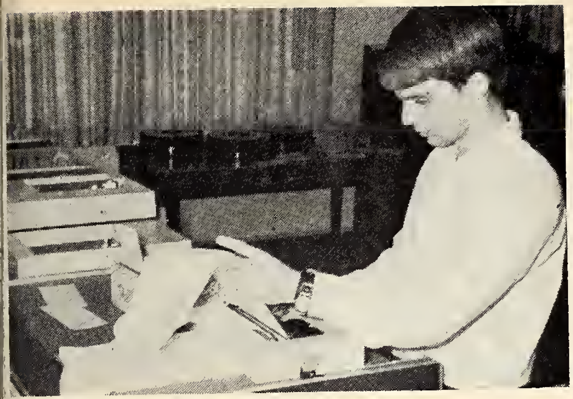


2. This may be the time to evaluate whether, or in what way, the total Mennonite constituency can afford to maintain colleges as we do.

It no longer makes sense to have all our colleges center on training our own young people with basically similar programs. Only the frills are different. Could not each institution have a different purpose and serve a different set of people? It would be worth investigating.

Each college would need to evaluate what precise task its location, resources, and constituency would call forth. Some of the colleges might integrate the usual departments around interests which arise out of the Anabaptist-Mennonite heritage and how it relates to the present world of the student. Others might integrate the same disciplines around world survival, human relations, urban services, world peace.

Perhaps this is sufficient to indicate that at the moment I am not ready to accept the simple formula that lack of funds will spell doom to the private college. I believe, rather, that the present crisis may be a godsend and will help the private colleges to become what they ought to be in the present context. *David Schroeder, Canadian Mennonite Bible College, Winnipeg.*

Driven to the wall

For vigorous discussion

THERE IS NO question that a crisis exists in American higher education, affecting both the public and private sectors. But it is also true that colleges and universities have never been without crises, as the phrase "new depression" also suggests.

What is different now for private education, as Gehret points out, is the overwhelming weight placed on public education—attention, money, students—with many independent schools facing the question of survival. One can expect little else with the current emphasis upon public responsibility, as in the health, education, and welfare areas. Universal *free* education has graduated from the elementary and secondary levels to the junior college and the university. And in this overpowering movement, the private schools are driven to the wall.

One might add a parenthesis, however, to correct the impression that the plight of private colleges is due only to "American-taxpayer support" of public education. There are enough internal examples of aimlessness, poor education, needless proliferation, and inefficient management in private schools to conclude that they must share the blame for their own precarious position.

Yet the dual system has been a good one. Only time will tell whether the scales, once weighted on the private side and now on the public side, will regain any semblance of balance. We can expect increasing state and federal subsidies to private schools (or to students attending private schools) and higher tuition for students at public institutions, and this should help the private schools. But it is doubtful that independent education will ever regain its former position of prominence. Perhaps what, in many ways, has been a uniquely American system is on its way out.

But one agrees heartily with Gehret that "vigorous discussion" is needed, so that what happens in the future is determined more by conscious design than by oversight and neglect.

There is another aspect of the problem, however, which Gehret does not consider. Except for the opening paragraph, he refers only to private or independent institutions as distinct from public ones. We in the church need to be asking about church-related higher education (by whatever name).

Church colleges are private and independent, so that most of what the writer says is appropriate and applicable. The arguments supporting the private sector and the dual system of education also apply to church-related education. But it is doubtful that these arguments alone justify the church's being in the higher education business.

Church education needs its own objectives, its own mission, its own reason to be. If its purposes, methods, goals are little different from other institutions of higher education, the church should let the public or other private parties do it.

If church colleges are being driven to the wall, it is not because they have no reason to exist. It is glaringly obvious that the kind of conscience, value system, person-oriented sensitivity, purposefulness that the Christian church has and can provide in education is badly needed. There is a mission. True, a given college may not have such a reason to be; or having it, the churches may not recognize it and, by default, help exterminate the school. Or it is conceivable that all concerned agree to the value and validity of church education, yet in the inflation of costs decide they can't afford it.

So we need vigorous discussion on church-related education, too. The people in the churches, not only those in the colleges and in church offices or boards, must decide what the church policy on higher education is to be. Here, too, "it would be tragic to have such a policy shaped by oversight and neglect." *Vernon Neufeld, chairman, Department of Higher Education, General Conference Commission on Education, Fresno, California.*

Draft bill ups 1-W service to three years

On April 1, the United States House of Representatives voted to extend the military draft till June 30, 1973. Significantly, ninety-nine representatives voted against the bill (up 1000 percent since 1967).

Peace church representatives were surprised by items in this bill that revise the civilian alternate service program. The bill would extend the present two-year term of service for objectors to three years. Supposedly, this change is to balance the objector's term of 1-W service with that of military personnel who serve reserve duty after active service.

A more substantial change in the bill is the proviso that those in alternate service who do not perform satisfactory work "will be inducted into the armed services."

Another innovation proposed in the original bill would have restricted alternate service to government or public institutions only. However, an amendment was made to reinstate private and nonprofit institutions, such as church agencies, as valid organizations with which objectors may serve. The committee in its discussion, but not in the bill, opposed assignment of objectors outside the United States. At this point, it is unclear how significant this sentiment will be in final legislation.

The National Interreligious Service Board for Conscientious Objectors, at its regular meeting on March 30, organized concerned groups to try to effect changes regarding alternate service legislation. The Mennonite Central Committee Peace Section staff and five other Mennonites joined in this effort. Their major concern was to convince Congress to allow alternate service in private nongovernmental agencies. In this effort, they were successful.

The MCC Peace Section had its regular meeting in Washington, April 1 and 2. Many members of the Section helped to impress Congressmen with the serious implications of the changes in the alternate service legislation.

The Peace Section voted unanimously to continue working to preserve the fullest recognition of individual conscience within alternate service and to ask that the clause be deleted which provides for mandatory induction into the armed services for those persons who fail to perform satisfactorily their assigned work. Members are also concerned that overseas assignments for objectors be specifically allowed, and that the term of service remain at two years.

The bill passed by the House would not become law until passed by the Senate and signed by President Nixon. The Senate vote is expected after April 15. The Peace Section will be contacting senators in an effort to convince them of their concerns with regard to these bills. People who have concerns in these issues should immediately contact their senators and Chairman F. Edward Hebert of the House Armed Services Committee. MCC *News Service.*

Gerald and Mary Hope Stucky

Stuckys in seminary visit
Discuss role of pastor

The roles of missionary and pastor were represented on the Associated Mennonite Biblical Seminaries' campus during the month of March in the person of Gerald Stucky whose visit as the fourth Church Visitor in Residence this year was sponsored by the Theological Center.

Stucky is the associate pastor of the Berne (Ind.) Church. Previous to their ministry there, the Stuckys were missionaries in the General Conference Mennonite Mission in Cachipay, Colombia, where they served in administrative and evangelistic work for twenty years. He is a graduate of the Biblical Seminary in New York.

Stucky expressed his appreciation of the sincerity and vigor of Christian searching he encountered among students and faculty. He feels that many in the church today are hungry for a new awareness of God's closeness, and the power He can give. He expressed the hope that the seminaries might expand their efforts of study in the areas of worship and prayer, closely examining their place in the life of the church.

NEWS

Evangelicals in Canada attract Mennonites

The Evangelical Fellowship of Canada began in 1962 through the efforts of a few church leaders who wanted to bring churches of evangelical persuasion closer together. Growth was slow because it was necessary for the leaders to learn to know and to trust each other. The annual meetings helped to bring some sense of unity.

This year, the annual meeting was held in the Knox Presbyterian Church in Toronto in March.

The fellowship is an association of individual Christians committed to the evangelical stance, as well as local congregation memberships. The membership fee is $5.00 per year. Denominations or conferences cannot join as members since that would tend to exclude some evangelicals whose conferences do not hold the evangelical position.

The council is made up of fifty-eight members from twenty-one denominations. Several Mennonites serve on the council: Harold Jantz, Frank Peters, J. G. Baerg, Osiah Horst, Robert Johnson, David P. Neufeld. Two of the four commissions are chaired by Mennonites: Victor Adrian of Christian education, John Redekop of social action.

The fellowship is first and foremost concerned with the proclamation of the gospel "once delivered to the saints." The concern is that the *true* gospel be preached emphasizing the authority of the Scriptures, the death and resurrection of Jesus, and the need for a conversion experience.

For a long time, there seemed to be a real fear of social involvement, because it would ultimately lead to preaching the social gospel. Now, it seems to me, much of this fear has been overcome and people are truly interested in doing something for the whole man. During the last year, a relief organization named Share Canada was brought to life by a number of men who are closely connected to the council.

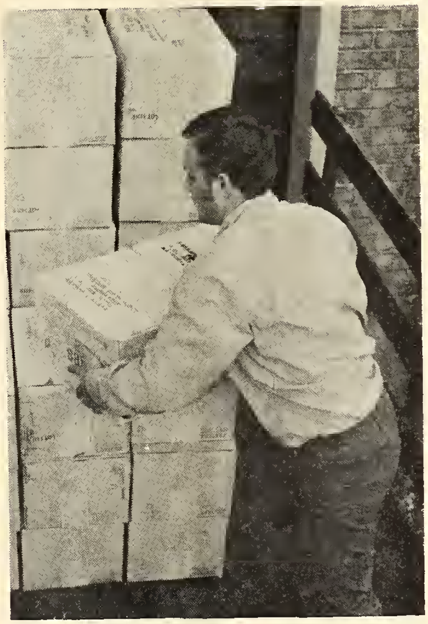
This agency is designed to bring emergency aid to people around the world through the services of evangelical missionaries. However, the aid will be given to all who are in need, regardless of creed or color. The organizers are working closely with the Canadian International Development Agency, and are hoping to tap the resources of concerned people and conferences which have no relief arm.

During the year, EFC has also worked on a brief to the federal government asking for an increase in the percentage of tax-deductible donations. This excellent submission may well lead to some action.

Mariano Di Gangi has been chairman for the last year and has certainly helped to move EFC ahead. He has been strong on laying an organizational basis and in helping to form local chapters. Because he is moving to the United States, he is unable to continue.

This led to the election of Robert Thompson, member of parliament, to serve as chairman. He invited the council to meet with him for an hour. Though I had some reservations about his leadership, I came away from the meeting quite enthused. He has a strong sense of direction, is not tied up in organizational knots, and has a real interest in making this a truly all-Canadian organization.

The Brethren in Christ are wholly committed to EFC. So are the Mennonite Brethren. As I reflect on the way the gospel is presented, the way these men are interested in winning people to Jesus Christ, the way they express their theology, I become more and more convinced that most of our churches would feel at home in the council. We cannot join as an MCC or as a conference, but we ought to encourage church leaders to become attached to the local chapters, to attend the annual meeting, and then to involve their churches in affiliating with the evangelical community of Canada. *David P. Neufeld.*



At Akron, Pennsylvania, Jim Enz, Newton, Kansas, prepares a shipment of vitamins for Kenya.

Vitamins to Kenya by air
Quick aid needed in Africa

Five hundred thousand vitamin pills were flown to the drought-stricken areas in Kenya last month at the request of the Government of Kenya. Mennonite Central Committee made an agreement with Trans World Airlines to have the vitamins flown to Kenya at TWA's expense. The vitamins were donated by Interchurch Medical Assistance.

"This effort is a wonderful example of pooling resources to bring quick relief to needy people," said John Hostetler, MCC Material Aid director.

Mennonite Central Committee has also allocated $5000 for the purchase of food in East Africa. A possible plan, reports Hershey Leaman, MCC representative in Kenya, is to purchase starving cattle from farmers in the drought-stricken area and slaughter them to provide meat for the feeding centers that are in operation. In this way, starving cattle will be removed from the overgrazed area with limited water supplies and their meat will feed the starving population. It will also put money into the farmers' hands, farmers who would otherwise suffer a complete loss as their cattle died of starvation.

Feeding centers set up by the Kenyan Government are now distributing dried milk, dried vegetables, maize meal, soup powders, and vitamins to as many as 140,000 people. At least 150,000 people are affected by the severe drought that has dried up the water behind four hundred dams in the semidesert Northeast Province of Kenya.

Volunteers now serving in Teachers Abroad Program may be called upon to help in the emergency procedures in April when Kenyan schools are on vacation. The famine conditions are expected to continue for another six months. The need will continue for medical supplies, food, and other aid in the emergency relief efforts.

Knitting machines in Egypt

Urbane Peachey, Mennonite Central Committee representative for the Middle East in Beirut, Lebanon, visited Egypt in February.

Purpose of the visit was to follow up the contacts established by Harry Martens, special MCC representative, who visited Egypt in October 1969, and to further define the shape of MCC's relationship with the Ecumenical Advisory Council for Church Services, made up of more than ten religious bodies active in Egypt.

Marten's 1969 visit was initiated because of the displacement of 700,000 people from the Sinai and Suez Canal areas in the June 1967 fighting. At that time, MCC purchased $2000 worth of blankets which were distributed to these evacuees.

"A prime objective," wrote Peachey of his February visit, "is to establish stronger relationships with the Egyptian church." Mennonite Central Committee has also shipped eighteen knitting machines to Cairo. These will be used to rehabilitate 1967 evacuees.

Other projects in education, material aid, and church contacts are being considered.

Congo calls for teachers

Church and state cooperate

"I realize the impossibility of finding enough teachers within Congo and I realize that we must put forth much effort to incite Christian teachers to come help here—teachers from North America and Europe." Such was a recent urgent appeal from Earl Roth, principal of the Nyanga secondary school.

Why should a mission board send secondary schoolteachers overseas? Why shouldn't it be done?

For Congo, the answer is indisputable. When the church went to Congo there were no schools of any kind. There wasn't even a local language in writing. It was the church that initiated literacy programs.

Until July 1, 1960, Congo was a colony of Belgium. Until 1948, Protestants did not so much as receive subsidy to operate schools. The Catholic church did. Where Protestant churches and schools were founded. the costs were borne by the missions. Not until persistent efforts of the Congo Protestant Council, did government subsidy come to Protestant schools and then only after meeting difficult standards.

In 1960, Congo obtained independence. Until 1965, political turbulence made for uncertainty. Since the beginning of President Mobutu's leadership, the country has had order and development.

But development takes time—lots of time. Education of potential leadership is needed. The government has appealed to the churches to provide teachers and general know-how. The United Nations, through UNESCO, assisted in establishing educational organization on the national level. But the church was the only existing channel to operate the schools on the local level.

In time, the government may assume responsibility for the operation of schools, going beyond subsidizing teachers, supplies, and buildings. But until that time, we have no reasonable alternative than to do the best we can to assist the Mennonite Church of Congo with its education problem. This is also an opportunity to sow the Word of God and maintain a Christian philosophy of education.

Basic fields of study are required by the government and, in addition, the church is urged to teach as much religion as is possible.

But we must have more secondary schoolteachers in chemistry, physics, mathematics, biology, and pedagogy. *Congo Inland Mission, 226 W. High St., Elkhart, Ind. 46514.*

August study on life-style Has May 22 deadline

"I realized that Mennonites are mistaken in thinking that God wants us to be nonresistant, period; what He really wants us to be is peacemakers in the world."

"It was my initial encounter with a Mennonite atmosphere which encouraged complete freedom of expression . . . allowed traditional concepts to be challenged and honest, yet pertinent, doubts to be aired uninhibitedly."

"A fellow participant told me it was the most significant thing that had happened to him in the last five years."

These responses are representative of students who have attended former summer graduate seminars sponsored by the Student Services Committees of several branches of the Mennonite Church. The 1971 Seminar will be held August 21-31 at Youth Village, a rustic camp near White Pigeon, Michigan. The staff includes: John E. Toews, Walter Klaassen, John Miller all of Waterloo, Ontario; John A. Lapp, Akron, Pennsylvania; and John Howard Yoder and Millard Lind, Elkhart, Indiana.

The annual seminar includes sessions on Bible study, theology, Anabaptism studies, and a special emphasis on the church as countercommunity. Informational brochures have been sent to graduate students. A limited number of college seniors will also be accepted. Cost of registration, room, and board is approximately $35. Grants are available for travel and for room and board.

Brochures with application forms are available upon request from Summer Graduate Seminar, Box 347, Newton, Kan. 67114. Deadline for registration, originally set for May 1, has been extended to May 22.

CENTRAL DISTRICT REPORTER

April 20, 1971
CENTRAL DISTRICT EDITION

Citizens' conference in Paris

IN THE LIVING room of Dick and Louise Waever Bleam, a group of Blufftonites agreed to send me to Paris as part of 171-person five-day citizen's conference to end the war. The purpose of the conference was to talk to North Vietnamese, NLF, South Vietnam, and United States' negotiating teams meeting fruitlessly for two years, and to try to discover the requirements for peace. We would then try to support taking those steps when we got back home.

About halfway through the five days of talks, films, written material, question sessions up until eleven o'clock at night, we were clear about the deadlock, why there was one, and how rigid both sides seemed to be. Both sides start from completely different positions as to what caused the war (war of independences vs. communist aggression from the North) so that the proposals to end the war sound fair from one viewpoint but outrageous from the other viewpoint. At this point, I began to worry if we had wasted our money in sending me to Paris only to find there was no way to peace.

Toward the end of the conference, I felt some things began to jell:

1. Vietnamization seems clearly a wrong policy. Ellsworth Bunker has called it merely changing the color of the corpses because it means Indochinese are hired to fight Indochinese. Ambassador Harriman, who has changed his mind about the war, calls Vietnamization immoral. It may mean we Americans will not try to end the war because American casualties are decreased in a Vietnamization policy and that others dying or being driven into refugee camps without enough facilities wouldn't matter to us.

Maybe Vietnamization sounds like self-determination and withdrawal of the United States and is therefore good but after hearing the other side, we must raise questions about what it really is.

We are not the only ones who do Vietnamization. It is not only our side that finds some Meo tribes in Laos, for example, tells them they have an enemy, trains, arms, and pays them, sends them out to fight without telling them they are going against overwhelming odds. It is estimated that 50 percent of the Meo men have been killed and 25 percent of the women and children. Both sides do that to tribes or small nations they can use for their ends. No matter what other nations do, I hope our nation can drop this kind of Vietnamization as a policy.

Stanley Bohn

If the immorality of Vietnamization doesn't bother some of us, not getting our POW's back probably will. Vietnamization doesn't end the war and until the war is over, or at least a withdrawal date set we were told, there is no chance for prisoner release. (Look at Article 118 of the Geneva Conventions on prisoner treatment, they told us, and when it says they are to be released.)

If a withdrawal date can be given a higher priority in our negotiating position (it's number three now after other conditions are met), the other side claims it will start negotiating for release of prisoners, supervised elections, a new representative government, safe withdrawal of United States' troops and their sympathizers, a cease-fire, reunification, and other items even before we withdraw. It seems worth a try and, at present, the setting of a withdrawal date is what I work for. *Stanley Bohn, First Church, Bluffton, Ohio.*

Woodlawn rebuilds

The Woodlawn community and Mennonite Disaster Service are joining hands to restore the Woodlawn Mennonite Church building gutted by fire in July 1970. Volunteers are working under the direction of project coordinators. A project board consisting of the two coordinators and Pastor Curtis Burrell will give direction to this project.

Funds received from the fire insurance settlement and contributions of friends are being used to purchase material. The Central District Missions Committee is assuming remuneration for Ralph Sommer, MDS representative assisting in this project.

Contributions toward the restoration of the Woodlawn Church building should be sent to Woodlawn Church Project, Box 28, Bluffton, Ohio 45817.

Family circle project

The General Conference Poverty Fund has approved funding of a special program to assist fifty families in the Kenwood-Oakland Community where Woodlawn Church is located to build a strong family with both parents assuming responsibilities.

Family counselors would be assigned to work closely with these homes in problems that destroy the family unit. Funding of this project awaits sufficient contributions to the Self-Help Poverty Fund.

HAPPENINGS

Cincinnati seminary

Bluffton College and Mennonite Central Committee will cosponsor a Cincinnati inter-city seminary on June 14 to August 20. This marks the third year that such a seminar has been in operation. The Cincinnati seminary gives participants an opportunity to study and work in the ready-made field laboratory which the Over-the-Rhine area of Cincinnati has to offer.

Students learn to understand the values, ideals, accomplishments of another life-style and relate this to their own life-styles. The seminar is divided into service and study aspects. Students are assigned to work with local organizations which provide community services.

At the same time, they have the possibility of earning up to six semester hours of college credit from Bluffton College learning about the sociological, economic, political, religious, and historic dimensions of the area.

Carl Smucker, associate professor of social work at Bluffton College, will give academic leadership to the seminary as well as job supervision for the participants. Don Linscheid of MCC will be setting up housing and service arrangements.

Meadows men Approve projects

At the January business meeting of the Meadows men's fellowship, the following projects were among those selected:

Markham Church program—Helping to expand the work toward support of a part-time worker. Markham Community Church, a biracial congregation, has opportunity of developing some Black leadership who do a good job of relating to fellow Black people. This project suggested by Larry Voth, pastor.

Television spots—Five Illinois TV stations have been carrying the *Choice-1* spots being produced by Mennonite Broadcasts, Inc. Ten other Illinois stations have requested them. $100 per year, per station, is needed. General Conference (Home Ministries) is cooperating in this TV project.

Meet Woodlawn Community

I am Pastor Curtis E. Burrell, Jr., a resident of 4421 South Ellis Avenue in Chicago, Illinois; pastor of the Woodlawn Mennonite Church located at the corner of 46 Street and Woodlawn Avenue, in the Kenwood-Oakland area of Chicago; and chairman of the Kenwood-Oakland Community Organization (KOCO), a not-for-profit civic association incorporated under the laws of the state of Illinois and committed to the complete and comprehensive redevelopment of the KOCO area.

This area consists of 1.1 square miles, with a population conservatively estimated at between 50,000-55,000 persons, 99 percent of whom are Black.

The KOCO area evidences all of the characteristics of an urban, slum ghetto neighborhood, with some 35 percent of its residents on public assistance and a usual unemployment rate of between 10-15 percent. The infant mortality rate stands at 45 per 1000 per live birth. Some 30 percent of the housing units are substandard. The median income for the area is estimated at about $3900 per year.

KOCO recognizes that problems and issues often feed upon one another, constituting a vicious cycle of problems. So that poor housing, unemployment and underemployment, poor health, and other such problems seem to thrive on each other and require, therefore, a multiproblem or comprehensive approach to solve them. KOCO is committed to—and at work on—a comprehensive approach to the development of the area.

Specifically, it means exposing and correcting:

A. The violence of absentee landlords and slum housing conditions.

B. The violence of bad education, contributing to the mental genocide of our children and youth;

C. The violence of poor and virtually nonexistent city services—from street cleaning to garbage collection;

D. The violence of a health delivery system that deprives a community of 55,000 people of even the semblance of medical care, since only four doctors practice in the KOCO area;

E. The violence of land-grabbers, both public and private, who use legal and devious means to force poor Black people off the land, so that the land can be redeveloped for others; while the poor and the Black are further crowded into existing housing in the ghetto.

F. The violence of crime, intimidation, and physical violence which grow day by day;

G. The violence of a police department which often patrols but does not protect—that functions more as an occupying army than as the servant of the people;

H. The violence of city officials and bureaucrats who play politics with the problems of a community and the needs of a people—rather than supporting the efforts of a people to be self-determining and self-sufficient;

I. The violence of fear which residents feel as a result of the cumulative oppression of these forces—a fear which eats away at the very essence of manhood and personhood.

All of these forms and acts of violence are evident in the KOCO area day by day. They constitute the existential context within which we live. *Curtis E. Burrell.*

Iowa pulpit exchange

March 7, a pulpit exchange was held by the Iowa churches. Delvyn Epp, Pulaski, went to the Eicher Church. Nick Kassebaum, Eicher Church, went to Wayland, and Walter Neufeld, Wayland Church, went to Pulaski.

We find this an interesting way to get better acquainted with the ministers of our sister churches.

Possible seed money

We hope to arrange a mission festival this year. No dates have been set. We also continue to look for an area project for our congregation. I question whether the $12,000 to $14,000 we will be receiving from the Barbara Ross estate this month should be entirely spent on ourselves.

Of course, we will want to pay off the $2500 building debt. You will remember that in the last two building programs our church had received much help from a number of bequests.

Maybe something different should be done. Maybe some of it could be used as seed money for the opening of a home for delinquent boys, or some similar project where we could work together with other Mennonite churches. *Calvary Church.*

New children's paper "On the Line"

This new publication replaces *Junior Messenger,* published by Faith and Life Press, and *Words of Cheer,* a publication of Mennonite Publishing House.

Helen Alderfer of Scottdale, Pennsylvania, is editor of *On the Line* and Cornelia Lehn of Newton, Kansas, is associate editor.

On the Line, according to the editors, is a matter-of-fact, no-nonsense kind of name for the junior-age child who prefers to have his material straight. It will be printed in two colors on heavy paper to facilitate reproduction of illustrations.

Church's outpost

Children pick up more from the home atmosphere than from anything they might be told on a Sunday morning at a church school. It is at home that it is made difficult or easy for them to rest back in the grace of God, to believe or disbelieve in love. The home is the outpost of the Christian church in the world and it is here that the church succeeds or fails, according to the faithfulness of those involved.

The Christian home is the basic functioning unit of a redeemed society. It is unlike any other home because it seeks to do one thing, and that is to embody the love of God and to bring into the orbit of that love every person who touches it. *From Call to Commitment by Liz O'Conner.*

An appeal for teachers

"I realize the impossibility of finding enough teachers within Congo and I realize that we must put forth much effort to incite Christian teachers to come help here—teachers from North America and Europe." Such was a recent urgent appeal from Earl Roth, principal of the Nyanga secondary school.

The Congo challenge is not "seeding clouds to make it rain," or "irrigating parched land to make it produce," but assisting in setting up conditions from which rain can be a natural consequence. What happens will be from a context anyway. We do best to build a proper context where warm relationships, understanding, and love prevail. This is far more than mere humanizing the culture or of helping a person be a person. It is understanding what reality is about as centered in Christ, the revlation of God. Without this concept, the church may as well turn Congo destiny to government.

Iowa Men's Brotherhood

The Eicher men were hosts to the Men's Brotherhood of the four Iowa churches, Wayland, Donnellson, Pulaski, Eicher, on March 4. A ham dinner was prepared by the women of the church for fifty-five men.

The program presented C. C. Wyse of Wayland showing slides and telling of his voluntary service work in the Yucatan Province of Mexico. A group of medical and dental doctors sponsored by the Partners In Alliance spent approximately two weeks in January doing volunteer work in Yucatan. Eric Graber presented an instrumental solo.

Pastor in training

Starting March 1, Richard Tschetter will be taking a class in pastoral care at Lima State Hospital. Classes will meet Monday mornings, for six weeks. This is an advanced course from the one taken last year.

Schmidt joins Fort Wayne unit

Ralph Schmidt, Grace Hill Church, Whitewater, Kansas, joined the Fort Wayne, Indiana, voluntary service group on February 24. The son of Mr. and Mrs. Reinhold Schmidt, he attended Bethel College for two years. He will do maintenance work in East Wayne Street Center.

Revival services

"The Puzzle of Living," a series of six messages will be given by Arthur L. Jackson, minister of the First Church, 1477 West 73 Street, Chicago.

The series will continue Sunday, May 2, through May 7. Services begin begin at 7:30 P.M.

Is your life a mess of pieces?

Are you running but going nowhere?

What has Christ to say about today?

Pastor Jackson adds fire as he seeks to blast Satan and put the train of life back on the track.

Music will be provided by Marie Carson and her singers.

Elmer Wall accepts call

North Danvers and Carlock congregations have each called Elmer Wall, pastor of Good Shepherd Church Sioux Falls, South Dakota, to a shared ministry arranged by the two congregations. Wall is a graduate of Goshen College and Mennonite Biblical Seminary. His parental home is in Mountain Lake. The Walls will be moving to Illinois in August.

These two congregations are now pursuing discussions that will lead to a call of a second person to join Wall in a shared ministry to the total needs of both congregations located about three miles apart.

For the least of these

She had been a nurse and had soothed the hurts of many suffering patients. But the last years of her life were spent as an invalid in a convalescent home, and even those whom she had served during her lifetime did not remember. The only relatives present at her funeral were her son, his children, and a few in-laws.

However, the funeral was well attended. The officiating minister, the choir, the pallbearers, and others who comprised the funeral party represented the Topeka (Ind.) Church, located thirty miles away.

The Topeka congregation became involved because the pastor, Abe Peters, found the deceased lady's son in prison and befriended him. The congregation's peace and service committee furnished a halfway house where he and many others could come to live while on parole. Peters served as a link between mother and son during their time of separation.

Topeka Church is average in size, but above average in compassion. The entire church has joined hands in making parolees feel wanted. One halfway house resident was a pallbearer at the funeral. Another was elected president of the men's fellowship of the congregation.

"Inasmuch as ye have done it unto one of the least of these my brethren . . ." *Wilbur Hostetler.*

Senior citizens welcome

Greencroft Villa Goshen, Indiana

Greencroft has completed three years of operation. Two types of services are presently provided, both experiencing a capacity occupancy. The Central Manor houses eighty-six efficiency apartments, on a monthly rental basis. The Maple Court is presently composed of fourteen, four- and five-room apartments with a life lease, capital-investment plan. Additional Maple Court Apartments will be constructed as needs develop.

Since the time when full occupancy was achieved, a lengthy waiting list has developed for the Central Manor Apartments, which continues to grow far more rapidly than the transfer rate for these apartments. The Greencroft staff keenly senses the need for additional facilities to meet the need for efficiency apartments. While Greencroft is officially sponsored by the Mennonite Board of Missions and Charities, it is structured to serve all Mennonite groups, as well as the larger community.

In process of being constructed is a sixty-bed nursing facility, adjacent to the Central Manor, scheduled for completion in late summer of this year. Included in this unit are the central services adequate to serve an additional sixty beds, to be constructed as a second phase of the plan as it is needed. Also, scheduled for construction this spring are two additional Maple Court units housing six apartments already leased.

"Life"—Maple Court apartment.

Projected for the future is a sixty-unit assisted living facility to provide accommodations for persons who, though not requiring full nursing care, would not be capable of independent living required in the Central Manor. Also projected is an additional one hundred-unit independent living rental facility similar to the Central Manor. It is expected that additional Maple Court units will be provided from time to time to meet a continuing demand for that type apartments. *Ivan Weaver, manager.*

Living at Swiss Village

Swiss Village was constructed and opened two years ago for a twofold purpose: retirement residence and health-care departments, closely connected. It is located in the environment of the thriving little city of Berne, Adams County, Indiana. True to its name, the complex of Swiss Village is built after a modified design of a Swiss chalet, in appreciation and memorial of the country from which most of the people of Berne have come.

Occupying forty acres of rolling countryside, beautifully landscaped, with two small lakes, the location provides the residents with a country-like setting.

Both Mrs. Huffman and I fell in love with Swiss Village at once when we visited it, in prospect for residence. Our apartment was promptly secured and we moved into it on November 1, 1969.

I was no stranger to the older people of Berne, having preached occasionally in the First Church of Berne, in the late teens and the twenties and the thirties of the century. I also conducted a week of Bible conference in the First Missionary Church of Berne; also a Bible conference at the Evangelical Mennonite Church, northwest of Berne, about the same time.

Among the first people that Mrs. Huffman and I met when we came to Swiss Village were old friends: Uncle Ben and Aunt Amanda Sprunger, the Amos Neuhausers and Pastor A. J. Neuenschwander, a college student of mine in Bluffton College. The Peter Boehrs, long-time missionaries to China, are also residents here.

Up to this point, my story is as a sweet song. But here comes an unexpected, radical change in my accounting of residence of one year at Swiss Village. To me it is a sad story, the like of which no one ever humanly, completely overcomes. After two months residence, less one week, at Swiss Village, and less one week of nineteen years of wedded bliss, on Christmas Day, 1969, my sweet wife, Olive Mae took violently ill and within a few hours, despite prayers, nurses and doctor's skills, she slipped away, and came into the presence of her Lord. My precious wife, so skilled, so devoted was called home, and I

Continued on A-8

Main entrance of Greencroft Manor.

Meadows (Ill.) Mennonite Home.

Meadows Mennonite Home

Brief history

1901—Some Mennonites felt the need of a home for aged people.

1923—May 20, dedication service.

1952—West wing was added, thus making a total capacity for thirty-four shelter-care beds.

1962 — Adjoining residence purchased as pilot project for cottage plan.

1964—Construction began on new wing for kitchen, laundry, fourteen-bed nursing-care unit, and ten-bed shelter-care on garden level.

1968 — February 29, dedication service for six additional rooms. Total capacity—sixty-six beds.

Services

1. Dietary—Tasty and well-balanced meals prepared in the new kitchen served in the newly remodeled dining room. Trays prepared for all who need such service. Special diets are prepared upon doctor's orders.
2. Laundry — Complete laundry service available to all residents.
3. Cleaning—Weekly cleaning service offered all residents.

Nursing—A fifteen-bed infirmary for those requiring twenty-four hour nursing supervision. All health services under the direction of a registered nurse. *Mr. and Mrs. David Schrag, superintendent and matron.*

Mennonite Memorial Home, Bluffton.

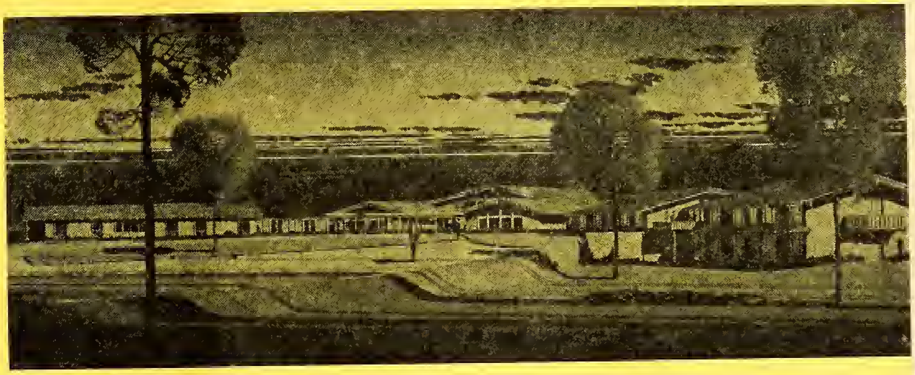
Mennonite Memorial Home

Mennonite Memorial Home is now serving in its seventeenth year to senior citizens.

We endeavor to faithfully minister to the residents, both in the physical and spiritual needs. Area pastors and interested persons have served in devotional services held on Wednesday evening. Ladies missionary societies, Bluffton College deputation teams, and choral groups have given of their talents in behalf of our residents.

Mennonite Memorial came into being particularly to assist senior citizens of the constituent churches, and others as room is available. To this ministry, our total constituency is dedicated.

For some time, the board of trustees and building committee have been considering the problems of expansion—if and how soon expansion can begin and what form this should be. The board is fully cognizant of the high cost of construction and borrowed money. For months, now, various avenues have been investigated relative to funds for expansion. At this time, we are expecting reports from responsible state officials as to what our program may be. All of the interviews and investigations have taken far more time than anticipated. *Sylvan Lehman, administrator*



Swiss Village, Berne, Indiana.

Swiss Village, Berne, Ind.

It is our purpose to be sensitive to the changing needs of the elderly, to be alert and examine ways and approaches which may help meet such needs more effectively.

Our facility has operated at essentially full capacity. We are presently serving eighty-five residents—thirty-three are in our residential wing and fifty-two in our long-term nursing department. This involves approximately seventy full- or part-time employees, including one MCC trainee.

Last September, construction was started on another residential wing which will have capacity for thirty more retirement residents. This will increase our total capacity to 115. An annex to our dining room is also under construction to accommodate this increased capacity. We estimate completion of these buildings by July of this year and are open, at this time, to receive applications for this new residential wing. Swiss Village is a charitable, nonprofit facility, strongly community-oriented, but at the same time, maintaining the Christian atmosphere or emphasis desired by so many senior citizens. While many of our residents are from the local or adjacent communities, we are also pleased to receive applications from those of a greater distance.

We extend a hearty invitation for as many as possible to see our facilities and to visit with us. *Merlin K. Sprunger, executive director.*

YOUTH PAGE

VS is a life-style

So many activities take up my time. My job has become routine in schedule, but still offers excitement in the unusual and interesting things which happen. After work, tutoring gives me a sense of accomplishment, because I want to do it and not because I must earn my salary for it. The draft-counseling course I am taking is another part of my experience which is important, because I need to know more about Selective Service so I can help others know how to deal with the draft. Taking up another portion of my time are the unit meetings, dinners, and get-togethers.

My title in my work is community service aide. What I do is not as important as what I am. My job description is working with parents to involve them in their child's education by getting them interested in the school, taking care of referrals for the children who need medical help, and spending time with the children to let them talk through their problems with an adult who will take time to listen to them.

My unofficial work, which I feel is most important, is just the fact that I am present. The inner-city child craves interaction with an adult male. This is lacking in many homes. Most of the social institutions with which a child is connected in early life are feminine. The home is female oriented, the school, in most cases, is considered feminine, and most community service agencies are staffed with female workers. In my case, being a man is secondary to the fact that I am available to talk whenever the child needs me. My presence is a bigger factor than all the concrete things I could ever do for the children. I just hope that my relationships with the children will help them be the best people they can be. It is important that all the physical needs of the child be taken care of before he can learn. But more important is the feeling of worth and motivation which comes from knowing that someone cares about him.

Voluntary service is life. It is not some special segment of life divorced from any previous experience and without bearing on the future. Voluntary service is a continuation of past experiences. I don't feel that I am or should be doing anything different than what I would be doing if I wasn't in service. I like to think that, because I am a person who wants to follow God's will, I am doing what He wants to have me do with no special sacrifices. Voluntary service is an opportunity in which I am free from the normal cares of the world to practice a life-style which I hope will be carried into anything I do now or in the future. *Gordon Krause.*

Who will walk?

Young people, mark May 8 on your calendar now as the day to join more than three million other high school and college students as they Walk for Development. Already more than 330 walks are being planned across the United States and Canada and more are still to be organized.

Under the guidance of The American Freedom From Hunger Foundation, these Walks for Development have been organized to arouse public awareness of the causes of poverty and hunger overseas and in the home communities. Money raised is used to support domestic and overseas projects selected prior to the walk. In 1970, these walks raised more than two and one-half million dollars for development.

Unique to the walks is that the young people of the communities plan and organize them. They also choose the overseas and domestic projects which they want to raise money to support. Background materials and guidance are given by the Foundation, but from then on, the local youth take over the planning and follow-up work of the walk.

The Mennonite Central Committee's Executive Committee has given approval for MCC to submit overseas development projects to the Foundation for youth to consider supporting in their walks. A resource person from the Akron office will be visiting possibly some communities where there are larger concentrations of Mennonites and Brethren in Christ people, to acquaint them with the goals and purposes of the Walk for Development. It will then be decided by the local youth groups whether they wish to particpate in the walk.

Participants in the walks secure sponsors who will pay them a certain amount of money for each mile they walk. In this type of contact, not only do the youth become aware of the needs of the world and the community, but the adults also are made aware of the needs and see the young people of the community willing to do something concrete to helps others. Of the money raised by the walk, 42.5 percent is sent to the selected overseas project, 42.5 percent of the money stays in the community to carry out a local project of need, and the remaining 15 percent is sent to the Foundation, a nonprofit organization, to help pay for the research and printing of materials.

Any youth group that is interested in participating in the Walk for Development and is not contacted by MCC within the next two weeks should write to: John Hostetler, MCC, 21 South 12th Street, Akron, Pa. 17501.

Berne Youth lead worship

"Alleluia, this is the day the Lord hath made," as theme, the senior YPU led the morning worship. Mary Lehman, president, gave leadership. Rhonda Henn presented in testimony and song of yielding a life to God. A modern parable was given by Burt Sprunger. Becky Graber led in prayer. Phil Miller gave invocation.

Young people shared what they were happy about as Christians. Everyone joined in the *Hallelujah Chorus* to end the service. After the service, time was given for the congregation to share joys with each other.

A carry-in dinner, attended by six hundred people, expressed appreciation to the youth for the inspiring service.

Judy Hauser is the new president of the YPU.

Jesus Christ Superstar

A new rock opera, *Jesus Christ Superstar*, is a two-record album from Decca records. Written by Andrew Lloyd Webber and Tim Rice, it is a contemporary audio version of the days of Jesus' life leading up to His crucifixion. It was recorded in England by members of several rock music groups and the strings and orchestra of the City of London.

Material for the Youth Page should be sent to Hans Houshower, Rt. 2, Bluffton, Ohio 45817.

FOR DISTRICT WOMEN

Laborers for God

Every talent you have was given to you by God to be used for His glory. Let us be sure we do not use them for Satan or for selfish gain. May we go forth to win lost souls, for we know not how long we have to labor!

As we are drawing to the close of another conference year, may we ever be grateful for the many blessings that God has bestowed upon us.

At this time, it is my privilege to express my appreciation to all of you on the WMA committee for your support during the past year and a half. In the coming year, may we all look to Him for wisdom, courage, and strength to do His will, not our will.

May God's blessings rest upon the new officers and may we not pass up opportunities to help others. *Mrs. Dale Schertz, president.*

Total contributions

The total cash contributions of $39,636.23 for 1970 exceeded the total of 1969 by $3600. The material aid total of $32,575.80 for 1970 was greater than that of 1969 by $3435. With grateful hearts, your council and advisor praise God for the willing hearts and hands of each woman who is a part of Central District WMA. May we move on to even greater achievements! *Mrs. Leslie Lehman, district advisor.*

Gems from the Treasure-house of reports

Over $1200 worth of soap was given to MCC by the women of Central District WMA. The Dorcas Society, Wayland, Iowa, made 2553 pounds! The WMS of Lima 950 pounds of new and used soap; the Pekin (Ill.) Dorcas Society collected 500 pounds of used soap from motels in the area; the Mary-Marthas of the Grace Church of Pandora gave 500 pounds of homemade soap; the Goodwill Mission Circle of Zion Church, Donnellson, Iowa, gave 451 pounds, while the Hively women (Elkhart) made 360 pounds. "Cleanliness is next to godliness!"

The Fellowship Guild of the First Church, Bluffton, Ohio, collected a carload of items for the Christmas Thrift Shop in Columbus, Ohio. Five boxes of new and used toys were also sent to the Thrift Shop by the Women's Fellowship of the Markham, Illinois, church. This shop is one of the projects of our sisters in the Neil Avenue Church in Columbus, Ohio. It is good to see this kind of cooperation among our societies.

To better acquaint the Mennonite students in the Normal (Ill.) area with their church and its young people, the service committee of the Normal Goodwill Circle served a chili supper for all young people of college age and over. They are living up to their name.

The Women's Fellowship of the First Church in Urbana, Illinois, finds that being unstructured and unorganized best fits the needs of their group. They planned several church morning worship services, enjoyed book discussions at two of their monthly meetings, and went Christmas caroling.

Two of our societies demonstrated their ability at play-acting: A group from the Berne WMS traveled to Central District Conference in Illinois, to present a play at the WMA session; eight ladies of the Hively WMA gave a play, "The Generation Flap," at the women's retreat in September.

At least half of our fifty-two societies contributed to the needs of Camp Friedenswald by supplying sheets, mattress covers, and towels, as assigned. Also, hundreds of dozens of cookies were sent to the camp. Can't you see the smiling faces of our youngsters as they helped themselves?

Some groups gave material aid to the Markham Nursery and Day Care Center.

The women of many churches participated in MCC sales in their areas by contributing quilts and other needlework, baked goods, and craft items. Many groups also took part in special projects for hospitals, nursing homes, retirement homes, in their own communities.

Maplewood women (Fort Wayne) found plenty of extra activity in sewing pajamas and nightgowns for Head Start, and in cleaning the voluntary service house and preparing meals for the workers.

Beyond the call of duty In financial aid

The Mary-Marthas of the Meadows Church contributed $113 for TV spots, and $224 for the Poverty Fund in the Appalachian area. The Carlock women also made a gift of $200 for the Poverty Fund.

The WMS of Zion Church, Donnellson, showed their interest in new churches in Colombia by giving a memorial gift of $144 in memory of Mrs. Neff. The Goodwill Circle and the Rural Missionary Society of the Normal Church contributed gifts of $222.80 to the Erma Birkey Foundation.

The Grace WMA of Pandora raised $500 in a special Thanksgiving offering and sent it to the WMA office in Newton to be used where most needed.

The WMA of the Berne Church contributed **an all-time high** of over $10,000 to district, local, and General Conference projects.

Many churches would appreciate kitchen renovation. The Boynton WMA contributed nearly $800 for kitchen improvements in their church.

WMA cash to CIM

The cash contributions for Congo Inland Mission from the women of our district amounted to nearly $900. Besides this, about one hundred hospital garments were made. Several church groups donated supplies, cash for milk, and twelve dozen spools of surgical thread to CIM doctors and workers from our own churches.

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Your lawyer and your will

First of all, your lawyer is an important person in regard to the making of your will. State laws vary, and change from time to time, so that it is important that the document be in full accord with the provisions of the law at the time of its formation. For this same reason, it is in order that periodically the will should be reviewed by the lawyer, to see that it is kept valid with any new state regulations.

Also, he should realize that it is *your* will, *your* wishes to be incorporated in the document as drawn. This means that you yourself should be clear, as well. Maybe, conferring with the institution or cause to be mentioned would enable you to know best how a bequest might be provided for, so as best to further the cause in mind.

Then, too, he should be impressed with the fact that you depend on him as attorney for the estate, to see as far as possible, in the event of any question, that your intents are carried out. In any case, do not use the services of any lawyer who is also associated with any organization (trust company) which you might choose to designate as executor of your will. His responsibility should be exclusively your intents as made known to him. It is for this purpose that you chose to be his client. *R. L. Hartzler, Committee for Encouragement of Estate Planning.*

Swiss Village—from A-4

am still here at Swiss Village. It was a sudden, an unexpected and hard stroke, but I have been comforted and sustained by my faith, that our all-wise heavenly Father, whom both Olive and I served, makes no mistakes, even though we cannot understand all His providences.

Death is a certain incident of life, likely to occur to any person, but especially to those above the retiring age. To go to heaven from Swiss Village is probably the prayer of every Swiss Villager—no other moves!

Such incidents appear to bring out the very best in sympathy and helpfulness on the part of the residents of Swiss Village. Over and over, there is heard the expression to explain the readiness of these Christian residents to help each other: "That is what we are here for; to help each other." *Jasper A. Huffman.*

VITAL STATISTICS

BIRTHS

Bethel, Pekin, Ill.: to the Grant Nolls, a daughter, Feb. 20.

Boynton, Hopedale, Ill.: to the Dale Hanings, Adrienne Elizabeth, Feb. 11.

Ebenezer, Bluffton, Ohio: to the David Crawfords, Eric David, Feb. 18; to the Mike Connells, Craig Anthony, Feb. 19.

Eighth Street, Goshen, Ind.: to the Gene Riegseckers, Michelle Elaine, Dec. 4; to the Leland Troyers by adoption, Craig Jason, January; to the Steven Bartows, Sirena Sue, Feb. 19; to the Stephen Lantzes, Timothy Andrew.

First, Berne, Ind.: to the Robert Martinezes, Cassandra Magdalene, Feb. 14; to the David Wullimans, Todd Christopher, Feb. 20; to the John A. Stuckys, Jean Louise, Feb. 26.

First, Champaign-Urbana, Ill.: to the Michael Massanaries, Analesa, July 17.

First, Nappanee, Ind.: to the Larry Nunemakers, Alan Thomas, Mar. 4.

Flanagan, Ill.: to the Don Nesters, Shelly Kay, February 9.

Hively Avenue, Elkhart, Ind.: to the Ron Deans, Jason Arthur, Feb. 15.

Meadows, Ill.: to the Gary Yordys, Eric David, Feb. 10.

Pleasant Oaks, Middlebury, Ind.: to the Kenneth Von Guntens, Douglas Jay, Feb. 24.

Saint John, Pandora, Ohio: to the Jim Shanes, Kent Jay, Feb. 14.

Wayland, Iowa: to the Duane Grabers, Cherry Jean, Feb. 10.

ANNIVERSARIES

First, Berne, Ind.: Mr. and Mrs. Tillman Steiner and Mr. and Mrs. Jacob Stucky observed their fifty-first wedding anniversary and Mr. and Mrs. Edwin Neuhauser observed their sixty-first anniversary.

First, Nappanee, Ind.: Orbin and Dorothy Hoffer celebrated their fiftieth wedding anniversary on Jan. 14.

Salem, Kidron, Ohio: Congratulations to Menno and Anna Zuercher on the fiftieth wedding anniversary celebrated on Mar. 7.

Silver Street, Goshen, Ind.: Mr. and Mrs. Paul Unzicker observed their fiftieth anniversary on Mar. 10.

Topeka, Ind.: Congratulations to Mr. and Mrs. John Stoltz upon their fiftieth wedding anniversary.

Wayland, Iowa: Jess and Rosina Eicher observed their fifty-fourth wedding anniversary on Feb. 27.

DEATHS

Ebenezer, Bluffton, Ohio: Mrs. Florentine Geiger, February.

First, Berne, Ind.: William S. Myers; Edwin Zuercher; Mrs. Florine Geiger; Scott Lehman Henderson; John C. Soldner, Feb. 28; Martin L. Sprunger, March 8.

Saint John, Pandora, Ohio: Marcus Moser, January.

Tiskilwa, Ill.: Mrs. Julius Springer, Feb. 10.

Zion, Donnellson, Iowa: Mrs. Lydia Lowenberg, Feb. 18.

MARRIAGES

Comins, Mich.: Roberta Karkut and Gil Gusler, Jan. 16.

Eighth Street, Goshen, Ind.: Nancy Miller and Richard Matthews, Dec. 23.

First, Berne. Ind.: Marjorie Lehman and Clyde Wulliman, Feb. 27.

First, Bluffton, Ohio: Rebecca Ann Lehman and Richard Bassett, Jan. 24.

First, Wadsworth, Ohio: Debra Wiesen and Rick Rossiter, Feb. 5.

NEW MEMBERS

Eighth Street, Goshen, Ind.: Mrs. Nicholas Eigsti, Miriam Weaver, Richard Kinney, Gene Riegsecker, Mr. and Mrs. Jerald Prough, Dr. and Mrs. Marvin Bartel.

First, Bluffton, Ohio: Barbara Lehman, Jane Neiling, Neal Blough, Michael Edmiston, Sara Steiner.

Grace, Chicago, Ill.: Mrs. Bessie Norton.

Wayland, Iowa: Mrs. Phyllis Graber, Dave and Dorothy Roth.

Zion, Donnellson, Iowa: Mr. and Mrs. Val Fuger.

Comins, Mich.: Roberta Gusler, Connie Stemple, Debbie Stemple, Laura Diller, Amy Diller, Jane Diller, Debra Troyer, Scott Gusler, Jodi Gusler, Ramona Emig, Beatrice Abbe.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Dryness and not politics Top concern in Botswana

Eric Rempel, St. Anne, Manitoba, writes of his work in Africa.

When Botswana is mentioned, it is doubtful that it means much to most westerners. If people do associate it with anything, it is probably either its nearness to South Africa and Rhodesia, or the Kalahari Desert with its bushmen.

Most people are rather disturbed by the radical policies practiced by the South African and Rhodesian governments, and rightly so. But most of the people in Botswana don't spend much time thinking about it. As with several other black southern African countries, many people here depend on South Africa for most of their bread and butter. Many people go down there to work in the mines, so they can get money to pay for their bride, build a nice house, pay their children's fees, and buy food for their families.

"Do you like working in the Republic?"

"Yes, very much."

"But how can you work where you have to say, 'Yes, boss,' and you can't go where you want to go?"

"Oh, that's not so bad—and you get plenty of money there."

That is to say, the system down there is quite accepted by most of the people and although they may not like it, few would say it is wrong. Feudalism and class consciousness is deeply ingrained in this society, and often it has little to do with color. The intellectuals are bothered by what they see in South Africa, but the average person sees that country only as a source of money.

If South Africa and the politics it stands for enters little into the life of the average woman, the Kalahari and the dryness it stands for, is always there. The men are great cattlemen, and can only be so because of the dryness. People worry all the time about their crops, and rightly so—they'll probably get a good one only once in five years. Women spending four or five hours a day just drawing water for their families are much aware of the climate. In my work as an agriculturalist, I work with these problems all the time.

Two young men doing something about Africa's dryness.

By saying the men are great cattlemen, I don't mean that they look after their cattle well, but rather that they keep many cattle. The grass which grows under these dry conditions is extremely palatable. Also, there is a minimum of disease. This has made cattle farming easy and a gentleman's business. The owner of the cattle stays in the village and visits his cattle from time to time, and the rest of the time they are left in the care of a herdsman. Under less ideal conditions, this would not be possible. It also means that our job of education is much more difficult, since the owner does not work with them.

One would think that people living under these dry conditions, and dependent on their crops to keep them alive, would have adopted some moisture saving techniques, but that is not so. Every year, the plowing is carried on as if there is going to be an abundance of rain, when in fact there probably won't be. Everybody waits eagerly for the first good rain and then spreads the seed on the fields before they plow it in rather shallowly.

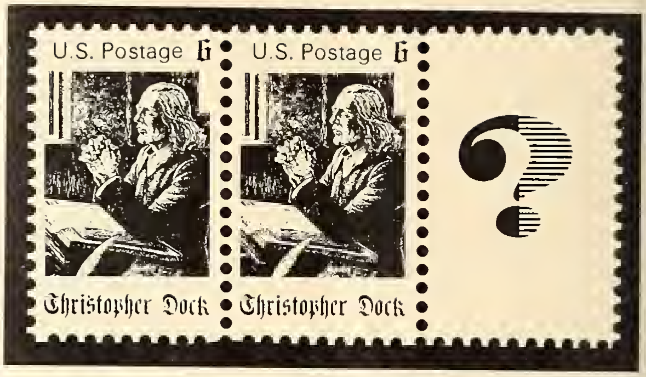
No effort is made to make the soil more permeable or to keep the moisture in the land in any way. As a result, much of it runs off, or evaporates before the plants can use it.

By winter plowing and more careful planting, yields can be increased considerably, but these techniques are accepted only slowly.

Domestic water often creates the biggest problem for the women. Boreholes, the only reliable source of water, are too expensive to be owned by people other than government and a few rich people. This means one of two things: either a woman has to walk a long distance, often three or four miles twice a day to get water, or she has to try and find her own water supply.

We expatriates and other politicians are lucky. We complain about the heat and the dust, we long for a nice bath and get it in time. We complain about exploitation by South Africa, but the average person couldn't care less about these things. He is worried about staying alive, and for that he needs *pula* (may it rain).

Stamp proposed for Mennonite teacher
Support needed for Christopher Dock



One project of the Christopher Dock Bicentennial Committee has been to explore and pursue the possibility of having a commemorative postage stamp issued in connection with the celebration at Lansdale, Pennsylvania, this fall.

This idea has been proposed to both Senator Hugh Scott and Senator Richard Schweiker of Pennsylvania. Schweiker, himself a native of the area where Dock lived and died, has been wholeheartedly behind the project.

Schweiker recently informed the Bicentennial Committee that United States Postmaster General, Winton M. Blount, has placed the proposal on the agenda of the Citizens Stamp Advisory Committee for consideration, and that a decision on this particular and other commemorative stamps will be made later this year. Schweiker further suggested to the committee, "In order to give further impetus in the consideration of this stamp, you might have individuals interested in this issue write the Postal Service expressing their support. This would, I am sure, lend added weight when the Advisory Committee reaches its decision."

The address for such letters should be: The Postmaster General, Citizens Stamp Advisory Committee, Washington, D.C. 20260.

In addition, letters urging support for a stamp commemorating pioneer schoolmaster Dock could also be sent to: the Governor of Pennsylvania, Milton Shapp, Harrisburg, Pennsylvania 17120; to the State Secretary of Education, David H. Kurtzman, Harrisburg, Pennsylvania 17120; to Senators Scott and Schweiker, Senate Office Building, Washington, D.C. 20510; to the County Commissioners of Montgomery County, Norristown, Pennsylvania 19401; to all local historical societies in Pennsylvania; to the faculty of Christopher Dock Mennonite School, Lansdale, Pennsylvania 19446, in order that these persons and agencies can convey this grass-roots support to the Citizens Stamp Advisory Committee.

Because of the U.S. government's desire, in line with the Constitution, to keep religious and sectarian topics out of the public documents, the reason given for a Dock commemorative should be based on Dock's contribution to the state and nation as an educator, rather than for his Christian faith for which Mennonites also know him.

But whether the Christopher Dock stamp will become a reality—and there is a much better chance now that it has been preselected out of the thousands of suggestions for consideration by the advisors—will depend in part on this citizen support.

(*For further information on the Dock bicentennial, see our March 9 issue, p. 158.*)

Walks for development
Set for 8 communities

walk
for development, May 8-9

Ron Isaac, Abbotsford, B.C., office manager for Mennonite Central Committee, Akron, Pennsylvania, wrote the following report.

After traveling through Indiana, Ohio, Pennsylvania, and Virginia, I am encouraged to see the enthusiasm of our young people. The enthusiasm is in response to a challenge to "walk for development."

Mennonite Central Committee is encouraging involvement in walks that will take place in about 330 communities across the United States as well as in forty other countries the weekend of May 8-9.

In the United States, local walk committees work through the American Freedom from Hunger Foundation (AFFHF) in efforts to educate people to the needs of the poor, both at home and abroad, and to raise funds for projects which attempt to attack the root causes of poverty.

To date, Mennonite young people are organizing or considering walks in Deer Creek, Oklahoma; Souderton, Pennsylvania; Harrisonburg, Virginia; Newton, Kansas; West Liberty, Ohio; and Archbold, Ohio. In addition, Mennonite youth are becoming involved in walks in Lancaster, Pennsylvania, and Goshen, Indiana, where the walks were organized before MCC became involved. [In Kansas, a sep-

RECORD

arate and extra "Walk for MCC" is being planned for April 17 in connection with the Kansas relief sale in Hutchinson.]

Mennonite Central Committee has submitted to AFFHF and received approval for projects in agricultural development in Botswana and India, a boys' school in Beit Jala, Israel, automechanics schools in Morocco, and a teachers' aid program in Atlanta. Of the money that each community raises by walking, 42.5 percent goes for an overseas project, 42.5 percent for a domestic project, hopefully in the very area from where the money is raised, and 15 percent is directed to AFFHF for education and promotion. Projects are approved by AFFHF, a nonprofit organization.

A fifteen-year old girl is organizing the walk for development in New York City! If *you* would like to have your community involved in a walk, contact John Hostetler at 21 South 12 Street, Akron, Pennsylvania 17501, phone (717) 859-1151.

Calendar

Apr. 29-May 2—Quakertown, Pa., West Swamp Church, Eastern District Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Apr. 18-22 — Rosemary (Alta.) Church, missions meeting, George Janzen, speaker.

May 29—Ontario, relief sale.

June 9—Saskatoon, relief sale.

Western

Apr. 18-25—Newton, Kan., First Church, evangelism crusade, Vernon Duerksen, speaker.

Deaths

Elizabeth Bachman Bartel (Mrs. P. J.), West Zion Church, Moundridge, Kan., was born Oct. 27, 1885, and died Mar. 24.

Lena Reimer Goertz (Mrs. David), First Church, Newton, Kan., was born Oct. 10, 1887, and died Mar. 10.

Edna Eymann Harms, First Church, Upland, Calif., was born Sept. 20, 1889, and died Mar. 28.

Theodore J. Isaac, First Church, Upland, Calif., was born Jan. 10, 1895, and died Mar. 28.

Henry Koehn, Alexanderwohl Church, Goessel, Kan., was born in 1887 and died Mar. 31.

Frieda Warnholtz Lichti, First Church, Upland, Calif., was born Nov. 8, 1889, and died Mar. 12.

Menno H. Plett, First Church, Hillsboro, Kan., was born Aug. 2, 1908, and died Apr. 6.

Elmer H. Regier, Burrton (Kan.) Church, was born Aug. 7, 1924, and died Mar. 20.

Maria Unruh (Mrs. Jacob A.), Tabor Church, Newton, Kan., was born September 29, 1897, and died Mar. 31.

Ruby Tatro Warnke, (Mrs. Theodore), Bethel College Church, North Newton, Kan., was born July 13, 1903, and died Mar. 26.

C. H. Voth, retired pastor of Hoffnungsau Church, Inman, Kan., was born Apr. 8, 1883, and died Mar. 24.

Jacob T. Wiens, First Church, Beatrice, Neb., was born Sept. 25, 1887, and died Mar. 30.

Peter B. Zielke, First Church, Newton, Kan., was born Mar. 2, 1886, and died Mar. 13.

Marriages

James Blackburn, First Methodist Church, Jenera, Ohio, and *Laurie Hamman*, First Church, Bluffton, Ohio, on Mar. 26.

Armin Giese, Lutheran Church, Shelby, Ohio, and *Janet Winkler*, First Church, Bluffton, Ohio, on Mar. 27.

Richard Scheve, First Trinity Lutheran Church, and *Mary Penner*, First Church, Beatrice, Neb., on Mar. 27.

Workers

Mark and Lillian Claassen, Beatrice, Neb., will leave May 1 for a term of service in Colombia for the Commission on Overseas Mission. They will begin language study at the Spanish Language School in Costa Rica. Mark is a member of the Beatrice (Neb.) Church. His work will be in agriculture and possibly teaching. He has had numerous occupational and research experiences related to soil and plant fertility and to machinery operation and construction. He attended Bethel College, the University of Nebraska, and Iowa State University, and holds a doctor's degree in agronomy. His parents are Mr. and Mrs. Menno Claassen. Lillian will use her nursing and obstetrical skills. A member of the Calvary Baptist Church of New York City, she attended Houghton College and the New York Hospital School of Nursing and received B.S. and R.N. degrees in nursing. Her parents are Mr. and Mrs. James A. Jacobson, missionaries to Jos, Nigeria, under the Sudan Interior Mission.

M. Claassen

L. Claassen

Reunions

Topeka 1-W Unit Reunion will be held on Sunday, May 16, 12:30 P.M., at the Elreka Grade School, five miles southwest of Hutchinson, Kan., on new Highway 50 (or one mile west of the Whiteside elevator). Bring basket dinner and table service. Drink will be furnished. Samuel D. Nisly, Abbyville, Kan. 67510, or Fred Yoder, Hutchinson, Kan. (Phone: 316 662-8750).

LETTERS

She wanted to live

Lisbeth Koehn Friesen, Bluffton, Ohio, died January 20. The following statement was written by her husband, Jacob T. Friesen.

Lisbeth Friesen did not want to die. She wanted to live, to participate, to be involved. The home and family had priority. She looked forward to years of teaching in public schools. For this, she trained well; valedictorian in high school, graduate of Bethel College, and residence requirements completed for master's in religious education of New York Biblical Seminary. She returned to the classroom in 1965, in part, to help the children with college expenses. A year and a half later, she had to relinquish her teaching position.

The years brought experiences both demanding and fulfilling. Pastor's wife, mother of three, MCC voluntary assignment in Germany 1951-53, daughter's wedding 1968, twenty-fifth wedding anniversary September 2, Christmas 1970 with her family. Easter Sunday 1970 was the last Sunday morning worship attended with all members of her family. Many varied lectures, music, and worship she shared via the tape-recorder, in recent years. Her genuine interest and concern in the life of the church and community never waned.

Her "quiet charm," using the words of a friend, communicated a genuine interest in people and aversion to pretense. She strove to be creative in the books she read, the magazines from which she clipped, and the needlework she chose to do. With the arrival of each child, she completed a major needlework project. Most recently, an invitation to join a group of ladies to learn to make embroidered carrying bags developed into a creative outlet during the many hours confined to the home and hospital in 1970. Seventy of these embroidered bags became a visible extension of her desire to live and share herself. The last check was written to General Conference (Self Help) Poverty Fund, drawn from proceeds of her year's work.

When she could no longer be useful, she was anxious to experience freedom and fulfillment in the presence of her Creator-God whose creative spirit she shared. The family shared openly about the road ahead and the responsibilities this placed on each one. Lisbeth presented to each member of the family a personal token of love and remembrance.

As a silent sufferer, Lisbeth was determined to take no more sedation than absolutely necessary. Hope that medication might be able to give some relief continued until the last resource was exhausted. She was fully aware of her condition. She had come to a fork in the road and stated, "I am only waiting." Less than forty-eight hours after this moment, her journey among us ended in peaceful silence.

Following the singing by her husband of three familiar hymns, "When Peace Like a River," "Take Thou My Hand, O Father," and "All Night, All Day, Angels Watching Over Me, My Lord," Lisbeth breathed deeply and gained her freedom. God was very near and the heavens seemed wide open.

Lines dated May 10, 1970, were found in Lisbeth's letter drawer: "I was nailed to this world of evil,/ I tried to get loose but I was held fast./ As I remained there the world kept growing/ over me until I was almost overcome with its evil./ I felt the world pulling me to its care,/ and then the world died/ and I felt the pressure leave."

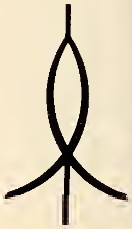
The words of Philippians 1:20-21 became flesh: "For my deep desire and hope is that I shall never fail my duty, but that at all times, and especially right now, I shall be full of courage, so that with my whole self I shall bring honor to Christ, whether I live or die. For what is life? To me, it is Christ! Death, then, will bring something even better" (*Good News For Modern Man*).

Meaningful peace symbol

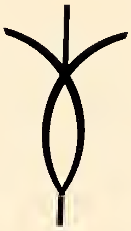
TO THE EDITOR: Your reaction to the symbol I put together in the past several weeks will be very helpful.

My purpose in this? Well, I think the well-known peace symbol has been discussed quite a bit, but doesn't really tell how to attain peace. So, while sitting in church one morning, I began to try thinking further on this while doodling on a pad.

It would mean a lot to me if I could receive some kind of reaction. Your prayers for God to help me know how to get this message across on a wider scale will mean a great deal. Also, I will appreciate your suggestions for various uses of the symbol. *Randall D. Witmer 25 Swan Rd., Atglen, Pa. 19310.* Mar. 29



The peace sign, used by the younger generation, and the fish sign, used by the early Christians, are combined to form this symbol. Its meaning; "Peace in being a Christian."



After being inverted the symbol exhibits the cross on which our Savior died, and the sign of the fish, a secret code used by Christians in times when Christianity was forbidden.
Its meaning: "Thanks to God for the opportunity (without persecution) to spread the word that Christ died for all sinners."

Draft and poverty concerns

Brethren: There are two items which we as General Conference Mennonites should be considering and working on before the conference this summer.

Number one is our wanting the military draft to end, but our unbelief that it will. If we firmly believed that no more young men would be drafted, we as a conference would be doing more to educate our youth as to their entering voluntary service rather than depending upon the draft to *scare* them into going into some form of alternative service.

Most of our church programs will need to be revamped if the draft ends, so do we really want this to happen or are we just making noises?

The second item to consider is the name of our Poverty Fund program. To the average affluent rural Mennonite, Poverty Fund has a sour ring. They associate it with the government giveaway programs and therefore want no part of it.

My suggestion would be to change the name so that it tells the real story, that it is to be a self-help program, which helps needy persons prepare themselves for jobs.

Most of us cannot conceive of any person not even knowing how to arrange their time schedule so that they can get to their job on time, but there are many who cannot, so just this is a part of the self-help which our workers do.

Maybe we are too dense, but it would be good to have things before us in black and white. This would clear up much confusion and I am sure that the funds would be coming in much better than they now are. *Russell Welty, Bethel Mennonite Church, Fortuna, Mo. 65034.* Mar. 2

Write on to with it

Brother Maynard: Before I joined the voluntary service unit here in Upland, a year ago, I never really took time to read *The Mennonite*. But since I've been away from my home in Buhler, Kansas, I have read each issue with ever-increasing anticipation. I've found that the articles and letters are really "with it" and, if I may add, unusually so for a church publication.

The other day, I jotted down some things in the form of a poem, and showed them to a friend. The first reply was, "Great! Put it in *The Mennonite*!" Since you encourage readers to express themselves in various ways, I finally thought I would give it a try. Do with it whatever you like. But as for *The Mennonite*—"write on!" *Lyle Martens, 591 N. Campus, Upland, Calif. 91786.* Mar. 18

How do you see?

How do you see with thoughts and
minds?
How wide and deep do they seem to
go?
Are they wide enough to see all things
And deep enough to all things know?

Why do some go blind at birth
And others never stop to see,
The real meaning of this life
And of eternity?

Oh! How human nature works!
How everything is of its own;
Yet when we get it all together,
How wonderful to be it known!

Now has passed another day
And still the answers are untold—
How do you see with thoughts and
minds?
How wide and deep do they seem to
go?

Lyle Martens

Wants to study baptism

Editor, The Mennonite: Our children are growing up, and are asking questions about water baptism. Last week, we were talking about the different things the minister says while he is doing the baptizing. The books which I have looked at have almost nothing on the subject, although a lot is said about the true meaning of baptism. A Lutheran lady gave me a book on confirmation which has a little bit in it. For instance, it says that the words, ". . . . baptize you in the name of the Father, the Son, and the Holy Ghost" were not used during baptism until a long, long time after the apostles were dead. Until then, the early Christians just baptized ". . . in the name of Jesus." Is this correct? I asked one minister who has a lot of Bibles, and he says that the last two verses of Matthew, where Jesus tells His disciples how to baptize are not included in some of them. All of my Bibles at home, however, have these verses, even my German Luther Bible.

Our *Minister's Manual,* put out by the conference, does not say anything about this, but it uses the expression as given in Matthew. Then it also adds, ". . . and may the Lord Jesus Christ himself baptize you with the Holy Ghost and with fire." One of our ministers says he does not use this added on bit when he baptizes young people because he says, "Jesus already baptized us with the Holy Ghost when we were saved, so why ask Him to do it again?"

One minister told me that it didn't really matter what you said, as long as your heart was in the right place and you got the job done. Well, perhaps; but I still would like to study it for myself. If someone knows where I can get a book on the history of baptism, one that doesn't get too complicated, I would be grateful. *George Unger, 31073 Peardonville Rd., Abbotsford, B.C.* Mar. 29

Lois Rensberger

The persistent prodigal

Does the parable of the prodigal happen in the Mennonite church? The following words find their roots in an actual case.

WHAT HAPPENS TO parents when a child runs away?

Pain, anger, fear, bewilderment, shame—all the hurting, humiliating emotions rise up, blotting out the happy past. Questions no one can answer scurry around and around. Where did I go wrong? How could he hurt us this way? What will we say?

Dear God, keep him safe.

We were fortunate; we soon had word from our son. The letter gave assurance that he was still alive, but at the same time, wounded with its admission that he left deliberately. No one stole him or tricked him into going away. He planned it himself, deceiving his family. There was no outside agency, force, or person who could be openly blamed. The last forlorn hope was gone, and it was clear that there was trouble between parents and child.

DEAR FOLKS: Sorry to do this, but I had to get away, and I knew you wouldn't let me go if I asked you. Please don't try to find me. I'll be back, sometime. You probably couldn't change anything, so I hope you won't feel too bad. Love, *Jim.*

Love!

If he loves us, how could he hurt us like this? Not just his parents, but John, Karen, Mark, little Ann. He has smashed us all. We are not a family, anymore. We are just people living in the same house.

The children are on Jim's side. "Let him go. He'll be all right."

Jim? The shy, solitary loner? Jim who could never relax and be one of the gang, who needed support and encouragement to stand up for what he believed? Jim, my firstborn, whom I have cared for, trained, and taught since I first held him in my arms?

Let him go? I cannot; he is my son, and I love him.

And so begins the long struggle: the days of scanning papers, newsmagazines, any source that might have a story about rebellious youth, or pictures of a crowd that might contain Jim. Listen, look, search.

But, surely, the church is there.

Certainly, they are there. Tender, sympathetic, as though at a death. Encouraging, supporting in prayer.

Is that enough? Can they tell us why he has run away, show us what we did wrong, help us make contact with Jim?

If we only had a way of getting a message to him. If we could only tell him, "Don't run anymore. We love you. Tell us what's wrong."

And the church can't even reassure us that our remaining four will be safe.

Oh, yes, "Bring up a child. . . ." But we did that with Jim, and look what happened. Help us, help us.

Going to church becomes pain and not privilege. I am fine until I notice we no longer occupy the entire pew. That little telltale gap at the end, that should be Jim. We rise to sing; I begin the first verse and find myself choking back the tears, for no reason, except that I can't hear Jim's voice. I see Karen reading the words of the hymn, searching for the phrase that hurt, the cause of my pain. How can I tell her, when I don't know?

My family that was whole is now broken. The old patterns and routines are no longer safe. I am hurt, lonely, afraid.

And the church has no answers.

The familiar commandments, the injunctions to parent and child are still valid, but they are no aid to us now. We need practical help, and the church has none to offer. Social agencies, professional youth workers give us more assistance.

If Jim ran away from his environment, was he running away from the church, too? Is all the responsibility, all the blame, ours? We can't do everything. Shouldn't the church help us make a world where our children can live and work, can know who they are and accept themselves and others?

Long months pass with no word, no rumor of where he might be. Then at last, contact with Jim—through the police. They are holding him, checking him out. And this is somehow the final humiliation, a kind of crucifixion of all the pride a parent has in a son. There is no hiding, now; we must stand firm by his side. It doesn't matter anymore whether the church or our friends can accept him. We will own him as our son, at any price.

Through long weeks and months the wounds begin to close, the healing process begins. Letters are still infrequent, and phone calls a holiday event. But we know where he is, and he wants to keep in touch. He still loves us. We still love him, and we can let him go.

New questions arise. Is it wrong for him to stay where he is? Will he do harm to himself that can never be repaired? Should we try to persuade him to come home? If he does, how will he look? Can he go to church with us in spite of his appearance? Will he want to?

Slowly we begin to believe that God is taking care of him, that he will be preserved for whatever use God can make of him. His letters show a growing concern for his home church, a respect for what he learned there, a deepening love for his family. He reads the church papers and occasionally comments on them.

"The Mennonite church, although it may seem conservative, has, with its history of pacifism and nonconformity, a better basis for understanding things that are happening in this day than most Protestant sects. Sharing and nonviolence, unselfishness and brotherhood, these are such basic reasons for the very existence of the Mennonite church that the Mennonites may be much more able to sympathize with people who are disgusted with a mammonist society than some of those brought up in other churches."

He may never come home, but it seems clear Jim is carrying his home with him.

Material for this page provided by Women's Missionary Association.

MEDITATION

A world full of gifts

"Is everything handmade?" my young son asked, as we were driving in the country, today. And then, answering his own question, the wheels in his little mind turned again and he poured out a poem that made me see the world in new perspective:

Not the ground . . . [pause]
Not the weeds . . .
Not the trees . . .
Not the cattails . . .
Not the rocks . . .
Not the water . . .
Not the sky . . .
Not the glass . . .

Hold on, son. That last item took a little handwork. But, come to think of it, the hands that did the handwork weren't handmade, and the materials—the silica sand, the heat—weren't handmade. The more I think about it, son, the more I see that everything has elements of the *given* (the graphite and wood in that pencil, the mind that put them together).

We're living in a world full of gifts.

Thanks for reminding me, son.

Virginia Berney

My search

I wander through the tall pines
To search
To find
To hear
To listen.

I run up to the top of the hill.
I look over the valley.
I see the road leading through the countryside.
I see the fields of wheat and barley.
I see the home I love.

I run down one hill.
I come to a spring.
A cool, refreshing spring of water.

And then I hear!

I have searched
I have found
I will listen.

Through the whispering pines
Through the calmness of a tiny brook
Through the fragrance of wild flowers

Yes! He's speaking to me!

God, I am listening.

Rachel Roundstone

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COVER

Bethel College campus scene: "Colleges and universities have never been without crises."

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Help is on the way

JOE GARAGIOLA IS a man who has no complaints.

The television personality of NBC's *Today* was interviewed recently by *Twin Circles*, a Roman Catholic newspaper because he happens to also be a loyal Roman Catholic who frequently speaks about his faith before the TV cameras.

The former professional ballplayer says that "a man is entitled to one dream in his lifetime. My dream was to be a ballplayer."

And, for him, the dream more than came true. "I got to play for the St. Louis Cardinals in 1946 and was a World Series catcher in my first year.

"So if I go tomorrow, man, I have no complaints."

That's really great, Joe. I sometimes feel like that. I count my blessings and my experiences. Looking life in the eye, we middle-agers find it easy to say, "I have no complaints."

Then I turn to the Psalms for some quick devotional reading that will lift my spirit just enough and reassure me to do a good job but not overdo it (as would happen if one reads the social prophets and social apostles exclusively).

But after reading some of the familiar passages like Psalm 23, one discovers a lot of complaining and even whining going on in the Psalms.

I have so many enemies, Lord,/ so many who turn against me (Ps. 3:1, Today's English Version)!

How long will you men insult me (4:2)?

What my enemies say can never be trusted;/ they only want to destroy (5:9).

I am worn out with grief;/ every night my bed is damp from my crying,/ my pillow is soaked with tears (6:6).

And you turn page after page, only to discover that the Psalms are really a catalog of misery and pain and fear.

Now and then you are struck even by the note of paranoia—an irrational kind of fear—as when the poet (in 3:2) says about his enemies, "They talk about me and say,/ God will not help him!"

And you even feel some hate as the suffering saint asks God to provide special treatment for the enemies.

Let their way be dark and slippery,/ with the angel of the Lord pursuing them! (35:6, RSV).

I shut the book and say, "This is just not for me. These guys lived in a prescientific age when they didn't understand even the weather, to say nothing about physiology and psychology."

So I trump off through my day feeling quietly superior because I have the world in my intellectual bag. But all of a sudden I find my anger rising and I begin to scold at dark forms in the shadows of my mind. I fume inwardly until I'm emotionally exhausted.

And then I remember the Psalms that I read earlier in the day. No complaints? No enemies? No fears? No hates? Yes, I have them all and perhaps in the same proportion as did the hymnsingers in the Psalms.

I go back to the Psalms and try to understand their talk about enemies and fears and hates.

Come, Lord! Save me, my God!/ You defeat all my enemies,/ you destroy all the wicked (3:7).

I'm sure that I feel strongly enough about the people and things that trouble me to envision their destruction (or, at least, mild embarrassment). And I don't understand and I am not happy when I see this image of myself on the TV monitor of my mind. But I begin to realize that I'm pretty much like the fellows who spilled their gutsy complaints all over the Psalms. But we have an affirmation.

Salvation comes from the Lord—/ may he bless his people (3:8)!

I lie down and sleep,/ and I wake up safe, because the Lord protects me (3:5).

We are troubled and in trouble, but help is our heritage. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:17 APRIL 27, 1971

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"The Wedding in Cana"—Kees der Kort

Fifty from the jar

"THE MONEY — IT'S gone!" Rene's mouth opened in dismay, and she looked again into the squat, brown cookie jar. No, she hadn't been mistaken. She turned the jar upside down and shook it, hopefully. The green fifty-dollar bill that had looked so crisp and new when Jim paid her for the calf only one short hour before was nowhere in the jar.

Don't panic, Rene warned herself, but her mouth was dry with fear.

The mortgage payment was due tomorrow, and she had prayed so hard that someone would buy some stock so she'd be able to give the bank the $150 they demanded. When Jim had bought the calf, it had seemed like a direct answer to her prayer. She did want, so badly, to keep the farm. It had been Tom's world and hers, too, before the tractor upset on Tom and turned their world into chaos.

Rene wished for Tom's level head in this crisis, but then she remembered how helpless he'd been after the accident and was glad he hadn't had to suffer long.

Sara's nasal singing upstairs broke in on Rene's reflections. So she's home, thought Rene. Oh, why didn't I keep that money right with me? I did not know she was coming home early tonight. I should have taken the money with me when I went out to check that sick heifer.

Rene remembered with a sinking feeling how Sara had once before taken money from the cookie jar, and how she'd seen Sara put it back later. She had a good mind to go upstairs and ask Sara for the fifty dollars, right away. But, no, she'd give Sara a chance to put the money back. Maybe she'd do it tonight after she thought everyone was asleep. Rene had a mental vision of Sara sneaking down the dark stairs, her small eyes like that of a wary fox, to return the stolen money. How dear, unselfish Tom could have had a sister like Sara was beyond Rene's comprehension. Sara's boarding with them hadn't been so bad when Tom had been alive. He'd kept her in check.

Rene tried to forget the missing money while she prepared supper. When the food was ready, she called Tommy and Lolly who were playing store down in the basement. She wished Sara would stay up in her room, but she came down, looking like she hadn't a care in the world.

"I've decided I need a car," Sara commented, wolfing her food in quick jerks. "It's too inconvenient for me to travel with four other girls to work. They're always either too early or too late."

"What kind of car did you have
mind?" Rene asked, watching Sara
twitchy face and thinking, *I guess yo
think fifty dollars will make a nic
down payment. And if you ever pa
any board here, you couldn't affor
a car on the salary you're earning
the old people's home.*

"I thought I'd get a small one.
Sara said brightly.

"What?"

"Well, you asked me what kind
car I was getting." Sara blinked he
eyes, impatiently.

"Yes, so I did," Rene apologize

After the dishes were done, Ren
tucked her children into bed and wer
back out to the barn to check on th
sick heifer again. She had to give th
animal another dose of the medicin
Dr. Miller had left for her. Whe
Rene finally went back into the house
she flopped into bed, feeling that he
long limbs had reached exhaustion
She'd known plenty of back-breakin

Lucy Ellen Bender

work since Tom's death. Hired help was a luxury she felt she couldn't fford very often.

Tired as Rene was, she could not ind sleep. She stared at the cracks n the ceiling until she imagined real hapes into them. The moon shone ruelly. Rene wistfully remembered he days when moonlight was a romantic delight.

She went to the kitchen and drank a tall glass of water, looked into the cookie jar, once more . . . empty. Sara hadn't put the money back, yet.

She went back to bed and prayed for awhile, lying flat on her back. She'd known people who couldn't pray unless they were kneeling. She tried shutting her eyes, and then she prayed with them wide open. It didn't seem to make much difference. All she could think of was that empty cookie jar. She listened painfully for he sound of Sara's footsteps—surely, she would put the money back . . . no sound. She got up and looked into he children's bedroom. Poor, little dears . . . tousled, dark heads . . . they both looked so like their father.

Rene paced back and forth like a restless ghost, her long braids swaying back and forth and her dark eyes clouded with misgiving. Finally, she looked at the clock—four in the morning. She might as well go out and milk.

In the barn, the cows seemed moody. Rene often thought they sensed her state of mind. She alternately fastened milkers and carried the frothing pails into the milk house. Tom had dreamed of having a milking parlor; it surely would make things easier. Someday, she hoped, this farm would be the way Tom had pictured it. If only she could meet that mortgage payment.

Again, Rene felt the compulsion to rush into the house and make Sara give her that money. But, no, maybe it would be in the cookie jar after breakfast. Sara really wasn't a thief, for all her sneaky ways. But she did want that car.

Rene turned the problem over and over in her mind as she scattered feed to the clucking hens. She'd often thought how nice it would be to be a chicken—no responsibilities, no fears, no catching in the throat when she looked at two fatherless children. Rene shook herself and lifted her head proudly. She'd once decided that self-pity was not going to be a part of her life; and now was no time to break that resolution.

The house was still quiet when Rene entered. Sara wasn't up, yet. Of course not . . . she didn't leave till eight. Rene looked around for something to do. She noticed the row of empty jars setting upside down on the sink and decided to carry them down to the basement. She swept the jars into her arms and tiptoed down the dark stairs—no need to waken the children. She opened the cupboard door and started setting the empty jars upside down on the shelves. She smiled as she saw the array of empty spice boxes and tin cans. Tommy and Lolly fascinated themselves for hours playing store. Then she looked again into the dimness of the cupboard. The children had an assortment of pennies, nickles, and dimes scattered in an old cardboard box.

Rene thought she saw something green beneath the coins!

Her strong hands trembled as she dumped the pennies out of the box. They rattled noisily as they hit the floor. A bright green bill fluttered after them. Rene picked it up, her heart in her throat.

"Fifty dollars," she read aloud.

"Tommy! Lolly!" she called recklessly as she raced up the stairs. She noticed the brightness of the rising sun as Tommy, Lolly, and Sara came running sleepily to see what the excitement was all about.

"Children, why did you take this money?" Rene tried to sound stern; but she was so happy, it was difficult.

"Why, Mamma, we got it out of the cookie jar to play store with."

Tommy, the spokesman, had a look of worry on his face.

Rene hugged him to her. "Tommy, I know you didn't mean to steal the money," she said, deciding discipline could wait until her voice was more steady.

Rene hugged both the children and watched Sara gazing curiously at the money. Noticing a speculative gleam in Sara's eyes, Rene wasn't surprised at the girl's comment. "Why, Rene, I didn't know you had so much money. How about it—may I borrow it for a down payment on my new car?"

Rene looked at Sara with sudden compassion. Would Sara ever learn to think of anyone but herself? It must be awful to be so absorbed in yourself that nothing meant anything except as it related to yourself. Rene had her children; Sara had no one. Understanding filled Rene's heart.

"No, Sara, I really can't spare the money now. I'm sorry."

Rene shook herself and lifted her head proudly. She'd once decided that self-pity was not going to be a part of her life; and now was no time to break that resolution.

Mennonites to open work in Sumatra

Keith and Sharon Waltner, community-development workers with Mennonite Central Committee, are presently in language study in Pati, Java, in preparation for their move to Sumatra for full-time work next month.

Keith has a B.S. from Bethel College, and an M.A. in Industrial Arts from Colorado State University. Sharon attended Bethel College and graduated from Goshen College with a B.S. in nursing. Keith is a member of Salem Church, and Sharon is a member of Salem-Zion Church, both of Freeman, South Dakota. When they move to Sumatra in May, they will be the first North American Mennonites to locate there permanently.

While in language study in Java, the Waltners are also acquainting themselves with the people and the churches of Sumatra and Java. A planning visit to Sumatra was made in January by Keith Waltner; Atlee Beechy, MCC special representative who had just begun a six-week assignment in Indonesia; Ed van Stratten, representative of European Mennonite Evangelization Committee (EMEK); Dr. Stanley Reedey, and Willis Sommer, MCC workers in Java.

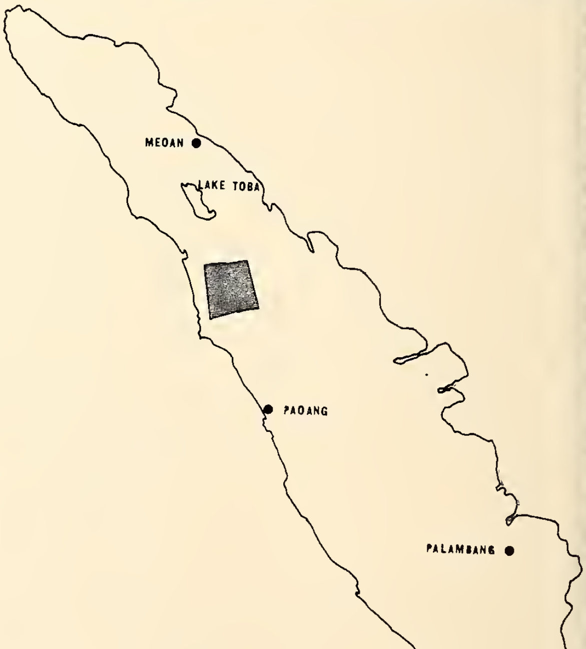
The visitors made plans in cooperation with local Mennonite leaders for the arrival of the Waltners in Sumatra in May. They renewed relationships with the Mandailing Mennonites and participated in the observations of the one hundredth anniversary of the arrival of the first European Mennonite missionaries to the Mandailing area in 1871. Atlee Beechy reports that they "conducted six worship services at various churches. The January 10, Sunday morning service at Panjabungan was a special celebration of the one hundredth anniversary of the coming of the first Mennonite missionaries to the area. "We participated in the service and in the fellowship meal together, Sumatra style.

"The most impressive thing about my presence," continued Beechy, "seemed to be that I, an old man with white hair, should still be moving across the world in interest of the church. A seventy-eight-year-old man, Mr. Nasution, seemed particularly attracted by our common elderly status. He left the afternoon meeting and returned with a special cloth which he presented to me after his speech. This was later interpreted as a congregational response to MCC's coming to Sumatra."

The work in Pakantan, Mandailin was begun in 1871 by Heinrich Dirl of the Russian Mennonite Churc and under the administration of th Dutch Mennonite Mission Boar Dirks was the first Russian Menn nite to go as a missionary and wa attracted to Sumatra through his co tacts with German missionaries c the Rheinische Mission during h study at Barmen, Germany. Fro 1871 to 1928, the area was served b a series of seven Mennonite missior aries. The outbreak of World War and the revolution in Russia made impossible for Russian Mennonites t continue supporting the mission effort with personnel and funds. When th last Mennonite missionary, Pete Nachtigal of South Russia, died i 1928, the Dutch Mennonite Missio Board was unable to find a replacement. They turned over the missio field to the Rheinische Mission.

This transfer was never fully recognized. Consequently, the small Men

Church council of Dalak Siantar Church with Keith Waltner.



SUMATRA

▨ Location of Mandailing Mennonites

nonite congregations struggled on, seeking to maintain their Mennonite identity.

In the intervening years, Javanese Synod chairman, Ds. S. Djojodihardjo has made several trips to Mandailing. Contacts between the Mennonites in Java and in Sumatra have grown.

In 1966, Don Kaufman, then MCC director for Indonesia, visited the Mandailing Mennonites. Following his visit, a student from Mandailing was accepted at the Akademi Kristen Wijata Watjana, the Mennonite theological school in Pati, Java. Later, Julianus Nasution, a Mennonite from Mandailing, joined the school's faculty.

The Mennonites of Mandailing are officially organized into four congregations within a fifty-mile area. In 1966, Don Kaufman reported that there were six families in the Pakantan congregation, three families in Muarasipongi, four in Kotanopan, and eighteen in Panjabungan. (See map.) The *1970 Mennonite Yearbook* lists the Mandailing Mennonite membership at seventy.

A Sumatra commission was organized late in 1968, composed of representatives of the two Mennonite Synods on Java, MCC, EMEK, and representatives of the Sumatra Mennonites.

Julianus Nasution and a member of the Javanese Mennonite Church visited Sumatra in August 1969. They recommended that a pastor be sent to Sumatra from Java. As a result, Javanese Pastor Parwoto and his wife were sent to Sumatra in 1970.

Adolf Ens, then MCC director for Indonesia, and a member of the Chinese Mennonite Church, made a follow-up visit in October 1969, to look specifically for economic and community development opportunities. On the basis of their study, the Sumatra Commission requested MCC to send a person to give leadership in economic development projects in the Mandailing area. Keith and Sharon Waltner will be meeting this request and, like Pastor Parwoto, residing in Panjabungan.

The placement of MCC personnel in Sumatra is a result of close cooperation among the Mennonites of Java, Europe, Sumatra, and MCC. On the one hundredth anniversary of the founding of the Mennonite work, the simultaneous move of Pastor Parwoto and of community development workers Keith and Sharon Waltner, is a merging of the ministry of the Word and of deed in Sumatra.

The job is not small or easy. Beechy reported that "the expectations among Mennonites are high. We tried," he continued "to lower these to more realistic terms. One can understand the sense of frustration and discouragement also visible among some of the Mennonites. Many are oriented to the past. They think of someone coming in from the outside to do something for them economically and spiritually. To help them to face their responsibility and to take new initiative in both areas will be difficult, but imperative."

Manitoba probation hostel Has team of 3 for 10 men

Mennonite Central Committee of Manitoba has named three persons who will staff its new probation hostel. C. N. Friesen, who helped draft the original proposal for the hostel, will be the director, and Henry and Marie Dueck will be the houseparents. All three are from Altona.

Friesen started his full-time duties in mid-March. Late last year, he was hired for four months by MCC—Manitoba to come up with specific plans for a pilot project for offenders. His proposal for probation hostel received an 85 percent affirmative vote from the delegates to the annual meeting in February.

From 1968 to 1970, Friesen, who had many years of experience as a businessman in Altona, and his wife, Laura, were voluntary service unit leaders at a correctional institution in Minneapolis. He headed a team of fifteen volunteers and served as an employment counselor at the Minneapolis City Workhouse. This experience, which was highly appreciated by the Minneapolis prison, whetted Friesen's appetite for this type of habilitative work.

The hostel's houseparents, Henry and Marie Dueck, will join the staff in summer. Dueck has been on the Elim Bible Institute faculty since 1964. The last three years, he served the school as principal. He was also pastor of the Altona Evangelical Mennonite Mission Church for a number of years.

He is a graduate of University of Manitoba and of Mennonite Biblical Seminary, Elkhart, Indiana. Both he and his wife attended Canadian Mennonite Bible College, Winnipeg, from which he graduated.

Friesen and the Duecks will work as a team in providing a home setting and counseling and other services for the young men who will be sent to the hostel by the courts. It is expected that the institution will be able to accommodate up to ten men.

The project is seen, however, not only as a service to the men who are committed to it, but also as a means whereby the Mennonites can become more involved in ministering to the offenders' needs. The staff will be available to churches, clubs, and schools for interpretive reports and discussion leadership. They will also seek to involve lay people as volunteers in their treatment program.

The committee is now seeking a suitable building to rent for the hostel. Once this has been done, the project is expected to swing into action quickly. MCC—*Canada News Service.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Graham film on Israel — good photography and bad theology

The following review was written by Frank H. Epp, 1830 Kilborn Avenue, Ottawa 8, director of studies in international conflict for the Mennonite Central Committee Peace Section. He is the author of Whose Land Is Palestine? *which examines the conflicting claims in the Middle East.*

My first viewing of *His Land*, a one-hour feature film on the State of Israel and biblical prophecy, reminded me of three stories in the New Testament, each of which illustrates how easily serious disciples can fall into serious error.

This first has to do with the encounter of John the Baptist with the pharisaic sons of Abraham (Mt. 3), which event began the New Testament redefinition of chosen people. Henceforth, if not already before then, they were to be known by their faith rather than by their flesh.

According to John, the children of Abraham could be found among the unlikely *stones* of the desert. Later, Jesus also rejected the limited racial definition of chosen people. He fraternized with the rejected Samaritans (Jn. 4) and upheld them as examples (Lk. 10) of those who entered the kingdom.

The World Wide Pictures film seems to be in the conceptual tradition of the Pharisees and Sadducees, with respect to chosen people. On the one hand, it makes no distinctions in the various uses of the word *Israel*. Yet the distinctions are important, for we find numerous connotations of the word in ancient and contemporary usage, such as the racial (children of Israel), the theological or ecclesiastical (the new Israel), or the political (the State of Israel).

And, on the other hand, this film by the Billy Graham organization represents a shocking disregard, even elimination, of the new *Samaritans*, the Palestinian Arabs. Not only is the existence of three million people, half of them in exile, the other half in subordination, largely ignored, but whatever mention is made is in the nature of caricature: Bedouin camel drivers or crippled old beggars.

Additionally, and even more surprising, is the oversight of Arab Christians. Except for a brief reference to the Christians of Bethlehem, this film's purported Christian interpretation of events in the Middle East ignores completely the biblical insights of Eastern Christians, who by this film, once more will be led to conclude that western crusades against the East have not yet come to an end.

This criticism of the film's view of Israel and the Palestinian Arabs is not to suggest, of course, that Jews do not have a special calling. They do, now, as then; but, now, as then, a special status of God's chosen servants is as conditional for them as it is for the rest of mankind.

Related to this first story on the right identification of a chosen people is a second story, also told by Matthew (23:37—24:2) as well as by Mark (13:1-2), on the true condition of a society.

Both Jesus and His disciples were appraising Jerusalem and the temple, and the disciples were genuinely impressed with the material achievement: "What manner of stones and what buildings are here!"

The admiration of the disciples has its sequel in the Graham film. The words of Cliff Barrows and the songs of Cliff Richards are emphatic in their praise of the Israeli cultural temple from near Dan in the north to Beersheba in the south. The only problem this presents is the same one that Jesus had with the disciples: a one-sided, superficial, and quite materialistic interpretation of the true condition of a given society.

While the disciples marveled at the temple, Jesus cried out, "O Jerusalem, Jerusalem, thou that killest the prophets . . . there shall not be left here one stone. . . ." These words, too, have a contemporary application, because the new Israeli culture has

The old city of Jerusalem in His Land.

rather shaky moral foundations, and, by their own testimony, without a prophet in the land!

There is justification, of course, for being excited about Israel, as all those who have been there know. The young Israeli state and its people are a fresh and eager society, which easily turns a western tourist on. In Israel, he finds a society much like his own: efficient, affluent, ebullient.

Truly, the buildings of the Israeli temple are magnificent, not only in the field of architecture, but in agriculture, industry, reforestation, civil and military engineering, and in administration. The cameras of World Wide Pictures tell the story well.

Of greatest concern to Jesus, however, are not the stones, which become magnificent structures, but the people who have been driven into the desert; not the administrative unity of Jerusalem, but its emotional and social disunity, its moral retardation; not only the milk and honey of the Israeli economy, but also its military hardware; not only the productivity of the technology, but also its pollution of the once pure Sea of Galilee; not only the joyous folk festivals (where boys in uniform are blessed with two girls in uniform, each!), but also the cries of destitute mothers and children in the refugee camps.

All of these moral dimensions are overlooked by the film. In a propagandistic Israeli film the oversight could be excused; in a prophetic Christian film, never!

The stone-oriented, materialistic appraisal of a society and the flesh-oriented, racial identification of God's chosen people leads to a third distortion in the film: a mechanistic view of historical and prophetic fulfillment, and this approach, too, has its precedent with the disciples (Mk. 13).

Always, they wanted to know Jesus' timetable, the steps which would lead to the setting up of His kingdom. And always, He had to discourage their speculation, because preoccupation with signs tended to take the place of a higher priority: the coming of the moral righteousness of the kingdom of God.

Instead of satisfying their craving for a chronology and the spectacular, He helped them to understand in general those signs of the times which exposed the kingdoms of this world, while they revealed the King of kings and Lord of lords. Fulfillment lay not in the spectacular triumph of Jewish nationalism over the Romans, but in the coming of Christ's new order in which the will of God would be done on earth as it was now being done in heaven.

His Land virtually ignores the New Testament teaching of the kingdom, and, indeed, the first coming of the King. Almost, it seems, that Christianity is being redefined in Old Testament terms, and the reason is clear: it is much easier that way to accommodate within the framework of Jewish and Christian religious zeal and identify the nationalism and militarism of both Israel and America.

So prominent are the Israeli political lines in the film that one gets the impression that its producers went first to Israeli public relations men for the themes and then to the Old Testament prophets for the texts to match those themes.

All in all, the film is photographically beautiful but theologically bad. It distorts the realities of the present situation, minimizes the moral message of the prophets, and neglects Jesus and His kingdom. And all of these weaknesses hinder rather than help the real restoration of the Jews, the true discipleship of Christians, and the great fulfillment associated with Christ's second coming.

Again, this critique does not negate or refute the concepts which the film promotes (and in which the writer believes): the authority of the Scriptures, God's calling of the Jews, the second coming, millennium, and judgment. It only suggests that their better, more biblical, meanings must be sought in other directions rather than the racial identification of God's people, a materialistic assessment of a society, and a mechanistic view of prophecy and fulfillment.

Words and deeds

The Church of the Brethren is placing a team of ten volunteers in Inverness, Miss., to rebuild homes in the community of 1100 persons, which was 90 percent destroyed in the tornado of Feb. 21. The program is being coordinated by Henry L. Parker, an Episcopalian minister who was formerly director of interpretation for the Delta Ministry.

Melvin J. Loewen, formerly a missionary under the Congo Inland Mission, represents the World Bank in matters of economic development in Africa, and is living in Abidjan, Ivory Coast. He was formerly rector of the Free University of Congo at Kisangani.

The Russian Orthodox Church and the Church of the Brethren will hold a peace seminar in Kiev, Russia, Aug. 19 to 31.

June 13 will be observed as Worldwide Broadcasting Sunday according to an announcement from International Christian Broadcasters, 2031 West Cheyenne Rd., Colorado Springs, asking for "worldwide prayer for the broadcasting of the gospel."

Taiwanese and Japanese Mennonites are seeking ways to develop economic assistance for their countries. Pastor and businessmen met recently with Lloyd J. Fischer, executive director of Mennonite Economic Development Associates (MEDA).

Ethical Criteria for Investment is the subject of a weekend seminar at Goshen (Ind.) College, May 21-23. Participants include Carl Kreider, Daniel Kauffman, Howard Raid, Norman Kraus, John Rudy, Millard Fuller, and Erland Waltner. Cosponsored by Goshen College's Center for Studies in Christian Discipleship, Mennonite Mutual Aid, and Church Industry Business Association, the seminar will be repeated at the Laurelville (Pa.) Church Center, Aug. 22-25. Information is available from Norman Kraus at Goshen College.

TV spots advocate peacemaking

Two new sixty-second public service TV spots on the theme of peacemaking are currently being offered to stations and networks across the United States and Canada. "Let's all make peace and pass it on," are the lyrics set to impressionable music on one of the two spots. In visual sequence, the spot depicts situations in which ordinary persons apply peacemaking to everyday life.

"Another Way," the title of the second spot, strives to bring about an understanding between viewers who've experienced World War II, Korea, and Vietnam, and youth who want to take an alternate approach to peace. Greg Morris, star of the CBS *Mission Impossible* series, handles the dramatic narration throughout the spot.

This is the first series of TV spots that Mennonites have produced in conjunction with other denominations. For a second partner, the Church of the Brethren, it is entry into the realm of public service messages on television. The use of electronic media is not new for the third partner, the United Methodists, but their use of this subject matter is unique for treatment in public service time.

The Mennonites led out in developing these spots, drawing on firsthand experience from their two former series of family-life spots, which were given air time by over four hundred and fifty television stations, including the NBC network, in the past two years.

The spots have clicked, already. "The spots have been shown a little in the Harrisonburg (Va.) area," said Palmer Becker, executive secretary of the Commission on Home Ministries, "and we've learned that high school kids are singing the tune of one of the songs, 'Make peace and pass it on.' "

The spots spell out that making peace is the Jesus thing to do. "Some communities might turn off the spots because of the peace thing, but other places may turn it off because of the reference to Jesus. Some Jewish communities in New York, for example," said Becker.

Two years ago, the Mennonites disregarded the advice of people in the television industry. " 'Don't mention God,' they told us," said Becker, "but Bernie Wiebe, our communications council director, and others felt we could go beyond the humanitarian thing they told us to stick with, and we put references to God in our spots, anyway. Now, after two years of success with that, we believe the television people were wrong, and we're going on to start mentioning Jesus."

Total production costs for the two spots amount to $31,000. Of this amount, $17,000 has been raised by the Mennonite constituencies. The General Conference's Commission on Home Ministries contributed $5000. Eight thousand dollars was donated by the United Methodists through labor and facilities. The remaining $6000 came from the Church of the Brethren.

The major marketing effort is through Mennonite Advertising Agency, Harrisonburg, Virginia, which is offering the spots without cost to networks and stations.

"Let's all make peace and pass it on," say the lyrics.

Viet hill tribes abused
Edmonton engineer objects

Kurt Sawatzky, Mennonite Central Committee volunteer in Banmethuot, Vietnam, has observed the mass movement of Montagnards (mountain tribesmen) and voiced his concern in a letter to the Vietnamese and American officers of the province. The Vietnamese Army is moving large numbers of Montagnards from the more remote areas of the province to the larger population centers. Kurt wrote:

DEAR SIR: A month ago, I had occasion to visit the Resettlement Village of Buon Kli "B" in Buon Ho District of Darlac Province. At that time, four hamlets had arrived. I talked to several people, including hamlet chiefs, about the relocation and was shocked by the stories they told. Most of their belongings, including rice and animals, had to be left behind because the people were not given enough time to gather and load up their possessions. One hamlet had to leave 120 water buffalo behind. Also, the people reported that the Vietnamese Army had stolen from their hamlets and burnt one hamlet.

Upon arriving at Buon Kli B, they

were not provided with all the commodities which they are entitled to receive as refugees. I prepared a letter for you reiterating all the complaints I'd heard from the people, but before sending it, I had a visit with Colonel Smith. He assured me that arrangements were already being made to rectify all grievances since you and he had been up to Buon Kli B that very morning and know about the complaints of the people. I was pleased to hear this and consequently did not send the letter.

Yesterday I revisited Buon Kli B. Things weren't much better. The people who had arrived a month ago still had not been back to their old hamlets to get their rice, water buffalo, and other possessions. People whose property had been stolen by the Vietnamese Army had not yet been compensated. The latest hamlets to arrive, Buon Wing "A" and "B" were very upset by the treatment they had received. They had been moved two weeks before by helicopter. The people had not been given enough time to gather all their possessions together to bring along. All their cattle, much of their rice, and other possessions had to be left behind.

The Vietnamese Army threw the peoples' belongings out of the helicopters, breaking many items. They had been in Buon Kli B fourteen days, already, and all they had received were tents to sleep in. The people said they felt they'd been brought to a concentration camp to die.

It is disappointing that this incident is allowed to take place in this province. Transportation should be made available to allow the people to go back and bring out the remaining rice, cattle, and other possessions. I am convinced that with your help in this matter, many of the grievances can still be rectified.

Kurt, a civil engineer, and his wife Frieda, a nurse, are serving as community development workers in Banmethuot with Vietnam Christian Service. The Sawatzkys are from Edmonton.

RECORD

Dyck

Friesen

Geissinger

Warkentin

Workers

Peter Dyck, St. Catharines (Ont.) United Mennonite Church, is serving a voluntary service assignment at Job Therapy, Inc., Vancouver. He is a graduate of Lakeport Secondary School and attended Brock University.

Delbert Friesen, former Bethel College physics instructor, will rejoin the faculty as assistant professor of physics next fall. He first taught here from 1966-68, following two years of graduate study at Kansas State University. He is now a doctoral candidate at the University of Colorado, Boulder, and expects to complete degree requirements this year. During his leave from the Bethel faculty, physics courses were handled by Elroy Friesen, who is now continuing in graduate study, and by other faculty in the natural science division. A native of Reedley, Calif., Friesen attended Reedley College two years, transferring to Bethel to complete his A.B. degree here in 1964, graduating with distinction.

Tim Geissinger, Emmanuel Church, Reinholds, Pa., is serving a two-year voluntary service assignment at the House of Friendship, Bronx, N.Y. He will be involved in community youth work. He graduated from Cocalica High School and attended Goshen College.

Mary Gerber has joined the staff at Camp Friedenswald, Cassopolis, Mich. Recently, she completed an extended term of service at Akron, Pa., where she had served at MCC headquarters.

Debbie Groves, Bethel College Church, North Newton, Kan., has joined the Oklahoma City voluntary service unit for one year. She spent a month there making slides for a filmstrip about voluntary service and will stay on as a worker in the day nursery. She attended Bethel College and is the daughter of Mr. and Mrs. Carlyle Groves.

Le Roy Pullman, Hutterthal Church, Freeman, S.D., is serving a two-year 1-W assignment at the Lincoln (Neb.) General Hospital. He is the son of Mr. and Mrs. Paul Pullman, Freeman.

Rosalind Warkentin, Tiefengrund Church, Laird, Sask., is serving a two-year voluntary service assignment at Dixville, Quebec, where she is working with mentally handicapped children. She is a graduate of the Swift Current Bible School and Saskatchewan Technical Institute of Applied Arts and Science, where she became a certified nursing assistant.

Cheryl Ann Yost, Mennonite Church, Greeley Colo., has joined the Elkhart, Ind. voluntary service unit for one year. She attended Hesston College and is the daughter of Mr. and Mrs. Howard S. Yost.

Deaths

Helena Ens, Zoar Church, Waldheim, Sask., was born Sept. 9, 1901, and died Apr. 3.

David H. Epp, Bethesda Church, Henderson, Neb., was born Nov. 9, 1899, and died Apr. 6.

Theresa Kleinsasser Glanzer, Hutterthal Church, Freeman, S.D., was born Apr. 14, 1898, and died Mar. 41.

Irvin R. Graber, First Church, Pretty Prairie, Kan., was born Oct. 18, 1909, and died Apr. 4.

Benjamin R. Kliewer, Bethesda Church, Henderson, Neb., was born Aug. 2, 1922, and died Mar. 22.

Omer Neuenschwander, First Church, Berne, Ind., was born June 3, 1896, and died Mar. 15.

Rufus Nussbaum, First Church, Berne, Ind., was born Jan. 31, 1897, and died Mar. 31.

Caroline Parker, ninety-three, First Church, Lima, Ohio, died Mar. 10.

Katherine Rempel Peters (Mrs. C. A.), Bethel Church, Mountain Lake, Minn., was born June 21, 1885, and died Apr. 3.

Tilman Steiner, seventy-five, First Church, Berne, Ind., died Mar. 19.

Johnnie R. Wedel, First Church of Christian, Moundridge, Kan., was born Aug. 24, 1910, and died Mar. 12.

Ida Habegger Yoder (Mrs. Raymond), First Church, Berne, Ind., was born Dec. 20, 1897, and died Apr. 5.

Anna Zimmerman, Meadows (Ill.) Church, was born Feb. 1, 1884, and died Apr. 7.

Baptisms

First Church, Aberdeen, Idaho: Mrs. Fred Dalke, Mrs. Loren Huse.

First Church, Berne, Ind., on Apr. 4: Sara Fueckiger, Janet Habegger, Alvin Lehman, Dawn Lehman, Kathy Lehman, Pam Lehman, Mary Liechty, Raymond Martinez, Sally Stucky, Kathy Wulliman, Diane McKenney.

First Church, Newton, Kan., Mar. 28: Christine Andres, Stanley Bestvater, Virginia Claassen, Dwight Deckert, Russell Eck, Arlene Guhr, Roselyn Harder, Cheryl Janzen, Shardelle Juhnke, Sally Neufeld, Cathy Penner, John Peters, Charles Regier, James Regier, Charles Reimer, Gregory Reimer, LaVonne Reimer, Norma Schmidt, Dianne Smith, Lucinda Voth, Fred Wiebe, Donata Wiens.

Salem Church, Kidron, Ohio, on Apr. 4: Eleanor Mae Himes, Jane Louise Sprunger, Kathryn Marie Tschiegg.

Silver Street Church, Goshen, Ind., on Apr. 11: Billy Bradford, Cathy Hutchison, Debbie Hutchison, Judy Mierau, Wendy Mierau, Jeffrey Rensberger, Dale Allen Yoder, Drulane Yoder, Kent Yoder, Margaret Yoder, Mary Yoder.

Marriages

Herman Davis, Tempel, Okla., and *Janet Schroeder,* Walton (Kan.) Church, on Apr. 3.

Richard Ewing, First Church, Bluffton, Ohio, and *Cynthia Wilson,* Lutheran Church, Bluffton, Ohio, on Apr. 11.

Ronald Habegger, First Church, Berne, Ind., and *La Donna Werst,* Cross United Church of Christ, Berne, Ind., on Mar. 27.

Samuel Kelsick, Raytown, Mo., and *Donna Hiebert,* Walton (Kan.) Church, on Mar. 26.

Philip Robert Landis, Pine Grove Church, Bowmansville, Pa., and *Cheryl Ann Grube,* Blue Ball, Pa., on Feb. 20.

John Lehman, First Church, Bluffton, Ohio, and *Carol Cline,* Methodist Church, McConnelsville, Ohio, on Apr. 10.

Orlyn Lehman, First Church, Berne, Ind., and *Alice Smucker,* Oak Grove Church, Smithville, Ohio, on Apr. 3.

Calendar

Apr. 29-May 2—Quakertown, Pa West Swamp Church, Eastern Distric Conference.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conferenc of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil Mennonite World Conference.

Canadian

May 29—Ontario, relief sale.

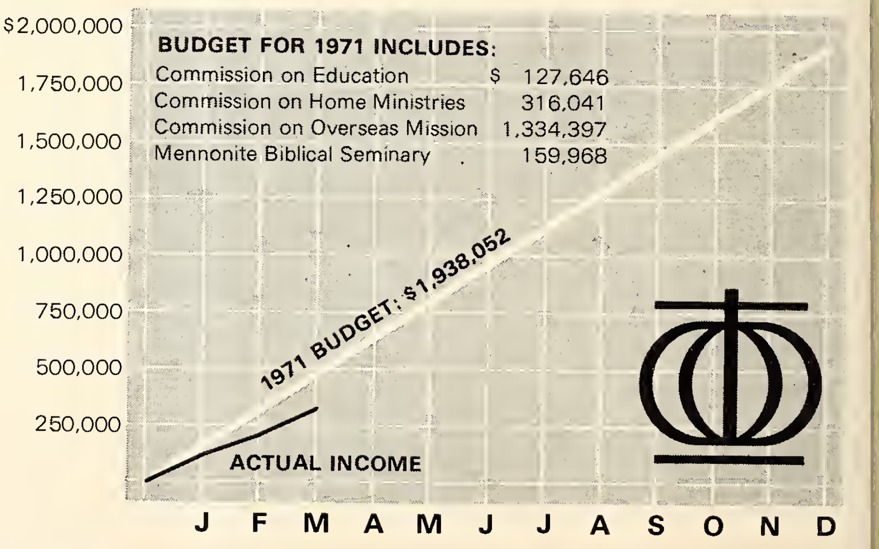
June 9—Saskatoon, relief sale.

Erick Sprunger, First Church Berne, Ind., and *Mary Jane Popp* Saint Charles Catholic Church, Bloomington, Ind., on Jan. 23.

Joseph A. Sprunger, Berne (Ind.) Church, and *Margaret J. Snyder* Bethel Church, Lancaster, Pa., on Apr. 10.

Conference budget

March



Receipts in support of the programs of the General Conference Mennonite Church for the first quarter of the year totaled $358,657. This is roughly $8000 less than for the same period in 1970. The budget for 1971 was set at 3 percent above the receipts of 1970. We have received a total of $358,657 and should have received $369,417 if we were to be on target budgetwise. *Wm. L. Friesen, Conference Treasurer.*

DISCUSSION

Curitiba as discipline for listeners

DEAR EDITOR: In your March 23 issue, William Klassen offers counsel (p. 205) to Mennonite World Conference in planning the program for Brazil, 1972. We have already received much good counsel since we first released preliminary plans in 1969, and welcome it.

We hope to be able to release the final program soon. I am not sure how helpful Klassen is, however, when he suggests (tongue in cheek?) that "no reference be made . . . to the lordship of Christ," that we "keep away from the topic of redemption or salvation," and that "there should be no worship—[since] worship is a political act," because Mennonite World Conference has agreed not to talk politics at the Curitiba sessions. It is difficult to reply briefly to this, but even a few comments may help to provide context.

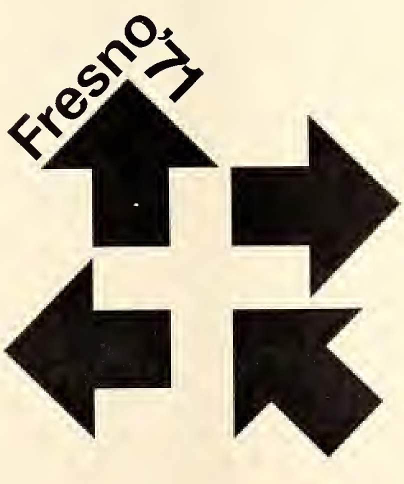
On the practical level, first of all, what should we have done? The Lutheran World Federation withdrew from Brazil in 1970 and had its sessions in Europe. None of them are happy about the decision. With the strong intention of Mennonite World Conference to affirm the third world, neither Europe nor North America seemed an option to us for 1972; that would make Mennonite World Conference little more than the luxury of affluent westerners.

We considered Nairobi, Kenya, but what kind of program would we have after we have run away from the problem, and who would listen to biased pronouncements about world problems from our sanctuary? It is our judgment that there is not much difference in basic political style among any of the nations in South America, and we decided not to go to another site in South America. This concurred with the counsel of various of our brethren there, including Latin Mennonites. We discussed with our South American brethren their right to withdraw the invitation, but they long for our fellowship and encouragement, and need it.

We also considered postponing the conference a year at a time, meanwhile working with small working groups, but eliminated that option in the end.

We also considered the possibility of not having the conference at all. A few encouraged us in that direction. Yet, our congregations in South America want us and need us. And we need them even more, to help us feel with them the third world and its problems, to stop us from always thinking western and white (nearly one in three Mennonites in the world today is nonwhite), to discover that Christians can witness in situations that are much less ideal than we take for granted. It remains to be seen at Curitiba whether our faith can overcome our tribal nationalism through Jesus Christ or not; I have more misgivings about it, but also hope.

On the theological level, we fully affirm the need for Mennonites to be concerned with social issues and their political implications. It is quite impossible for me to even imagine a Mennonite World Conference in 1972 without serious attention being given to social issues facing us, but I do not see how this demands that we go to Brazil to tell them how to run the politics of their country. It is popular today to translate every social or theological issue into its assumed political meanings, which is often an easy way out of personal involvement and eases conscience. We need to discover that not every social problem has a political solution, that many of the deepest social needs have personal, spiritual, and moral answers before political answers. Yet I would not myself want to be part of an obscurantist Mennonite gathering unconcerned with the terrible realities of poverty and hunger and war.



Judgments differ about how to change society, especially among nonresistant Mennonites. To some of us, not going to Brazil looks like running away from problems, to others, not going would seem to be a prophetic act. In 1874, a Mennonite critic who stayed in Russia wrote about those who left for North America: "Thank God, they went. It was good for them, their children, and for America. . . . It was also good for Russia. . . ." He believed God had called the Mennonites to stay in Russia to witness and serve; those who left thought God was calling them to leave "for conscience' sake." How does the Christian decide what form his witness should take against injustice in society? How long does a Christian wait until his country is ready for him to live the lordship of Christ?

Going to Curitiba can help us to learn how to communicate the good news under limitations which may seem strange to some of us, but which are familiar to Christians, including Mennonites, all over the world. Paul's comment about, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22) can be instructive in this situation. The line between social and political issues is not always easy to define, but I believe it can be found by those who come to the conference in love and, especially, humility. Curitiba can be a discipline for us to learn to listen. It is possible for the conference to fail, but if it does it will not be because of Brazil or because of our brethren in South America, Africa, and Asia who want us to come there, but because we from North America failed in the kind of discipleship to which Jesus is calling us by His Spirit. *Cornelius J. Dyck, Executive Secretary, Mennonite World Conference, Elkhart, Ind.*

LETTERS

Replace organs with flutes

Dear Mr. Shelly: We congratulate Mr. Martin (Letters, Apr. 6) upon his discovery of this restful haven, secluded from the annoyance of his Mennonite brothers. It must be wonderful to worship in peace and quiet, free from the slightest disturbing breath of intercessory prayer in behalf of earthquake victims; and unmolested by irritating appeals from the pulpit for volunteers for Mennonite Disaster Service to these stricken people.

But two pipe organs in one church! Ach, all that noise! Organists have this scary thing about opening the stops occasionally. Might we suggest these colossal instruments be replaced by a pair of flutes to play gentle music like "Brahm's Lullaby"? One sleeps better on the day of rest when the music is subdued.

Yet, I personally regret our editor leaving. Those of us who are *left* are in mourning. *Louis Goertz, 918 North 12 St., Beatrice, Neb.* Apr. 12

Somewhere

People in this great, big world
 Are running here and there.
Confused, rushed, and overweight,
 They're always running somewhere.

Negroes, Indians, and other races
 Feel inferior to the whites.
But that's all right, Christian,
 What can you do about civil rights?

Millions dying in Vietnam
 For such a senseless and futile cause.
Don't concern yourself, Christian,
 You're obeying God's laws.

Children starving, here in America,
 Eating plaster off the walls.
Forget about it, Christian,
 Don't blame yourself, at all.

Where is God in this great, big world?
 Is He lost in slumber?
No, He's looking for you, Christian,
 Looking for you, somewhere.
Yvonne Schmidt, Route 2, Box 87, Hillsboro, Kan. 67063. Feb. 2

No such thing as a war tax

To the Editor: *The Mennonite* has had articles on the paying of war taxes. The last annual Western District Conference spent some time discussing it. Those interested in discussing it were invited to a weekend discussion. There seems to be no end of arguments and discussions we hear on the subject. This raises a lot of questions. How authentic are the supposed facts and arguments that are presented?

Personally, I do not believe that there is such a thing as a war tax in existence. If there were it would have had to be declared as such by Congress, as they pass all taxes. This has not been done. All expenses are paid out of one treasury. It may be true that there are some Congressmen and politicians who have said that a certain tax is necessary to pay for the war. This was their excuse for voting for it or working for its passage. But that does not make it a war tax. Nor do I believe that there is any individual who with any degree of accuracy can tell us what percent of our taxes goes for war purposes.

Not all the money voted for the Pentagon goes for war, I am wondering whether they get that percentage by using what is voted for the Pentagon and compare it with what is voted for other purposes. That is not right. The Coast Guard spends much of its time in saving lives at sea, which has nothing to do with war. Occasionally, the Army and the Air Force render life saving assistance far from any war activity or theater. Yet they are all paid by the Pentagon. There are other instances. Is it then right to say that everything the Pentagon gets is used for war? Isn't it true that when I make inaccurate statements I lose much influence with the non-Christian listener? Then how will I be able to get him to accept Christ's teachings, which I claim to practice?

Then, again, the U.S. has and does continuously protect me. Gives me many privileges; does much that I approve. It seems to me that every Christian should support his government when it does the right thing. But when it does the wrong thing it becomes his obligation to do what he can to correct it. Therefore, if I believe war is wrong it becomes my obligation to do what I can to stop it. My refusing to pay taxes does not stop it, for most people are still paying their tax. If I disobey a law, especially publicly, I lose my influence over my non-Christian neighbor that I am supposedly trying to win to Christ. I wonder how many people who oppose war keep their Congressman informed of their opposition? The weakness is that too many of us are so busy with our own problems that we do not think of writing our Congressman unless we are reminded of it. Another weakness is that we do not have a good enough organization to keep everyone informed when Congress is working on war support measures. Maybe too many of us are still voting too much for the party in which we are registered rather than to vote for the man who says he is opposed to war and is willing to work against it.

It seems to me what we need is to have an office in Washington, supported by all Christians who believe war is sinful. Such an office would need to have a large enough staff so that every time Congress is doing something pertaining to war or its machinery, all constituents can immediately be notified. Then congress can be flooded with letters from their voters. I understand the MCC has a man in Washington. The Quakers are working along a similar line. Why can't the two work together and strive to get the support of all Christians who oppose war? If it were possible to unify the opposition to war and work together, we would be able to make an impression on Congress. Maybe some of these lush war contracts could be stopped. We Mennonites do a lot of squawking and arguing but it stays within Mennonite circles. It is past time that we unite with others who believe war is sinful in an all-out effort to get rid of these lush war contracts and profits. That would stop wars. . . . *O. K. Galle, Route 1, Valley Center, Kan. 67147.* Mar. 22

MEN

Mutual aid — alternative to technological consumerism

ONE AREA OF Christian discipleship has not been emphasized in the Mennonite church for some decades, even though it was an integral part of our Anabaptist forefathers' faith. In some denominations, Mennonite and others, there is a new interest in studying the Anabaptist concept of mutual aid. A series of lessons is being prepared for study and conversation. We live in a society gone mad on materialism, on gadgets, on things, on consumerism. Someone has pointed out that yesterday's impossibility becomes today's luxury and tomorrow's necessity. The Anabaptists had a different view of economics and of life.

From its very beginning, anabaptism was characterized by an emphasis upon practical Christianity that embraced all facets of life. Permeating their literature is the conviction that a God-fearing faith must find expression in every aspect of being. The heart of their concept of discipleship is the conviction that the New Testament pattern of love and brotherhood must be emulated. The scope of this expression included politics and economics. Property was to be regarded as a sacred trust, existing not only for the possessor, but also for the benefit of his fellowmen. "The earth is the Lord's" (Ps. 24:1).

Mutual aid was taught and practiced, and outlined in confessions of faith. Before believers' baptism would be given to a prospective member, he would pledge himself in the spirit of Jesus' teachings to share all of his earthly possessions, if need be, to assist the brethren. Robert Friedman sees this concept of brotherhood as important in Anabaptist thought. Concerning this he said: "The central idea of Anabaptism, the real dynamite in the age of the Reformation, as I see it, was this, that one cannot find salvation without caring for this brother, that this brother actually matters in the personal life. . . . This interdependence of men gives life and salvation a new meaning. It is not faith alone which matters . . . but it is brotherhood, this intimate caring for each other, as it was commanded to the disciples of Christ as the way to God's kingdom."

Menno Simons observed that the Anabaptists "are prepared before God and man with all our hearts to share our possessions, however little it may be; and to sweat and labor to meet the needs of the poor, as the Spirit and Word of the Lord, and true brotherly love teach and imply. Even as an intelligent person cares for and clothes his entire body, so also ought each member of the church care for the welfare of every other member."

In the book of Acts there is the story of the outpouring of the Holy Spirit on the day of Pentecost. Two notable results of this experience were: 1) that the members of the congregation had a consuming passion to testify to Jesus, and 2) there was an unqualified dedication to the practice of mutual aid. They continued in close fellowship and shared their belongings (Acts 2:44). It seems that the Holy Spirit had restored property to its rightful place in the kingdom of God. Thousands of ordinary men were lifted out of pettiness and selfishness and began to understand, by actual experience, that property is a trust. Concerning these men, it is written that "not one of them said that aught of the things which he possessed was his own" (Acts 4:32).

The New Testament teaching of mutual aid is a far cry from the common emphasis in Christendom on *charity*. In charity, there is always the danger that something subtle, but damaging, will happen to the person who all his or her life is on the receiving end of the brotherhood's fellowship. And something subtle, but damaging, is liable to overtake the spirit of the members who are always on the giving end. In the practice of Christian mutual aid, there is great need for it to be an expression of life together.

More and more people, especially young people, are looking for ways of organizing life that are not predicated on advancement and productivity, efficiency and accumulation. People are hungry for a more authentic life-style.

Various mutual aid organizations make it possible for us to share together in meeting human needs. Numerous mutual aid organizations work in the area of personal property. Mennonite Mutual Aid is organized to help local congregations and institutions to share in health, survivors', and burial aid. There is a Student Health Plan for students attending any college or university of their choice. Being a nonprofit church-sponsored organization Mutual Aid operates under legal fraternal status. Fraternal status permits the church to put into practice many of its teachings and doctrine. In lieu of federal taxes, Mutual Aid puts an equal amount of money to work in community fraternal projects. In this way, the members of Mutual Aid share in excess of $60,000 each year to meet human needs rather than sending it to the government to be used at its discretion. The reserves that are required by law are invested in accordance with scriptural principles. They do not support oppressive structures such as the military, or the tobacco and liquor establishments.

One percent of all Mennonite Mutual Aid assessments goes into a Catastrophe Aid Fund. This provides help above that which the agreement allows individuals or families who have excessive medical expenses and do not have the necessary finances to meet the obligations. In this way, the fortunate share with the less fortunate.

The Christian purpose of mutual aid is not merely to relieve material needs nor to fill the "obligation" of charity, but to participate personally in the process of redemptive love.

There could be a significant strengthening of the individual congregation and of the total Mennonite brotherhood if individuals and institutions would consider seriously the concept of mutual aid as practiced by our anabaptist forebears. The authenticity of the considerate, simple life-style could be the answer to the destructive treadmill of technological consumerism. *Reuben Krehbiel.*

Editor, Willard Unruh, North Newton, Kan.

Lament of a teenage bride

The new morality . . . and freedom
From classes (what a drag);
From mom and dad (always arguing);
From homework (senseless hours);
From discipline (useless);
From church (a bore);
From conformity (a hangup).

I'm my own woman now.
Made so by one decision. . . .
One hour of love and pleasure and self-gratification.
Free to look at my cheer-leading sweater hanging in the closet,
My books and basketball schedule resting on the shelf,
My material for a prom formal forlorn amid the remnants of material for maternity tops,
My medals from band and choir forsaken in the clutter of a jewelry box,
My friends passing by my window
Laughing over the gossip column in the school paper
And giggling over who will be the next to experience
The new morality . . . and freedom
For cleaning (what a drag);
For him (always arguing);
For ironing (senseless hours);
For dishes (useless);
For cooking (a bore);
For sex (a hangup).

O God, if You are there,
Please let someone take this crying baby off my hands,
And let my feet dance once more.

I am so old . . . and I was never young.

Nancy Curtis

MEDITATION

A time to fast

Fasting, in antiquity, was motivated out of the fear that demons might gain control over men through eating. For many of us, the spirit of the age has saturated life with its vibrations. We accept without question the norm of society which says that, in order to be healthy and happy, you must eat three meals daily.

The only word from God to the seven sweets and seven sours so highly honored at our feasts is a word of judgment. When we overeat, we rob God and our neighbor of that which rightfully belongs to them.

But what about fasting? At one time, the idea turned me sour. It suggested an old-fashioned practice which belonged to monks and religious freaks.

To me the biblical teaching was clear: Jesus and His disciples were rebuked for ignoring the fast days, and Paul writes to believers telling them not to get hungup on eating laws. The New Testament announced that Christ frees from the external observances of the Law, for the heart is what really matters.

That's what I thought until I explored Matthew 6:16-18 more deeply. The context makes it clear that giving alms, prayer, and fasting are all practices which Jesus does not criticize. What really struck me here is that *Jesus assumes that these acts of piety will be a part of the life of His disciples.* He opens with this assumption in saying, "When you fast. . . ."

Jesus charged the Pharisees with neglecting the weightier matters of the law in favor of the traditions of men. We catch His satire when He pictures them straining out gnats and swallowing camels!

Jesus rejects the hypocritical fasts done in public. He, instead, practiced the hidden fast (Mt. 6:17) done in secret (Mk. 6:17) and the fast in the wilderness. Jesus and His disciples fasted *voluntarily.*

Jesus says, "When you fast, anoint your head and wash your face. . . ." This appears, at first, to deny the purpose of fasting as an expression of sorrow, for joy (anointing) and sorrow (fasting) are mutually exclusive. The disciple of Christ can experience, at once, both the sorrow over sin and injustice and the joy of knowing the presence of the Father.

The Christian who makes his life visible is tempted to pride much more than one who says, "It's all a matter of being scriptural." The danger is this, that he will think how he will appear in the eyes of others, and, in this way, seek for a reward. But the reward is this, that your heavenly Father sees and approves your act done in secret.

The hypocrite, because he cannot trust God for the outcome, decides for a penultimate reward. He cannot turn to God for victory, therefore he looks to himself for achievement. God rewards His sons, those beggars who trust Him for bread. The faith of the child gets what it hopes for. The pure in heart shall see God.

For Jesus, fasting belongs to the time of waiting for salvation. In the time between the now and the then, the beginning of the kingdom and the fullness of the kingdom, Jesus finds a place for fasting. He tells the disciples that they will fast, and they did (Jn. 16:20).

There is a time to feast and a time to fast. When it is clear to us that our practice of faith does not measure up to our profession, then it is the time to fast. When it is clear that we are faced with a decision which causes problems beyond our resources, then it is the time to fast. When our compassion extends to the poor and the war-stricken and we seek ways to help, then it is the time to fast. When we find ourselves overeating, then it is the time to fast. When we are truly repentant and want to change our ways, then it is the time to fast.

Wesley S. Mast

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It's what you make of it

Henry Poettcker

THE EXPECTATIONS WHICH church people have when they look toward conference sessions are many and varied. Perhaps we would be surprised if we could have a list of what such expectations are. I suggest that here are a few of them.

As a Mennonite people, we have always placed a premium on our heritage and conference time is the occasion for meeting the many friends who have been part of this heritage—*cultural* as well as spiritual. So, many people expect to see these friends.

Others see conference time as one when particular interest groups can discuss their respective concerns. Mennonite Men will get together, the Women's Missionary Society will have a session (or sessions), the youth will meet, alumni of various institutions will have their reunions—and then, there will be others whose common ties will be the occasion to meet and expect meaningful dialogue, reporting, planning.

For some, conference time is one where they expect to put the brother on trial—or if not the brother, perhaps the officials who "run the conference." Sometimes, it proves embarrassing; sometimes, discussions lead primarily to a cataloging of frustrations and/or charges which may or may not have any positive influence, either on individuals or on the *establishment*.

And would you believe it? Some people come to conference fully expecting to be bored. In their minds there rises the specter of tedious reports, dry discussions, l-o-n-g recesses, drab speeches, and *seven days* before they can head for home—or vacation!

Then, of course, there are those who expect to work at conference—at issues, at the resolve of stalemates in some parts of the program, at the answer to serious questions confronting us. And they expect to enjoy it!

Permit me, as your conference chairman, to suggest what I expect from the Fresno sessions. First, I would like to join with the group just mentioned in the above paragraph, knowing that there will be hard work involved, but actually expecting to enjoy it.

Secondly, I want to meet God at Fresno —in the brother who is my close friend, in the critic who may need to push hard for me to see a matter from a new vantage point, in the young person whose enthusiasm I need as a catalyst, even though I may tend to be on a more moderate wave-length than he, and in the grandfather whose gait may be slow, but whose spiritual discernment is precise and keen.

Thirdly, I expect a breakthrough in our ability as brethren under the lordship of Christ to communicate with one another. If that means much talking, undoubtedly, *more listening,* time spent in small face-to-face encounters, real wrestling with concepts of meaning to say what will be understood —then sobeit! That, too, I want to work at, hard.

Fourthly, I expect to be inspired in Fresno. That inspiration, I see coming, as men and women of God will speak His message in many contexts, as they support one another in daily intercession, as they share of the "acts of God" in their lives, and as they radiate His joy in simply *being* members of Christ's redeemed disciples. I cannot but assume that people whose lives the grace of God has touched will influence other lives in whose proximity they will be placed for a whole week.

Finally, I expect to be pushed or pulled into the arena of today's living, with its positive and negative qualities, with its heartbreak and its pains, with its poverty and its perversion of values, with its challenge and its potential, its resources and its promises. Each of these will ask for our response, for our act of commitment, for our payment of the price needed. I expect that price to be high—but I have confidence that God's enabling grace will see us through.

I expect that God will do His part, there, at Fresno. But so much will depend on what *you* make of His part.

Fresno '71

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Ruth Unrau

Servants
and the simple
life-style

To come to India to teach at Woodstock School, we left a number of servants behind: an automatic washer, a dryer, a dishwasher, and a sweeper.

Having spent a year in India in the mid-1960's, we knew that life here would be simpler. We would not have those mechanical headaches. We could easily tear ourselves away from the two television sets; and we certainly would not miss the telephone and its extension. We were a bit more dubious about our ability to do without the automobile.

But think of the simplicity of it all! With no modern appliances we could go back to the uncomplicated existence of our grandfathers. We would walk to wherever we had to go and enjoy the beauties of the Himalayan hills. We would have the silence of a house uninterrupted by the whirring of household *servants.* Think of the long evening hours for reading, writing letters, conversing with friends, playing Scrabble, embroidering pillowcases.

When we first arrived in India, a number of Indian men came to our door to ask for a job as cook. I sent them away, for I knew we could manage very well without a cook. After all, we were three almost grown women, cooking for one man. Furthermore, I could still remember the puzzlement of the home church members over the fact that missionaries in India seemed to need servants.

Life progressed smoothly for us the first semester. We ate our main meal at the school; the *dhobi* took away our dirty clothes and brought back the clean ironed ones; a sweeper came in each day to raise the dust. Our older daughter did the cooking for u for the privilege of spending a semester in India. For $2.00 a month, young man came in the evening t wash the day's dirty dishes.

Even so, we did not find the tim to do all those leisurely things tha we had planned. My husband's jo kept him busy, and my teaching jo was full time. We had groups of students in occasionally when one of u had time to make cookies, but w got behind in our entertaining. A new staff members, we had bee welcomed by a number of colleagues And Indian friends from the bazaa had invited us for tea or Sunday dinner. We planned to reciprocate an become better acquainted during th three-month break. Then we would b more or less isolated up in the hills

Walt would still have his busines

manager's job, but there would be long winter evenings and sunny weekends with nothing to do but take walks, read, play Scrabble, and entertain. I had given up on embroidering those pillowcases.

We spent the first month of the break taking Hindi lessons, and that was a full, leisureless month. Then our family cook left the nest to fly back to Bethel College. Our dishwasher had gone back to his village, earlier. Paula and I were on our own. Now for two months of fun and games.

But there was the milk to boil and the rice to clean. There was drinking water to boil and raisins to stem. We had to pick the stones out of the beans, brown the wheat cereal, crack the nuts, and make the buffalo butter. In addition to all that, we had to wash all those dishes, and the dirty dishes always lasted longer than the hot water.

Twice a week, we walked to the bazaar for fruits and vegetables. (We are lucky that there are fruits and vegetables within walking distance. At some of the mission stations the only *subzi* available is what one grows. We are also lucky that we have a refrigerator and don't have to go to the bazaar every day.)

"If you had a cook," my neighbor reminded me, "he would do your buying for you."

We also spent quite a bit of time answering the door. The milk *walla,* bread *walla,* pork *walla,* wood *walla,* sweeper, and *dhobi* appeared at our third-floor doorstep, some once a day. We spent lots of time stoking the tin stove in the living room, the only room we try to keep warm. I spent a certain amount of time bent over a washboard doing the half of the wash that I didn't trust to the *dhobi*. We did raise our standard of living by buying a clothes dryer. It is a wooden rack that unfolds, and we set it in front of the living room stove.

Our real vacation was a trip down to the mission field. We enjoyed our visits at each of the mission homes. We observed the efficiency with which those households are managed. The missionary wife spends the morning at the hospital or the school or going about mission business, then comes home to a meal all ready for the family and her guests. The washing and ironing are done on schedule and the garden produce is brought to the kitchen. The *khonsoma*, the *ayah*, and the *mali* are a part of this well-managed household. They make it possible for the mission doctors, nurses, teachers, and evangelists to do what they came to India to do.

But I argue with myself. How simple life is without servants. How I value my independence and privacy. One gets so *involved* when one has servants. You not only pay their salaries, which are very low by American standards, less than $20 a month for a cook; but you also see that the servant and his family have what they need in clothes and medical care.

I explained to one of my mission friends that we had no *khonsoma*, alluding to expense and problems.

She protested gently, "But they need the work. That can be one of your contributions to India."

She is right. We could raise the standard of living of a number of people by employing one servant.

What did I come to India to do? To teach high school students. In a boarding school, this means more than meeting them in the classroom. We find that entertaining students, staff, and Indian friends provides our best contacts. And food is important, even though we serve a very simple menu.

As we sat down to the dinner table one evening in our Indian home, one of our guests said, "You must have spent all day preparing this meal." The truth was that I had spent a good part of two days. Preparation of food is a complicated process at best, and if the pork *walla* doesn't come on the appointed day, I may use the good old missionary expression, "What to do?" and, of course, the missionary answer, "Not to worry." Meaning that if you don't have fresh pork, you can fry eggs.

Cooking is not my favorite sport. I am not that traditional Mennonite housewife whose cooking ability is well-known even in India. I concentrate on one dish, cinnamon rolls, which turn out well about half the time, and it is on these that I stake my culinary reputation.

"If we had a cook," my high school daughter reminds us, "he could make cinnamon rolls while you are teaching school." There goes my claim to fame.

It might be fun to go back to our grandmothers' day and its simple life. We have enjoyed the challenge of being somewhat more self-sufficient, assuring ourselves that if we had to, we could cope. Our older daughter expressed this idea one day after presenting us with reasonable tasting cake made from scratch.

"I think I could live through hard times or live like a pioneer if I had to," she declared. "You don't have to have central heating and a washing machine. If we had a garden, we could grow what we need. I'll bet I could learn to milk a cow."

Yes, it might be nice in some ways to go back to the simple life of my grandmother's day or even the less simple life of my mother's day. But I believe in progress. At least, I believe in the kind of progress that frees a woman to do what she wants to do, and perhaps needs to do. If grandmother doted on using a washboard, she should have been allowed the freedom to use one. But have you noticed how few grandmothers today use washboards?

When we move to a place next summer that can accommodate a cook, we will hire one. Then I will entertain at will, have students in for tea any time, knowing that my jewel of a cook will have something ready.

A dishwasher in Kansas was an impersonal friend. Here I will have to deal with a human being. I will have to take language study more seriously so that I can communicate with him. I will have to love him and his family. But that, too, is what I came to India to do: to enlarge my circle of involvement.

I left my mechanical servants at home. I think I will replace them by at least one human servant who really wants the job.

Workshop brings hope to retarded adults

Frances Frank Gootee, 17500 Manor Road, Minnetonka, Minn. 55343, prepared the following report.

THE NATION IS beginning to notice Outreach International, in Minneapolis, because of clients like Earl Ketzebach. Mentally retarded, Earl entered a state hospital in 1918, at age eight. Half a century later, at fifty-eight, Earl *matriculated* at Outreach. Though retarded, one word characterized him —ambitious. With only three months' training, Earl *graduated* to employment in the community. As a tax payer, he boasts a savings account of over $1000. It took three months' investment in man's belief in man, and $780 dollars (the average training cost per client at the last tally).

Does Outreach have a secret? At conception, in 1965, its program aimed to teach personal responsibility, marketable skills, and the ways of social acceptability. If there was a secret, it was the belief that man had a right to the dignity he was born with, whether or not he had the IQ to go with it, and, *effort, effort, effort.* Last year, Outreach added another phase to its original program, the state-funded Independent Living Program. It is a unique pilot project and Earl is part of it.

He lives in an apartment house, separate from, but owned by, Outreach. Here he is learning to share expenses with his roommate and to cope with life like it is. His job is easy. That is, it is repetitive and he can do it. He is Leamington kitchen-man-Friday, doing anything from menial work to twisting dough into rolls for the oven. Housekeeping is something else. Earl has never had complete responsibility for himself. Without training, he might live on chocolate milk and bologna sandwiches, and fail to do his laundry. He wants to learn. He wants to be independent. He appreciates help. He has begun the long process of acquiring his own essentials, a can opener, a toaster, and the luxury of his life, a TV.

Jerry Dodge, director of the Independent Living Program, reports that Earl will be ready to be on his own when, "he has developed a personality and competence in the following areas:

a. He shows a fair amount of independence with confidence.

b. He understands the clues and restraints of personal and social interaction.

c. He has ability to independently utilize his leisure.

d. He has developed adequate homemaker skills including cooking, cleaning, budgeting, and shopping."

There are many Earls at Outreach, potentially, and already on their way. Two hangups are evident in the program: the long backlog of adult retarded to be serviced as clients rather than as patients—which means undoing the introversion and the breakdown of initiative fostered by extended institutionalization; and educating the public to accept what is so evident on paper—that idealistically and financially, the Outreach way is the only way to go. One client like Earl, taught early enough at the beginning of his work-productive years, can not only contribute to society and to himself, but to taxes as well. Taking the false assumption that a man will work forty-three years, from age eighteen to age sixty-two, and pay taxes on, say, an income of $5000 at 20 percent, he will contribute $1000 a year, or $43,000 over his lifetime! Then, multiply that by the number of Earl's there are!

Earl was an atypical client only in that he somehow managed to sustain his own initiative for fifty years without its fulfillment. He came to Outreach introverted. No more. He's a cheerful smiler, always pleasant to be around. Incredible, isn't it; the whole scene? But Outreach has the facts and figures to prove it.

The organization began as a private endeavor with little more than idealism to go on. It struggled: for funds for job contracts; for approval o established agencies; for belief i man's ideal and his ability to achiev it. With human success proved by its case histories, Outreach currently has applied for membership in the United Fund, and in the fall it wil present its program to Congress fo federal help. The Outreach board approved the purchase of a second facility for those clients who will hold jobs in the community or in sheltered workshops, but who will not quite make it to independent living. "Can you believe it?" one of the staff asked recently, "in our new building, everything works!"

Lloyd Johnson, operations manager at Outreach, can't believe it, either Once forced to lay off frequently, he now has job contracts for three years.

Even something more important happened to sum up the spirit at Outreach to show that all the sacrifice that has gone into its program is worth it. In June 1969, Earl accepted a citation from the Minnesota Association for Retarded Children for his help with those children. Why did he do it? So *they* will not be tucked away in an institution for fifty years, only to learn that life was good all along.

Words and deeds

Ramsey Clark, former U. S. attorney general, says, "In every major city in the U.S. you will find that two thirds of the arrests take place among only about 2 percent of the population. Where is that area in every city? Well, it's in the same place where infant mortality is four times higher than in the city as a whole; where the death rate is 25 percent higher; where life expectancy is ten years shorter . . . where education is poorest—the oldest school buildings, the most crowded and turbulent schoolrooms" (*Crime in America.* Simon & Schuster, $6.95).

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NEWS

Hospital in Philippines Clings to hillside

In February, the Bangued Christian Hospital, Abra Province, Luzon Islands, received a gift of one thousand dollars from Mennonite Central Committee toward the construction of a new hospital to replace the old facilities built by MCC following World War II.

The check was handed to the director, Dr. Ben Bringas, by Paul Kraybill, associate secretary of Eastern Mennonite Board of Missions and Charities, on behalf of MCC. This is the first assistance after nearly twenty years of having "lost track of each other," as Dr. Bringas puts it.

An MCC unit was opened in Bangued, a bombed-out city 200 miles north of Manila, in 1946. The local pastor invited the MCC unit to use his church house—one of the only two buildings left standing in the town. Mennonites built a hospital and operated it until 1952, when the Philippine church assumed responsibility for it. Dr. Bringas, the pastor's son, has operated the hospital most of the years since then.

Renewed contact with the hospital was made through Eastern Mennonite Board of Missions personnel who have been fellowshiping with an independent church group nearby. The James Metzler family, representing the Eastern board and Mennonite Broadcasts, have recently transferred from Vietnam to Manila.

The sixteen-bed hospital has been entirely self-supporting in recent years, operating on a yearly budget of less than $20,000. Seeking to continue the ideals of MCC service, the doctor has provided much charity work for the 90,000 people in his area. In 1968, only 10 percent of the 551 inpatients were able to pay full fees. Twenty percent of his 4200 outpatients were charity cases.

In 1966, the United Church of Christ in the Philippines, unable to meet the demands of the government for improvements, asked Dr. Bringas to take full responsibility for the deteriorating hospital. The old Quonset building was stifling hot in the summer and flooded in the rainy season. With water under their beds and

Dr. Bringas and his family in the Philippines: after twenty years, the MCC *spirit lives on.*

toilets overflowing, patients sometimes insisted on being transferred.

Having almost no resources other than a strong faith in God and dedication to service, the doctor and his wife purchased a cheap, steep hillside on the edge of the city. Calling it a self-help project, they enlisted family members staying with current patients to clear the brush, and volunteers to bulldoze driveways. They brought the tribal people who maintain the world-famous Rice Terraces in Central Luzon's mountains to terrace the hillside with stone walls and complete an irrigation and drainage system.

Construction costs were estimated at $54,000. The hospital will be a two-story building with a basement. It is being built on the slope with driveways to the three levels. On the higher terraces are fruit trees and vegetable gardens plus poultry and pig pens to supply food for patients. Following Chinese experiments, the doctor is erecting a manure trap to capture gas for a free lighting system.

Mrs. Loreta Bringas, mother of five children, is an ever-present teammate. She serves as hospital administrator and its only registered nurse. When asked about the designing of the new building and the supervision of its construction, Dr. Bringas proudly pointed to his wife, In fact, he chuckled, only she had the vision and faith to buy the hillside.

The large wooden plaque recognizing MCC as the founder of the Bangued Christian Hospital now hangs in the new reception hall. *In the Name of Christ* is inscribed on the new cornerstone. After reflecting on the work and spirit of the Brennemans, Hoovers, Alderfers, Schrocks, Heiseys, and other mission workers, Dr. Bringas affirmed that the hospital "is still doing the same service to our people in the same spirit inherited by us." The new operating room still has an old hand-cranked operating table. An army stretcher still serves as the table for the old reliable X ray. But most important, old friendships give mutual courage and help as we once more share in Christian brotherhood. *James E. Metzler,* MCC *News Service.*

Poverty Fund to climax With drive on June 20

Many churches will enter a fellowship of giving in a Sunday of Sharing on June 20. The Poverty Fund of the General Conference Mennonite Church will climax its fund-raising activities with this day.

On the next day, June 21, representatives from the churches will telephone regional offices to report the results of this corporate gathering of funds.

Gary Franz, Poverty Fund director, said "I think it will be unusually exciting to know that most churches will be speaking about poverty on June 20."

The Sunday of Sharing is the final fund-raising event of the Poverty Fund, which was begun by the 1968 General Conference in Estes Park, Colorado. The Poverty Fund sought to raise one million dollars over a three-year span and to educate General Conference Mennonites about the cause and nature of poverty. Twelve projects in North America and overseas have received funding from the Poverty Fund.

The results from the Sunday of Sharing will in part determine the future of the Poverty Fund. Promotion will be discontinued, except for reporting back to people on what the projects have done. Delegates at the 1971 General Conference in Fresno, California, will decide to what extent the Poverty Fund will function beyond this year.

Churches hold on to farm In meet at Carrot River

The Carrot River Church bulged during the days of March 26 and 27. One hundred seventy-four delegates and visitors gathered in the remote sanctuary for the twelfth annual session of the Saskatchewan Conference. Conditions crowded the guests, but healthy discussions took place, anyway.

Presentations on the theme "Servants of God" started groups in lengthy encounters, and people considered the roles of minister and member in the local church.

H. T. Klaassen, Rosthern, Saskatchewan, wrote that the general consensus was that every member of the congregation, as well as the pastor, is a servant. "Consequently," he said, "every member should share in the responsibility of the church. Some disagreement arose on whether a lay member should share in bringing the message when called on to do so."

Much discussion involved the youth farm at Rosthern. Four years ago, a few suggested that the farm no longer served its original purposes and that it should be rented or sold.

"At that time, people were really shocked at such a thought," Klaassen said. At Carrot River, however, more delegates asked why their conference was still in farming. They reached no conclusion on the issue.

The conference considered financing a sixty-bed addition to the conference-funded nursing home at Rosthern but took no action for lack of information on the matter. They did, however, decide to fund the building plan of the Grace Church, Prince Albert, for five years with one thousand dollars each year.

They found that the two conference schools, Swift Current Bible Institute and Rosthern Junior College, are experiencing declining enrollments and hence, increasing financial migraines.

The group discussed and accepted an increased budget for the coming year.

Viet student peace treaty Sent to Central District

The Central District Conference convened on April 15-18. The annual gathering met in the First Church, Berne, Indiana.

Bruce Larson, president of Faith at Work, discussed finding God's love in interpersonal relations. His sessions were inspirational and complementary to the regular business meetings.

Several persons expressed concern over the Indochina War. Paul Stucky of Berne, a former student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, said that he was wrestling with his response to the Selective Service System. He sought counsel from the conference.

Other persons reported on resisting war taxes and on seminars in Washington, D. C., on the war. Doug Hostetter, former volunteer worker in Vietnam, outlined his Christian position on the war and told what he personally experienced in Vietnam.

Individuals also signed a letter of support to David Rensberger, a Mennonite youth from Middlebury, Indiana, who is now in the Federal Youth Center, Ashland, Kentucky, for refusing alternative service.

In a resolution motivated by the Young People's Union, the conference faced the question of approving the People's Peace Treaty, drawn up by American, North Vietnamese, and South Vietnamese students. Hostetter, who helped fashion the treaty, explained its meaning to the audience. The motion asked that the conference approve the treaty.

But Paul Goering, Goshen, Indiana, who felt that he could sign the treaty, thought that it should be handled in the interest of unity and reconciliation. "My concern is for those who don't feel comfortable adopting this as a delegate body," he said. "Because if we adopt it with dissenting votes, then I think we've broken fellowship with those people."

He moved to amend by substituting the words "invite our churches and individuals to consider the Joint Treaty of Peace for adoption" in place of "approve as a delegate body." This change was accepted and the amended motion was passed.

Next year, the Young People's Union will try a different arrangement of interaction among youth groups. Instead of the large central organization, a decentralized model will be tried. President Mary Ann Augspurger said she found it difficult as a college student to relate to the situation of the high school students in the large organization.

The conference also heard committee reports and ratified the budget for the coming year. *G. C. News Service.*

Fresno '71

living, active congregations

People's Peace Treaty Nation's war is not ours

John A. Lapp, executive secretary of the Mennonite Central Committee Peace Section, provided the following news background.

The long, dark years of the Vietnam war have been punctuated with numerous attempts at influencing public opinion and the government in the direction of peace. There have been petitions, marches, moratoriums, peace offensives, sermons, and protests nearly as regular as the burping of cannon and the exploding of bombs.

The Spring Offensive of 1971 includes all the traditional techniques of trying to impress the American body politic. However, there is one novel technique—a "Joint Treaty of Peace Between the People of the United States, South Vietnam, and North Vietnam."

By now, at the middle of the peace treaty movement, tens of thousands of people have signed this treaty announcing that "the American and Vietnamese people are not enemies." Among those who have publicly signed this treaty are seven Congressmen and over two dozen leading Protestant and Catholic churchmen. Many of these are new additions to the standard names associated with the peace movement.

The principles of the treaty commit the Americans to "immediate and total withdrawal from Vietnam and publicly to set the date by which all United States military forces will be removed." The Vietnamese agree to "an immediate cease-fire" and "to secure release of all military prisoners." Other principles consider the possibility of a coalition government in South Vietnam and a respect for the rights of self-determination of the peoples of Indochina.

American signatories pledge "to take whatever actions appropriate to implement the terms" and "to insure its acceptance by the government of the United States."

This treaty, intended to be signed by individuals and groups, is not a governmental document but an announcement that the signatories do not consider the opponent an enemy and a pledge to disassociation from involvement in the war. In this respect the treaty says in concrete terms what conscientious objectors have always tried to say—that the wars of the nations are not theirs and they will not participate.

Many Mennonites and Brethren in Christ are aware that Doug Hostetter, a young Mennonite graduate of Eastern Mennonite College who served for three years in South Vietnam under MCC, helped to draw up this document. He has done this through a peace group in New York where he is now a student. Doug is intensely interested in the treaty because his Christian faith calls him to express his peace concerns in concrete ways and because he has seen the Vietnamese people uprooted, maimed, and killed as a result of the war.

The peace treaty is a good occasion for people, families, and even congregations to weigh once more what it means to be a peace person in the midst of a martial situation. The MCC Peace Section, at its recent meeting in Washington, encouraged Doug Hostetter, a Peace Section member, to share with the church his concern for the People's Peace Treaty.

Seminary for older men
Special five-year course

A new program of theological education especially designed for men in the middle years of life, who have felt the call to ministry, yet have not attended more than one year of college, will be offered by the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, in the fall of 1971.

A distribution of part-time studies at the Associated Seminaries and at a college or university near the minister-student's home will lead to an accumulation of forty-five credit hours in approximately five years. After the completion of this program, an associate in theology degree will be granted.

The periods of residence in Elkhart will range from one to four months on given years during the program. While at Elkhart, the minister-student will participate fully in the community and academic life of the seminaries and will also participate in a special Supervised Experience in Ministry in one of the years.

The program seeks to implement a unique concept in theological education to fulfill the educational needs and desires of church workers whose age, family, and financial obligations make four years of college and three years of seminary impractical or impossible. It is assumed that the minister-students who enroll in the program will maintain their relationships with the congregations they are serving and that the congregations will share in the program by giving them moral and financial support during their time of study.

Ten baptized in Taiwan

Ten people made a public confession of their faith in Christ and became members of the Taya Mennonite Church near Taichung, Taiwan. Nine entered the church through baptism and one on confession of faith in the ceremony on March 21.

Missionary Otto Dirks said these "ten new converts represent the first-fruits" of intensive work by the new Taya minister, Iu Gitek and his wife. From a near-zero attendance, they started a kindergarten which grew to ninety-six within a year. They also made visitations and began English classes and a youth group.

Taya has a population of forty thousand. It is known for its fanatical worship of the god Mazu and several Christian groups have had to leave "because they could not get a decent foothold in the town," Dirks said.

Bethel convocation shift
Not tied to degree

The Bethel College faculty voted recently to drop required attendance this year at the two weekly convocations, while continuing to study future convocation plans.

In the past, convocation has been required, but without credit and not as necessary for graduation. This past fall, the policy was revised and convocation was made a requirement for graduation and audit credit was given. It was integrated into the academic program, particularly in relation to the first semester LACE (Liberal Arts Communication Experiment) of the English department.

A number of students expressed dissatisfaction with the convocation structure. The Black Student Union brought the issue of required convocation to the Student Policies Committee through a petition and asked to be exempted. Many black students had not been attending because they felt that they were not relevant to them. The faculty decided not to exempt any one group, Wendell Rempel, dean of students, said.

Rempel pointed out that early in the second semester an ad hoc student-faculty group devised a questionnaire on convocations and a poll was taken to determine student interest.

"The overwhelming majority of the students favored keeping the convocation program the same, but making it voluntary," Rempel said. "In other words, they favored the present convocation program, but felt it should not be a requirement." *Bethel College News Service.*

MDS aid in Mississippi

The Mennonite Disaster Service home repair program in Inverness, Mississippi, continued for several weeks after Easter. Volunteers were expected from Pennsylvania and Ontario to help complete the work that had been undertaken by field foreman, Abram Froese of St. Catharines, Ontario. Froese has been working directly under Ora Yoder, an acting regional director of the MDS.

A major part of Inverness was completely destroyed by a tornado in the late afternoon of Sunday, February 21. Many homes were partially damaged. The storm swept through the center of this town of 1100 people, destroying four of its seven churches and wreaking damage on all the others. Mississippi Mennonites began cleanup and light repairs that week. The bulk of the volunteers since then have come from Indiana, Michigan, Ohio, and Kansas.

CANADA

Private schools in Canada seek aid / Bergthalers phase out

PUBLIC AID TO private and parochial schools is an inflammable issue in Manibota. It has been for eighty years. Premier Ed Schreyer has now indicated, however, that these schools will be getting some form of financial assistance before the year is out. He repeated this promise on March 24, when he was the guest speaker at the Westgate Mennonite Collegiate's annual fund-raising banquet.

The leaders of all four parties in the provincial legislature are on record as favoring some measure of assistance, but approval by the assembly will not come without a fight. Premier Schreyer's National Democratic Party (NDP), North America's only socialist government at the moment, is divided on the school aid question. Nearly half of its thirty members, including the education minister and several other leading cabinet members, last year, voted against a resolution urging the government to consider giving such assistance. The Premier's first and most difficult task, therefore, appears to be to get the question through his own caucus.

The private and parochial schools of the province, working under the banner of the Manitoba Association for Equality in Education, have been encouraging the government for some years to provide financial support. The Association includes all four Mennonite high schools—Mennonite Collegiate Institute, Gretna; MB Collegiate Institute, Winnipeg; the Steinbach Bible Institute's high school department; and Westgate Mennonite Collegiate, Winnipeg—all the Jewish schools, most of the Hutterite and Catholic institutions, and several independent private schools.

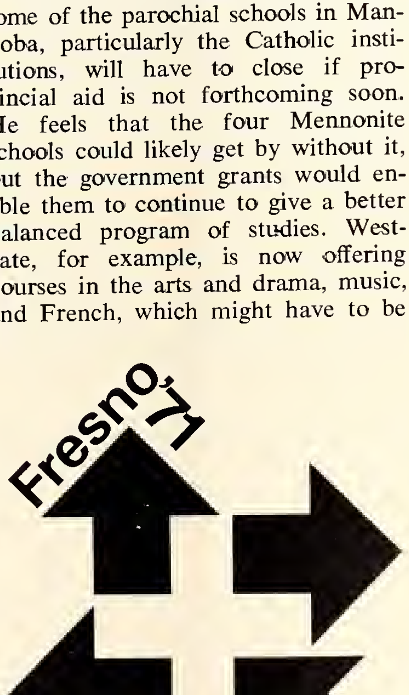
The Association's sole objective at present is to seek government aid. William Kruger, Westgate's principal and chief fund-raiser, has been one of the Association's most active advocates. For the past three years, he has served on its executive. During this time, they have met with both the Conservative and Liberal caucuses and with individual members of the NDP and Social Credit parties. They have also met three times with Premier Schreyer since he came into office twenty months ago. Schreyer is said to have cautioned the Association to cool its activities, somewhat, now, to give him more opportunitiy to do some quiet political manuevering behind the scenes.

If assistance to the private and church schools does finally become a reality, no one is prepared to guess now how much that aid might amount to. Alberta and Saskatchewan, the two other Prairie provinces, both provide such aid already. Alberta gives $150 per student per year, and Saskatchewan gives $110. The latter, however, is said to be ready to raise its assistance substantially.

British Columbia is the only other province besides Manitoba which is not giving any aid, whatsoever, to its nonpublic schools. Ontario supports a separate school system, but institutions such as the United Mennonite Educational Institute at Leamington are not included under this plan.

It is William Kruger's opinion that some of the parochial schools in Manitoba, particularly the Catholic institutions, will have to close if provincial aid is not forthcoming soon. He feels that the four Mennonite schools could likely get by without it, but the government grants would enable them to continue to give a better balanced program of studies. Westgate, for example, is now offering courses in the arts and drama, music, and French, which might have to be curtailed without additional aid. It is in these extra areas, says Kruger, that the private schools make their best contributions.

Some Mennonites argue, however, that private schools are an anomaly in today's urban setting, an elitist luxury, and a carry-over from the Mennonites' isolationist past. For them, government aid to private schools will simply postpone a careful look at the question of whether or not churches should continue to make such a heavy investment in an educational venture which serves only a fraction of Mennonite young people.



THE BERGTHALER MENNONITE CHURCHES of Manitoba, that unique group of churches stitched to the edge of the General Conference patchwork quilt, is being phased out. By the end of this year, each of its twenty congregations will have become administratively independent. Most of its 3000-plus members belong to *locals* in the so-called West Reserve in south-central Manitoba, but others are located as far north as Arden and Winnipeg and as far east as Steinbach.

The body drew its name from the Bergthal colony in south Russia which was first settled in 1836, and which was transplanted to Canada less than forty years later. The Bergthaler church today, however, represents only a small segment of those people who left the parent colony in the 1870's. The Chortitzer and Somerfelder Mennonite churches were the more logical heirs to that name because they represented larger groupings of Bergthaler descendants. But through a quirk of history, the name stayed with a remnant.

The Bergthaler brotherhood voted almost unanimously this spring to disband the central church structure by the end of the year. The ministers and deacons may continue to meet from time to time, but only for study and fellowship. The central church has held title to all the congregations' properties, and it may continue to do so, but at the behest of the local groups.

A few months ago, the official history of the Bergthaler church, entitled "Adventure in Faith," was completed by Henry J. Gerbrandt, one of the body's leading ministers. It is a fair and thorough review of the church's 135-year history. Gerbrandt writes:

"The 1970's will be vastly different from the 1870's. History will not turn back and the good old time of pioneering, frontier days will never return. . . . The Bergthaler Mennonite churches of Manitoba have moved too far into society to draw their protection from their rich ethnic heritage. Canadianization has gone too far to consider migration for the sake of preservation. It is doubtful if many of its forms and even its name would challenge the present generation enough to sacrifice much to preserve them. . . . In the future, the church may possibly assume new names, different forms, and other relationships. It may enter into closer ties with other Mennonite churches of the community, and new regional associations may offer real options in fellowship and eventual conferences. In time, it may even fellowship more freely with Christians of other denominations."

Even Gerbrandt may have been surprised at how quickly his prophetic words were beginning to move toward fulfillment.

The Bergthaler churches' first leader in Manitoba, Johann Funk, at one time toyed with the idea of joining his group to the Old Mennonites of the United States, but the ties were always closest with the General Conference. The Bergthalers carried on an eighty-year flirtation with the General Conference, but, somehow, they were never able to bring themselves to a final decision to actually join. It was only after all the member congregations were given the green light to make their own decisions about membership that half the groups finally became full-fledged members of the General Conference in 1968. But despite the absence of official membership, the Bergthalers have given substantial support to the Conference, particularly to its mission outreach. *Larry Kehler.*

Words and deeds

The Newton business community raised $22,817 for Bethel College during an eight-day fund drive at the end of March, topping a goal of $22,500. Chairman of the campaign was James Decker, a Newton banker.

A radio station in Edmond, Okla., (KWHP), after using the radio spots produced by Mennonite Broadcasts, wrote, "You are to be commended on your step out into the world. For so many years, many Mennonites have held close together in small communes everywhere in this country never attempting to evangelize such as you are doing. Many of us got the wrong idea about you. We thought that all Mennonites still drove horse-drawn carriages. While some still do today, most Mennonites are different."

Greg Stucky and *Fred Zerger,* seniors at Bethel College, won first and second prizes for scholarly papers written in 1970 in a competition sponsored by the Kansas History Teachers Association. Stucky wrote "Fighting Against War: *The Vorwaerts,* 1914-19," a study of a Mennonite newspaper and its reaction to World War I. Zerger wrote on "Anabaptism in Elizabethan England."

Vernell Klassen, junior student at Bethel College, won second place in the annual state alcohol oratory contest held recently in the First Nazarene Church, Hutchinson, Kan., sponsored by the Women's Christian Temperance Union. She received a $75 award.

Christian Family Life will be the title of a seminar offered by Associated Mennonite Biblical Seminaries, Elkhart, Ind., from July 5-16. Instructors for the course will be Ross T. Bender, dean of the seminary faculty, and Abraham Schmitt, a professor of social work at the University of Pennsylvania School of Medicine.

Present at draft debates
MCC Peace Section meets

One of the main functions of Mennonite Central Committee Peace Section is to serve as liaison for the Mennonite and Brethren in Christ churches regarding the draft. No one suspected that its regularly scheduled meeting, April 1 and 2, would coincide with congressional debate over the extension of the draft, with major changes contemplated for alternate civilian service for conscientious objectors.

Add a national debate over the court-martial decision of Lt. William Calley to congressional debate and a Peace Section meeting and one gets a heady brew not exactly conducive to the calm, deliberate discussion of a church agency.

The reason for such a meeting in Washington was to review the operation of the Peace Section Washington office started in July 1968 under the leadership of Delton Franz. The Section heard Franz discuss the tension between "the servant posture and the prophetic stance" that has characterized these years of orientation to Washington.

This tension becomes acute when it is realized that not nature but government has been responsible for "multiplying so much of the world's hunger, homelessness, misery, and death." The irony is that "the capacity to alleviate a major portion of human suffering also resides with governments."

The Section expressed its gratitude to the constituency for its acceptance of the services and opportunities of this office. After considerable discussion as to how best the Washington office can serve as an observer post and facilitating agent, the Section passed an action suggesting the staff focus its energies during the year ahead on such issues as military spending and human needs, programs to alleviate poverty at home and abroad, the draft, and the preservation of human freedoms—religious, civil, and personal.

The intensity of the days in Washington were summarized in this lengthy resolution addressed to Peace Section members and to the membership of the Peace Section constituent bodies.

"We, members of the MCC Peace Section, responsible to God, to our churches and to the Mennonite Central Committee:

"Having been in regular meeting in Washington, D. C., this time mainly to review the first three years of Washington Office, and

"Having rediscovered the extent to which this office has been found useful by the constituency, and the extent to which its personnel and facilities are already overworked, and

"Having been reminded of the eagerness and effectiveness with which we as Mennonites represent our own historic interests on Capitol Hill, the draft, and

"Having witnessed the House of Representatives, debate, in the aftermath of the Calley trial, on the extension of the draft, and

"Having heard the testimony of men like Sanford Gottlieb regarding the extent of militarism in all its phases in our society, and

"Having noted how more and more Congressmen are seeking to get the military under control, and

"Having been reminded that conscientious objection in the future will have to deal not only with men but but also with the new primary resources of war—money and technolgy —and

"Having been urged as a church by men like Congressman John B. Anderson, R-Ill., and Sen Richard S. Schweiker, R-Pa., to be more diligent watchmen over the ways of our national society and more faithful witnesses to the will of God, and

"Having recalled the historic witness of the Mennonite and Brethren in Christ churches, after reviewing our mandate as a Peace Section, and searching our own hearts for neglect and responsibility, we resolved: to pursue our mandate with greater commitment to the Lord and His church, seeking always and only to advance His kingdom; to continue and strengthen our Washington office as elsewhere indicated; to do more than just pursue Mennonite interests, privileges, and benefits, by working also for the exploited and voiceless; to witness at greater lengths, depths, breadths, and heights, regarding the evils of wars and militarism; to work toward a new foundation for national security, a foundation that rests on faith in, and obedience to, God and, finally, we resolved to carry these feelings and concerns first of all and most of all to our churches."

VS VS VS VS for those over thirty

Gulfport

National moves toward integration of school systems have taken a strange twist in the Gulfport, Mississippi, area. The facilities are to be integrated, but the schools are based on segregated housing patterns. Integrating primarily white schools with black instructors has taken black instructors away from black schools and very few good white instructors are willing to come in in return. Qualified elementary teachers are needed to work in schools that are very badly understaffed because of this outflow of teachers. Persons interested in Gulfport may either align themselves with the continuing voluntary service program as teachers, or work as regular teachers in cooperation with the existing program, but remaining financially independent. Voluntary Service, Box 347, Newton, Kan. 67114.

RECORD

Ministers

David Bartow was ordained to the ministry in the Upper Milford Church, Zionsville, Pa., on Apr. 18. A former member of the Eighth Street Church, Goshen, Ind., he has served in Hong Kong and Philadelphia, and came to the Zionsville Church last fall.

Keith Schrag was ordained to the ministry in the Lorraine Ave. Church, Wichita, Kan., on Apr. 18. He has been serving the congregation as a community worker in the Eureka Gardens area in Wichita.

Calendar

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11 — Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16—Chicago, Mennonite Consultation on Evangelism.

July 18-23, Curitiba, Brazil, Mennonite World Conference.

Canadian

May 29—Ontario, relief sale.

June 9—Saskatoon, relief sale.

Deaths

Anna Braun, Clearbrook (B. C.) Church, was born Feb. 26, 1892, in Russia, and died Apr. 7.

Correction: Maria Unruh Voth (Mrs. Jacob A.), Tabor Church, Newton, Kan., was born Sept. 29, 1897, and died Mar. 31.

Inez Hass (Mrs. Milford), Saint John Church, Pandora, Ohio, was born Aug. 25, 1889, and died Dec. 8. Her son *Marvin Hass* was born Feb. 13, 1943, and died in an automobile accident on Jan. 16.

L. M. Jungas, Bethel Church, Mountain Lake, Minn., was born June 16, 1903, and died Apr. 9.

Frank Krause, First Church, Hillsboro, Kan., was born Apr. 28, 1899, and died Apr. 19.

Marcus Moser, Saint John Church, Pandora, Ohio, was born Nov. 25, 1917, and died Jan. 14.

Marvin A. Moyer, fifty-nine, Deep Run Church, Bedminster, Pa., died Apr. 18.

Waldo Neufeld, charter member of First Church, Phoenix, was born June 29, 1913, at Goessel, Kan., and died Apr. 6. He was a member of the board of directors of the Friendship Retirement Center.

Mrs. C. A. Peters, Bethel Church, Mountain Lake, Minn., was born June 21, 1885, and died Apr. 3.

Marriages

John Amstutz, Grace Church, Pandora, Ohio, and *Bettye Jo Chiles,* United Methodist Church, Waynesfield, Ohio, on Apr. 3.

Walter Epp, Bethel Church, Marion, S. D., and *Catherine Epp,* Mennonite Brethren Church, Swift Current, Sask., on Mar. 21.

Timothy Hartzler, Grace Church, Pandora, Ohio, and *Marybeth Heller,* Presbyterian Church, Kunkle, Ohio, on Mar. 27.

Wayne Ortmann, Bethel Church, Marion, S. D., and *Brenda Nugteren,* Sanham Memorial Reformed Church, Monroe, S. D., on Apr. 3.

Timothy Stucky, First Church, Phoenix, Ariz., and *Nancy Sandstedt,* Catholic Church, Phoenix, Ariz., on April 17.

DISCUSSION

Stand in welfare line

The (Old) Mennonite Church is conducting a campaign similar to the General Conference Poverty Fund called Compassion Fund. An appeal to (Old) Mennonite congregations in behalf of this fund raises some of the same questions that might be raised in behalf of the General Conference Poverty Fund.

DEAR BRETHREN: In this letter, I come to you with serious concern. I take a risk in what I ask, but I believe I should. No one enjoys being nudged into self-assessment, but those are usally the times of fruitful decision and action.

This summer, it will be two years since our Mission Board and General Conference invited our brotherhood to join in a demonstration of compassion toward (feeling with) the deprived people of our minority groups. The context for this demonstration includes simultaneous growth of wealth and poverty on our continent, multiformed decay of our inner cities, the lack of strong pillars over which bridges of reconciliation might be built, the escapes to which sheer desperation will turn as life appears to have less and less meaning.

Our reflections on these current problems usually leave us quite innocent. We tell ourselves that we have gotten ahead, in spite of handicaps. We have taken initiative. We have worked for all we've accumulated. We've used our heads and followed the right formulas. Anyone else is free to succeed in the same ways we have.

Do you know what it means to live behind a dark skin (not as a result of sun-bathing or a tan lotion); behind the broken-English, *strange* accent, and *odd* habits of a different culture; behind the barriers of a host of discriminations which infect the attitudes and warp the spirit from childhood? Do you know what it means to live in a country where shop windows and mass media, churches as well as schools, often wear the hallmarks of status and possession, while you are judged to disqualify at every point?

Stand where they live who must spend their lives in a dark tenement, in a dark city, seeing only a dark future. Stand in the welfare line, in the unemployment line, in the marginal school district, in the condemned housing block, in the miserable apartment or shack. It's not conducive to patience, hope, and least of all, love. As we stand at these painful spots a familiar voice can be heard: "I was hungry . . . I was thirsty . . . I was lonely . . . I was naked . . . I was in prison. . . ." A compassionate man said that long ago. And He keeps on

CRISIS: Illiteracy

Christians who can read and study the Scriptures strengthen and nurture the church. A literacy program can develop a person spiritually, mentally, socially, and economically. Through a literacy program in India . . .

poverty fund
will help meet
this crisis!

LETTERS

saying it because He can never forget the frightful price He paid to change it all. He did it because He felt with mankind in all its miseries.

We are far behind in the significant goal of $500,000 a year for four years we set for ourselves in the summer of 1969. Is it because our brotherhood has become poor? Wrong! Is it because we have not been adequately informed of the needs and opportunities? Perhaps! Or, is it because we are more skilled in rationalizing than we are in caring? I pray this may not be!

How goes it with your congregation? Have you been able to get the urgent message under the skin, through the heart, right into the inner vault where securities are locked and shareable resources are protected? Or does a web of mistrust, untruth, unlove, self-security, and unconcern seal you off from the realisms of history and our times, surrounding you like some national guard or state militia of the spirit?

Unless and until we can mobilize a far more substantial Compassion Fund for our Minority Ministries Council, we will not even have proven a disposition to act from a safe distance through our money, much less a readiness to become personally involved as the aggressive reconcilers Christ expects us to be.

Noble and Spirit-derived vision by our Mission Board and General Conference is legitimate and should be expected. However, vision fades and dies unless it becomes incarnate in our members at the local congregation level. Here is where the frontier of the church is realized, or else we have neither church nor frontier. . . .

You are confronted with many askings, I know. This one asks again for generous response to the needs of others, not our own. It asks that, by God's grace, we do it without a smirk of grudging or condescension.

As you carry this torch among your people, your only comfort might be that you are following Christ. But follow Him we will! Will we not? *John H. Mosemann, president, Mennonite Board of Missions, Elkhart, Ind.*

Admiration for flag event

Thank you for bringing us "Anabaptists at the Flagpole," by James C. Juhnke in the April 13 *Mennonite.* I admire Pastor Peter Wiebe for handling the situation the way he did. *Harold Peters, Rt. 1, Newton, Kan. 67114.* Apr. 22

Set aside day for footpath

Dear Maynard: Thank you for your editorial "Think Zion" in this week's issue of *The Mennonite* (Mar. 30). Of many excellent ones, this is the best. You went over the top. If there will be any reprints, I'll take a dozen. There should be.

I was also glad to see the article on the May 8 youth walk. A number of years ago, I told Andrew Shelly that if we'd set aside one Sunday a month for the footpath way, and give to the church what we saved thereby, we could meet our budget. (He agreed.) Since then, I had often thought of suggesting this to you. In Larkland, of course, the footpath way is a must, and always has been.

I also believe in occasionally walking to a tune and have often used Helen Keller's inspirational poem, "Mine to Keep": "They took away what should have been mine eyes,/ But I remembered Milton's Paradise./ They took away what should have been mine ears,/ But heaven came and wiped away my tears./ They took away what should have been my tongue,/ But I had talked with God when I was young;/ He wouldn't let them take away my soul,/ Possessing that I still possess the whole."

In Larkland, we sing this to the tune of "Peek," dividing it into two stanzes of four lines each and repeating the fourth line of each. . . .

In re your editorial: Jerusalem. Jerusalem!/ Fair city loved of God!/ The Christ birthed here in Bethlehem,/ Gird earth and thee with heaven's hem,/ And light from star to sod!

With best wishes to you and all the staff and a thank you to all, too, for the weekly banquet is truly a spiritual feast shared with the readers of *The Mennonite. Ralph W. Berky, Bally, Pa. 19503.* Apr. 6

Saw the flag disparaged

To the Editor of *The Mennonite* in response to "Anabaptists at the Flagpole" (Apr. 13): The first thing I would like to do is congratulate Mr. Juhnke and Mr. Wiebe for doing such a fine job of disparaging our flag, and the ideals which it represents.

I am not a Mennonite, and if the Mennonites stand for the things Juhnke wrote about, I will never be one. If "Anabaptists" expressed the Mennonite attitude toward the flag, then as far as I'm concerned, the Mennonites can pack up and leave this country.

Perhaps Juhnke isn't familiar with the American's Creed, as stated by William Tyler Page: "I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

Or perhaps Juhnke isn't an American.

I am a Christian. I believe in God and country, in that order. I would challenge Wiebe or Juhnke to show me another country that does as much to alleviate the plight of the underprivileged, or to promote the free practice of any religion.

It was rather interesting to me, that throughout the story, Juhnke somehow manages to know what each individual in the group is feeling. Maybe he has some type of superior power, but it appears to me that the whole event is viewed through Juhnke's biased eyes, and he projects his feelings into the feelings of the entire crowd.

In fact, when you look *through* all of Juhnke's fine rhetoric, you'll find the whole tone of the story to be defensive in nature. Juhnke calls the dedication a "defensive effort." However, what Juhnke is really doing, is attempting to defend the unpatriotic actions of his nonconformist Mennonites.

Juhnke uses factors such as cold, cloudy weather and an untuned high school band to create a gloomy atmosphere for the whole ceremony. Of course, I'm sure Juhnke always controls the weather whenever he plans an event. I wonder if it was ever cold and rainy during some of his campaign speeches in the recent election. And I'm sure Juhnke has never before heard a "brassy" rendition of "America."

In closing, I'd like to ask all you Mennonites just one question: If this is flag waving, is there a better flag to wave?

If you want to fly a North Vietnamese flag, then go to North Vietnam to fly it. Or if you want to wear a red armband, then I'll invite you to go to Russia or Red China to wear it.

But *this is America*, so fly the American flag with pride. *Renee Pierre Tatro, Moundridge, Kan. 67107.* Apr. 22

Telephone tax vigil

To the Editor: Eight persons came to stand in silent vigil in front of the Bell Telephone Company office in Newton, Kansas, April 15.

They came to turn over money which they had not been paying on their telephone bill to a community youth organization called Someplace. They came as concerned Christians to tell others that they were not paying the federal tax portion of their telephone bill because the tax had been levied specifically for war purposes. Approximately ninety persons accepted a hand-out sheet explaining the federal telephone tax and explaining why many Christians no longer pay that portion. Seventy-eight dollars was given to Someplace and it is expected that as more Christians hear about this alternative, more money will be turned over to various community organizations. *Steven G. Schmidt, North Newton, Kan.* Apr. 16

Commitment on tax issue

Dear Mr. Shelly: Thank you for the excellent March 23 issue of *The Mennonite*. Each article is so relevant and packed with information for pondering and discussing, praying about and *acting on*! We are especially thankful for those who are so dedicated to a Jesus life-style that every aspect of their life comes under the scrutiny of His Spirit and life. This is not a popular stance in today's world where we encounter a lukewarm church on every hand.

The articles on the war tax workshop and Rensberger's discussion of loyalty to God vs. country are especially thought-provoking. Is there interest in having workshops on these subjects in many areas of the conference on the local level? Would leaders be available from the war tax workshop, the conference, or seminary to help with such workshops where hundreds of lay people could discuss and think together about a united commitment that may make some impact on communities and government?

After seeing the CBS report on *The Selling of the Pentagon*, it is not difficult to imagine what could happen in our country if the military got control as Hitler did in Germany. Christians must keep informed, "keep their ears to the ground," so they know the direction the leadership of their government is taking, and they must also make their voices heard to those in authority. How many Mennonites are truly disturbed that hundreds and thousands of dollars of their money go directly to support the war in Vietnam or the military? Enough to make a difference if we all withheld our taxes? If so, how can we decide on a united course of action to make our witness felt? Are our pastors interested in such discussions in their churches? Wouldn't Don Kauffman's book be a natural basis for discussion in local congregations?

Are our people behind their pastors in wanting to learn what the way of the cross means for them in the 1970's, and in committing themselves to radical discipleship? We must be careful not to sell our Anabaptist heritage for a mess of pottage, giving in too easily to other churches around us who have never been exposed to the teachings we take for granted. And for those who still get hungup on the distinctly Mennonite teachings, how about starting with group discussions of David Augsburger's new book, *Witness is Withness?* (Available from the Mennonite Hour, Box 472, Harrisonburg, Va. 22801 for 60 cents.) Great things are happening in the Mennonite church, and I, for one, want to keep with it. An inter-Mennonite paper such as you proposed would help us all keep abreast of what our fellow Mennonites are doing and would serve to inspire all of us.

Since we attend an Interfaith discussion group (Protestant and Catholic), we find much interest in our Mennonite beliefs and way of life. The March 23 issue will be of special interest to many of our friends. Please send twenty copies, if available, and find check enclosed for same. . . .

Finally, may we invite other Mennonites to move to Vincennes. Jobs are available in the career and academic divisions of the university, and the need for nursing teachers is especially critical. If interested, please write us. *Jane Friesen, 1602 Audubon Road, Vincennes, Ind. 47591* Apr. 4

MEDITATION

Evangelism in the home

IT IS A sad fact that in our hurried-up existence in the nineteen-seventies the item neglected most is the home and the family. Beginning with the great amount of time consumed in making a living, more than one job, or both husband and wife working, for those working in the city; or for the farmer, more livestock, more acres, bigger machinery, and longer hours. With all of our hurried activities, who has time to be a good parent, much less the kind of a parent that makes sure that our children are properly trained, and led to a personal faith in Jesus Christ for salvation?

It seems, from my short experience in the ministry, that the school and the church are given the job of properly training our children. This is not as it should be, because the home is the basic unit of our society, and, indeed, God meant it to be so from the beginning. The spiritual training of a child certainly cannot be accomplished in the few hours that are set aside for that purpose in our church program. The mental and emotional development of a child certainly cannot be accomplished in school, regardless of how well the staff is qualified to teach.

Evangelism in the home cannot be compared to evangelistic meetings in church once a year, and that is enough. It must be a constant twenty-hour-a-day job. We must be careful here, too, that we begin on time. Horace Bushnell has said, "Let every father and mother realize that when their child is three years of age, they have done more than half they will ever do for its character."

In the introduction to his book, *Parents on Trial,* Dave Wilkerson states this fact, "A child's life is really determined by just how hard his mother and father work at being parents, the only prevention and cure for the terror that consumes our children is a background of family love and faith in God."

It is my observation that we are willing and ready to send missionaries to serve on some foreign soil, and yet we are not willing to evangelize our own children. We are quick to see the vast mission field that lies beyond our own doorstep, but fail to see needy souls that live within the four walls that we call home.

Aristotle had this to say on this subject, "Those who educate children well are more to be honored than they who produce them; for these only gave them life, those the art of living well."

Solomon asks us to bear in mind the fact that a child will grow up, becoming an adult, taking adult responsibilities. As a child we prepare him to live well. "Educate a child according to his life requirements; even when he is old, he will not veer from it" (Prov. 22:6, Berkeley).

As churches and pastors of churches we are perhaps largely responsible for the moral decline seen among our own young people. We treat the child as a second-rate individual, rather than placing him on a central place, as Christ did. We do well to correct these errors and then to make sure that the mothers and fathers in our congregation are made aware of the God-given responsibility given to them. Let us make one and all aware of the fact that our children are the only earthly possessions we can take with us to glory. When we become too busy to train our children we become guilty of majoring in minors.

Paul Kroeker

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THE MENNONITE

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Who is a deeply committed pacifist?

IN A WIDELY publicized interview in early March with C. L. Sulzberger of the *New York Times,* President Nixon referred to his Quaker heritage several times. And he went on to describe himself as a "deeply committed pacifist."

In the same interview, the President strongly defended the policies of his administration in Southeast Asia. He also committed his administration to maintaining a strong American military posture throughout the world.

The mind boggles. The United States is part of a military operation in Indochina that killed over 25,000 civilians in South Vietnam in 1970 alone, wounded four times as many (a third of them children under thirteen), and turned five million people into refugees. If this is pacifism, then black is white.

Needless to say, many Quakers who have always taken a strong stand against war were distressed. The Philadelphia Yearly Meeting of Friends wrote President Nixon a letter. They reminded him of a Quaker letter to Charles II of England in 1660 in which this historic peace church said, "We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world."

The current *Faith and Practice* of the Philadelphia Friends says, "If we are true to our faith, we can have no part in war."

But the Philadelphia people treat their fellow Quaker with courtesy. "We recognize the difficulties facing a member of our Religious Society who assumes executive responsibility, including the official leadership of the armed forces, in a nation the majority of whose citizens do not share the faith on which our testimony is based."

And it seems to me that they even waffle a bit when they add, "Therefore we do not presume to urge upon you an immediate and total commitment to the Quaker peace testimony as it has always been understood."

But they hammer home their point: "We do ask, most respectfully, that there not be further distortion, in the public utterances of Friends, of this historic and deeply-felt conviction."

Deeply committed pactifists are, we admit, controversial people. The world needs them badly but gives them a rough time because their commitment is a judgment on the world. For if deeply committed militarists call themselves deeply committed pacifists, then the true pactifists still have another burden to bear, but that's always been the prophet's professional hazard. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:19 MAY 11, 1971

living, active congregations

Ann Music Streetman

NO TELEPHON

THE YOUNG WOMAN stared anxiously at the expanse of metal which blocked out the winding road and her husband leaning into the engine cavity.

She turned back toward the mountainside, marveling that the brilliance of golds and reds had so quickly darkened. Tree fused with tree in the fading light.

She stepped from the car. "Can you patch it up, Stan?"

"I'm afraid not. But maybe we can find a mechanic." A quick glance around the Appalachian countryside spoke his doubts.

"I see a house down there," the woman said, pointing to a roof half hidden by a bend in the road.

"Let's go."

As they walked into the dirt yard, the woman shuddered at the broken glass and chicken droppings lying around the house which was gray and splintered with age. Stan greeted a man who sat on the step. No immediate response came from the thin, stooped fellow, but to a second greeting he lifted his eyes.

"We're having car trouble," the young man explained. "I'm Stan Ruggles and this is my wife, Betty. Wonder if you could tell me where I could find a mechanic."

The man finally spoke. "In Jordan."

"How far is it to Jordan?"

"About fifteen mile."

"Do you think we could get a ride into Jordan or telephone a garage there?"

"Ain't no telephone this side of Jordan. Ain't much passing this time of day, neither."

"Evenin,' " said a voice within the house.

A tall woman appeared in the doorway. She haggled open the screen with a series of pushes and jerks.

Stan introduced himself and inquired about a ride into town.

"Road's pretty quiet this time of day, but there's a fella in a bread truck comes by here most nights about nine o'clock," she replied.

"Do you think he'd give us a ride?"

"I reckon he would."

"Thanks," Stan said, reaching for Betty's hand. They turned to go.

"It'll be a long time till he comes by. I was jis' fixin' supper. It ain't much, but you're welcome to eat with us," the woman said, tugging at the door.

Stan and Betty looked at each other in the dusk, communicating more by sense than by sight. After a few moments of awkward silence, Stan said, "Betty, would you like to?"

Not knowing what else to do, she nodded her head and said, "Thank you. We'd like to stay."

"Come on in."

The young couple followed her into a room, which was suddenly flooded with light from a naked bulb overhead. At her gesture, they sat down on a faded couch sagging against the wall. Nearby was a worn cane-bottomed chair and a platform rocker with its coils in outline like the ribs of a starving cow. Betty rose and nervously offered to help.

"Name's Flora Sikes," said the woman. "I heard yours." She began sliding plates and flatware across a stained and cracked vinyl tablecloth. "You can set it if you want to."

Two small boys came in with a sloshing bucket of water and jostled it onto the worktable in the kitchen area at one end of the room. Betty noticed a bright red leaf floating in the bucket.

"We saw that old moccasin, agai Mamma. He wouldn't hardly let git the water," said the older boy.

Betty stared at the leaf, slowl realizing that the water must ha come from a spring or ditch or som such thing. Feeling sick, she turne from the bucket to Stan, who nodde to reassure her. She had tried so har to avoid illnesses, in deference to th life that had not yet stirred withi her. She looked back at the buck in time to see the woman swish th leaf away and fill seven chipped goblets.

Betty began devising a plan to avoi supper. I'll say I'm not feeling we and can't eat anything, she though Silently revising and rehearsing th monologue, she looked up and sa the mountain woman watching her.

"Anything more I can do to help? she blurted out, feeling as if she ha been caught fibbing.

Flora Sikes smiled and said, "Yo look tired. Why don't you jis' s down till supper. Won't be long."

Betty nodded and sat down at th table.

"I raised these turnips and green myself, out back. Picked these la 'uns and put 'em up jis' before frost. She placed the bowl in the middle the table.

Betty stared at the steaming mixtu of dark green and white, convertin the image into rows of scraggly green growing amidst chicken droppings.

"We coulda had a chicken," th mountain woman said, apologizing f the scantiness of the meal. "I ain even got no cheese to put on the tabl 'cause we didn't git into Jordan f

THIS SIDE OF JORDAN

county commodities this month. Wouldn't nobody take us, and Will was too sick to walk."

"I'm sorry. I hope it wasn't anything serious."

"It's jis' his miners' asthma."

"Is that anything like emphysema?" asked Betty, wondering if it were really tuberculosis.

"I don't know. He jis' coughs and wheezes."

Betty shuddered inwardly. "Can he get something for it?"

"Doctor in Jordan give him some red cough medicine, one time. Helped 'im some. But he run out. Didn't git no more."

Betty reminded herself that they must have little money for doctors and medicine, but she wondered if he couldn't get help through one of the poverty programs.

She looked back at the greens.

"It's ready," Flora Sikes announced in a voice loud enough for her husband to hear on the porch.

The two boys slowly walked up to the table, looking suspiciously at their dinner guests. A door between the couch and the platform rocker opened and a teen-age boy appeared. He showed no reaction as he looked at the two strangers and sauntered to the table. The man came in from the porch, wheezing a little.

As everyone gathered at the table, Betty's mind was a collage of chicken droppings and moccasins lashing through a dark, uninviting pool. She launched softly into her speech about not feeling well, but her words were lost in the scraping of chairs. Then she sank into her own chair when she realized that the others were seated. Again she silently framed the words of excuse. She looked up to explain and found the mountain woman offering her the bowl of greens. Betty looked at the greens and at the woman. Her excuses suddenly seemed out of place.

She thought that she should take out a large portion to prove her acceptance, but just as she dipped into the bowl she noticed the little boy sitting next to her looking hungrily at it. Feeling ashamed, she ladled onto her plate two scant spoonfuls of greens and a piece of turnip and turned to the youngster. "May I help your plate?"

He nodded, holding out his plate to meet the bowl.

"You know, I don't know your name."

"Adam," said the boy, as he set down the plate and scooped up a spoonful of greens.

"And what is your name?" she asked, passing the bowl to the teenager.

"George," said the boy, reaching for it with hands seamed by coal dust.

"And you?" she continued, nodding toward the boy sitting on the other side of Stan.

"Me what?" asked the boy.

"What's your name?"

"Johnny," he said, grinning.

By the time the bowl had reached the mother there were only a few tiny chunks of turnips and a stem or two of greens swimming in the dark green liquor. She tilted the bowl, flooding her plate.

Betty dropped her eyes when she realized the woman noticed her stare.

There was silence as a plate of corn bread circled the table, passing from hand to hand.

"Is there much mining going on around here, now?" asked Stan, addressing his question to Mr. Sikes by a nod of his head.

'Some," the man replied, as he bit into his corn bread. Stan marveled that the man knew he'd been spoken to, for he hadn't raised his eyes from his plate.

'We noticed some coal trucks this afternoon," Stan continued hopefully.

"In fact, one of them just about ran us off the road," Betty added. "Are you a miner, Mr. Sikes?"

"Used to be. Back in the forties."

"He used to do some carpenter work, too," his wife said, looking at him as if she could remember a stronger, prouder man.

Betty followed her gaze to the wrinkled, stubble-shadowed face across the table, remembering that she had first supposed him to be the grandfather of the household. Now she surmised that his stooped frame and darkened teeth belied his age. The hair above his wrinkled face was hardly gray.

Suddenly, Betty realized that she had almost emptied her plate of the greens, which had a salty, country flavor. For a moment, her earlier fears returned, but she washed them down with spring water.

The mountain woman was saturating her last bite of corn bread with green liquor. She carefully pushed the bread across her plate and put the morsel into her mouth, then looked around the table.

"Sorry there ain't any dessert. I have berries I put up last spring, but nothin' to go with 'em right now."

"Oh, that's all right," Betty said, glancing down at her watch to hide her embarrassment for the woman. "My goodness, it's eight o'clock, already."

Stan checked his own watch as if he didn't believe it, then turned to Johnny. "Guess we'd better get down to the road and wait. We don't want to miss that truck." He stood up. "Thanks for the supper, Mrs. Sikes."

He struggled with the balky screen door until Johnny nudged him aside and gave the sagging frame a solid kick, making it spring open. The man and boy looked at each other and laughed.

"Your boys are nice," said Betty, watching Adam and his father go out onto the porch.

"They're good young'uns. Good boys. They don't give me much trouble." Flora Sikes dipped her dishpan into a large container of water sitting by the stove. "Jis' mischief and scufflin,' " she said, as she set the dishpan on the stove. "Some neighbors got runnin' water and gas, but Will never could git it for us," she said, resigned. "The boys are good to tote water, though. They're good young'uns."

"I noticed a school not far back there," Betty said. "Do the boys go there?"

"Johnny does. Adam ain't old enough. George quit."

"Why did George quit?"

The mother dipped her fingers into the dishpan and said, "Ain't hot enough yet." Then she walked over to the table and started wiping it with a dishcloth. "He finished that school. He was supposed to go on into Jordan to high school this fall, but he won't go."

"Why?"

"Oh, I don't know," the woman shrugged unconvincingly, and she continued wiping the table.

"It's a public school, isn't it?" Betty prodded.

"Yeh, it's for everbody, but George won't go. Says he's gonna get a job at the mill in Jordan before winter."

"Has he always passed his work?" Betty asked, looking for an answer for herself.

"Yeh, he passed. Didn't start till he was eight, but he passed."

"Well, then, why doesn't he want to finish high school?"

"Oh, I don't know," the woman replied. She walked over to the stove. "I reckon he'll do all right." She dipped her fingers into the water again. "Water's ready," she announced.

She lifted the steaming dishpan with two folded cloths and poured a third of the water into a smaller pan which she had set on the worktable.

The long silence was broken only by the rattling of dishes and splashing of water as the two women worked. Suddenly Betty felt very tired. She knew that she should sit down, but she hated to abandon her job. She continued wiping, staring at the blue flowers on the plates, pondering the strangeness that surrounded her.

"You're pale," the older woman said. "You better set down."

"I am tired," Betty admitted, pulling up a chair. "I don't have quite as much strength these days. You see, I'm expecting a baby," she finished shyly.

"I thought so."

"How did you guess?"

"I jis' thought so," the woman smiled. She turned back to her dishpan and worked over a black cookpot.

"He'll be born in April," Betty volunteered.

The smile faded from the other woman's lips and she stared out into the darkness beyond the open window.

Betty, too, was silent, picturing herself strolling a fat baby boy in the spring sunshine.

"I had a girl born in April," the other woman said softly. She began to scrub the pot again.

"What did you say? I guess I was daydreaming," Betty laughed as she looked up at the woman.

"Had a girl born in April," she repeated, looking down at the pot.

Betty was sure that the child had not lived. "I'm sorry," she said, rising to touch the other woman's shoulder.

Flora Sikes stopped scrubbing and looked out the window for a long moment, then she rinsed the pot and said with forced matter-of-factness, "The dishes is done. Let's go on out to the porch and rest. The fresh air'll do you good."

Sitting on the edge of the porch they talked easily and pleasantly of the weather and gardens and children until they heard a truck laboring up the far side of the mountain. They watched in silence as it topped the ridge and came nearer. That's it, Betty thought, feeling strangely sad now that she must leave. The truck halted and they heard Stan explaining their situation. He called out for Betty to come.

"Well, Mrs. Sikes, we certainly appreciate your hospitality. You've been very kind."

"Wait a minute. I'll be right back," Flora Sikes disappeared into the house.

"Let's go, Honey," Stan urged.

The mountain woman reappeared unwrapping a piece of yellowed tissue paper. In the light from the door, she held up a white batiste baby dress embroidered with pink rosebuds.

Betty looked at her, wondering why she had brought it out.

"It was my baby girl's," said the older woman. "I want you to have it. For your girl."

Betty hesitated, then felt her throat tighten as she accepted the dress from the woman's unsteady hand.

"Thank you, Mrs. Sikes," she said softly.

She climbed in the truck between Stan and the driver and watched the lighted doorway until the tiny naked bulb was extinguished by a ridge of the mountain. Then she carefully folded the soft dress in her lap, picturing the beautiful baby girl who would wear it.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Two Mennonites convicted of Selective Service violations

TWO MENNONITE YOUNG men went to court in April to face charges for violations of the Selective Service law.

On April 9, David Rensberger, Midldebury, Indiana, was tried in South Bend for refusal to report for alternative service. He was found guilty by the federal district court and was sentenced to three years to he Federal Youth Center in Ashland, Kentucky.

Sentencing for Dennis Ray Koehn, North Newton, Kansas, has been deayed for several weeks following a guilty verdict on April 15 in a Wichita federal court for failing to register.

Both judges saw disobedience to the draft law as a danger to society.

Though recognizing that Rensberger's action was not a crime of vioence, Judge Robert A. Grant said that "when men pick and choose the aws they will obey, the government of law is ripped asunder."

In Wichita, Judge Wesley E. Brown gnored testimony relating to Koehn's religious motivation and the Mennonite church's support for those who attempt to give supreme obedience to Christ even when such obedience means disobeying society's laws.

Whether this young man acted out of "cowardice or bravery is not mine to decide," said Brown. "I'm just here to determine whether he did what the aw said he had to do."

He added, "It was never an issue whether Dennis refused to register or did so knowingly and willingly.

"If he could refuse to do this because of religious reasons, then anybody could."

William Keeney, dean of Bethel College, North Newton, testified in Koehn's behalf and detailed the Mennonite church's position on conscientious objection to war which is based on obedience to Christ. While most Mennonites choose alternative service as an acceptable substitute for military service, the church recognizes noncooperation as a valid witness.

"Do you mean the church recommends disobedience to the law?" Judge Brown asked incredulously.

When pressed for a yes-or-no answer, Keeney said, "The church doesn't speak to the question in the way you ask it."

He added, "The church recommends obedience to Christ and whatever such a disciple does in obedience is supported by the brotherhood."

Earlier in the trial, the judge questioned the position of the Mennonite church after letters of support from two Sunday school classes and the minutes of a deacon's meeting of the Bethel College Mennonite Church were entered into evidence.

"It seems that though this young man broke the law," the judge said of Koehn, "the church condoned his action. I don't know, this may be cause for further legal action against the church."

Gerrit Wormhoudt, in presenting the defense for Koehn's nonregistration, noted that the basic purpose of the law requiring registration is to obtain information. The Selective Service board had all the information it needed to register him since Koehn had submitted a letter to the draft board declaring his intention not to register. All that was lacking in the draft board's record was Koehn's signature which could be interpreted as an act of "symbolic acquiesence" which Koehn's conscience did not allow him to give. Wormhoudt contrasted the need for the signature like ordering people to salute the flag.

In declaring Koehn, a Bethel College student, guilty, the judge acknowledged the reputation of the Mennonites. "While I admire the industry and friendliness of this sect, I don't believe this relieves the individual of his responsibility to obey the law," he said.

He added, "Let him look to the cemeteries. Let him look to the people who fought and died so that they might have the support of their religious beliefs with the only requirement to register and disclose those religious beliefs and seek to have them protected."

Witnesses called by the government included Carrie Weston, executive secretary of the Harvey County draft board; Phillip Scott, Newton high school teacher; and Esko Loewen, pastor of the Bethel College Mennonite Church.

Testifying for the defense in addition to William Keeney and Koehn himself were his mother, Mrs. Louise Koehn, and Colonel Junior Elder, state Selective Service director. M.S.

German c.o. in Gulfport Part of friendship group

To fulfill Germany's draft requirements, a young German is working under the MCC Exchange Visitor Program in the United States as a trainee in alternative service.

Ernst-Wilhelm von der Recke began a service period of six to twelve months in Gulfport, Mississippi, on February 18. Prior to that, he spent six months serving as an orderly in Mennonite Hospital in Beatrice, Nebraska.

He came into the MCC program through the German organization Operation Reconciliation (*Aktion Sühnezeichen*). It was founded in Germany in 1958 primarily to seek new friendships between Germans and the people who suffered during World War II and to attempt to do away with the hatred that had not been forgotten since the war.

Since 1958, over four thousand young Germans have served in twelve European countries, Israel, and the United States. Operation Reconciliation is one of the organizations recognized by the German government for alternative service requirements.

Men coming under Operation Reconciliation have an obligation of eighteen months. Ernst will spend all of his eighteen months in the United States if clearance can be obtained for his visa.

Words and deeds

East Pakistan's civil war at the end of March came at a time when Mennonite workers who had been in the country to work in the typhoon disaster area had already returned to their original assignments in Nepal.

The following four-page informatio feature on the Fresno Conference ma be lifted from this issue for mor convenient reference. It can b folded to form an eight-panel folder

Interns find where it's at
Live congregations excite

"This experience has added a lot for my vision of the ministry. I find it exciting."

Comments like this were frequently heard during a recent homecoming meeting of student interns from the Associated Mennonite Biblical Seminaries who are participating in the seminaries' program of Congregationally Supervised Pastoral Education (CSPE).

Now in its second year, the program seeks to narrow the gap between learning theology in an academic context and actual ministering situations in congregations. One intern described the experience as a process of "thinking theological things in other than theological words." Another said it is relating theology to "specific cases."

Pastors and laymen in the congregations in which the interns are placed for one academic year report that "learning with these men in their growth" can be a worthwhile two-way experience. Laymen meet in committees to help evaluate the intern's role and function in the preaching, pastoral counseling, or youth ministries in which he is engaged.

The experience of giving and taking feedback is stimulating for both the intern and laymen. One pastor reported that people have been able to talk and listen in new ways and have "discovered that they can disagree" as they work together on what it means to be a "discerning and confronting brotherhood."

Six seminarians are participating in the program, this year. They include David Adrian, Winnipeg; Gary Harder, Rosemary, Alberta; and Ernie Martin, Elmira, Ontario; all of whom are serving at the Valley View Church in London, Ontario.

Ardean Goertzen, Aurora, Nebraska, is at the Faith Church, Newton, Kansas; Ron Brunk is at his home congregation, the Hesston (Kan.) Mennonite Church; and Lorne Friesen, Portage la Prairie, Manitoba, is at the Akron (Pa.) Church.

Along with their work in administrative, preaching, and youth activities, the interns have had opportunities to make use of existing structures in the community as a part of their ministry. This often involves learning on the emotional level of experience as the interns meet people every day in ministering situations.

At London, the interns are participating part time in a group therapy project involving eight alcoholics, and also in marriage and family group counseling. These person-to-person contacts provide many opportunities for self-evaluation and new insights are gained concerning their attitudes and responses toward the people they seek to serve.

Participation in the contemporary worship services at the Hesston Church has been a highlight for Ron Brunk. Having returned to his home church, Brunk said that he is learning to appreciate in new ways people he had known before.

In Akron, Lorne Friesen has found opportunity to spend much of his time with youth and to work in a local drug-abuse educational program. He has also participated in a Christian citizenship seminar.

Ardean Goertzen is engaged in a chaplaincy program in Newton, which includes visitation to several county institutions as well as serving at Faith Church and relating to the General Conference Central Office.

The CSPE program reflects a new emphasis on a process view of theological education in the work of the church department of the Associated Seminaries. It is believed that the seminary curriculum must provide room for experience-centered learning, along with traditional courses in Bible and theology. Through this direct contact, congregations and seminary are able to work together in training men for leadership and ministry in congregations.

Behind the program is the belief that congregations still have tremendous potential for ministry, or as one intern put it, "A live congregation is where it's at."

Information about...

GENERAL CONFERENCE

August 14-20, 1971

Fresno
living active congregations

Convention Center,
site of conference meetings.

Fresno, California

You are invited to attend the thirty-ninth session of the General Conference Mennonite Church on August 14-20. All meetings will be held in the Exhibit Hall or Theater at the Convention Center, Ventura Avenue and M Street, Fresno, California.

The conference program has been planned around the theme, "Living, Active Congregations." Participants will struggle with major questions related to strengthening the witness of the local church.

Fresno is a city of over 170,000, located in the richest agricultural county in the United States, cotton and grapes being the major crops. Three National Parks are within ninety minutes' driving time. Daytime temperatures in August may be quite hot but, because of low humidity, the heat is not oppressive. Nights are generally cool.

HOST

Serving as host is the Pacific District Conference with its 3371 members in twenty-one churches located in Arizona, California, Oregon, Washington, and Idaho. Olin A. Krehbiel is president.

Leo L. Miller, Reedley, is chairman of the Host Committee and Dan Ewy, Fresno, is its secretary.

YOUTH CONVENTION

High school and college age students are invited to attend the Youth Convention which will be based at Pacific College, three miles from the Convention Center. They will use the Convention Center facilities during the day and a coffeehouse on the campus after 9:00 p.m. The cost will be $65 which includes lodging, two meals per day, and some program costs.

JUNIOR HIGH PROGRAM

Young people having finished grades seven or eight may attend a Junior High Retreat at Camp Keola on Huntington Lake, about a two-hour drive into the Sierra Nevada Mountains. The maximum capacity will be 100 boys and girls. The cost will be $25. Write to JUNIOR HIGH RETREAT, FIRST MENNONITE CHURCH, Box 338, Upland, California 91786, for information and registration form. Registration deadline: July 1.

An alternate program will be provided in Fresno for seventh and eighth graders not going to Camp Keola.

CHILDREN

A supervised nursery will be provided in the Convention Center during conference sessions, for preschool children.

A Monday through Friday program has been arranged for children in kindergarten through grade six, last school year. A Bible school in the mornings at th Fresno Mennonite Community Church and varied afternoon activities such as crafts and short trips are planned The cost will be $7.50 which includes the daily eighty-five cent sack lunch.

MEALS

Only a noon meal will be served. The full dinner o Sunday noon must be reserved on the Advance Registration form. On Monday through Friday, the noo luncheon will be $1.50 for adults and eighty-five cent for the children's box lunch. Two meals per day ar included in the fee paid by those attending the Yout Convention.

There are also snack vending machines. Registrant will receive a list of additional nearby eating establishments. Fresh fruit from the area will be available o some days.

LODGING

The Fresno Convention Bureau will make hotel an motel reservations for conferees. Ask your pastor for brochure listing accommodations and prices with a request form to be sent directly to the Fresno Convention Bureau. Del Webb's Townehouse, two blocks fro the Convention Center, has been named the Convention Hotel. Single rooms are $12, doubles, $17, an $4.00 for each additional person. Some rooms may b available at the Hotel Californian, four blocks from th Convention Center; singles, $9.00; doubles, $12; twin $14; $16 for a triple room. Because of a printing erro this hotel is not listed on some housing brochures. Oth hotels and motels are at brochure prices.

Trailer and camper space is available at the Fa Grounds two miles from the Convention Center at $2.0 per night. Tent camping is inadvisable and unavailabl in the metropolitan area.

Housing in private homes is limited, and therefo should be requested on the Advance Registration for immediately.

TRANSPORTATION

Those traveling by car will find many scenic rout available. The major highway artery through Fresno U.S. 99. Take the Ventura Avenue exit to the Conve tion Center parking lot (parking fee $1.00 for th week).

Air travel to Fresno is via United Air Lines or A West. Continental Trailways and Greyhound offer b service. There is no train service into Fresno. Call 48 4410 for transportation to the Convention Center hotels.

living, active congregations

ROGRAM

ALPH OSBORNE, field director of Faith at Work, will elp conferees struggle with questions growing out of 1e theme, "Living, Active Congregations." He will se the small group approach. David L. McKenna, resident of Seattle Pacific College, will give two adresses. Insight groups will discuss concerns arising out f presentations; workshops will also meet during these me periods. An outline of the program follows:

aturday, August 14
2:00 noon Registration at the Convention Center (Theater)
7:00 P.M. Introductory session

unday, August 15
0:15 A.M. *Worship service, president's message
1:30 P.M. *Osborne, "Who Am I?"
7:00 P.M. Address, Robert S. Kreider

1onday, August 16
8:45 A.M. Reports by General Board, Division of Administration, Poverty Fund
1:00 A.M. *Osborne, "Who Is Jesus?"
1:30 P.M. †Report, Commission on Education
3:30 P.M. †Insight Groups
7:00 P.M. Higher Education

'uesday, August 17
8:45 A.M. Report, Mennonite Biblical Seminary
1:00 A.M. Osborne, "Who Are We?"
1:30 P.M. Tours
7:00 P.M. Commission on Overseas Mission

Vednesday, August 18
8.45 A.M. Report, Commission on Overseas Mission
1:00 A.M. *Osborne, "Who Is My Neighbor?"
1:30 P.M. †Report, Commission on Home Ministries
3:30 P.M. †Insight Groups
7:00 P.M. Women's Missionary Association; Mennonite Men; *Peace Celebration

Thursday, August 19
8:45 A.M. Business session
11:00 A.M. *Osborne, "Who Is the Holy Spirit?"
1:30 P.M. †Business session
7:00 P.M. Message by McKenna; insight groups

Friday, August 20
8:45 A.M. Business session
11:00 A.M. *Message, McKenna
1:30 P.M. †Business session
7:00 P.M. *Musical; Communion

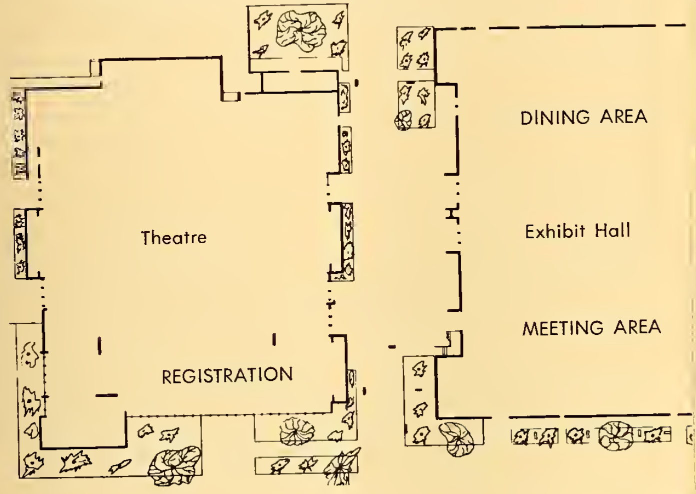
*Joint meeting with Youth Convention
†Optional for Youth Convention

Conference theme:

living, active congregations

SECURITY BANK

Where sessions will be held . . .



Advance Registration

Send by July 1 to:

Conference Registration, Box 111,
Reedley, California 93654

Name______________________________

Address____________________________

______________________ Zip________

Church_____________________________

Number adults attending .... _______
(Do not include those attending Youth Conference)

Number children
Nursery (ages: ____________) .... _______
Completed kindergarten through grade 6
(ages:) .... _______
Junior High Retreat (comp. grade 7 or 8)
(Send for registration form—see brochure) _______
Junior high age not attending retreat ..... _______

Mode of Transportation
Give arrival time:
Will you need transportation to the Convention Center? ☐ Yes; ☐ No. If Yes, from:
☐ Airport: Flight No.______ Airline__________
☐ Bus Station (Greyhound or Continental)

Lodging
☐ We have sent in the hotel/motel reservation form to the Fresno Convention Bureau
☐ We are making arrangements to stay with friends
☐ Reserve trailer or camper space @ $2.00 per night
☐ We wish housing in private home (very limited)

Attendance
☐ Delegate; ☐ Visitor
☐ Full time; ☐ Part time (dates:____________)

Sunday noon
Please reserve the following Sunday noon dinners at the Convention Center:
_________ Adults ($3.00)
_________ Children ($2.50)

REGISTRATION

ALL DELEGATES *and* visitors planning to attend wil need to complete the Advance Registration. *Please ma it by July 1.*

The Convention Center facilities are being rented a a greatly reduced rate, on condition that no offering be received. Therefore, a registration fee of $12 will b required of all adults attending. There will be a reduce rate for those attending part time. Registration costs ar included in the Youth Convention fee of $65.

Registration for the conference will begin at 12:0 noon on Saturday, August 14, in the Theater lobby a the Convention Center.

For further information write to:
Conference Planning, Box 347, Newton, Kan. 6711

TOURS

ARRANGEMENTS HAVE BEEN made for tours on Tuesda afternoon to points of interest in the Fresno area. A opportunity will be given in Fresno to sign up for th tour of your choice: General Grant Grove in King Canyon National Park; institutions, such as, King View Hospital, Sierra View Homes, Mennonite Cen tral Committee Center, local churches; countrysid such as, Sun Maid Raisin Plant, fruit-packing house and armchair tour with movie and slides of the are

A tour booth will provide information for thos wanting to do their own sight-seeing.

FOR YOUR CONVENIENCE

A MESSAGE CENTER will be maintained during confe ence sessions where telephone messages may be le for conferees. The number is (209) 486-4410.

Mail may be addressed to those attending conferenc at: P. O. Box 602, Fresno, California 93709.

A first-aid station will be in the Exhibit Hall. nurse will be on duty, at all times.

Printed in the

Congo leaders plan to tour North America in summer

New wrinkles are appearing in church-missionary relations. The Congo Inland Mission Board witnessed some of them at its annual meeting n Elkhart, Indiana, on April 13.

The CIM board heard the annual field report on activities in the Evangelical Mennonite Church of Congo. But for the first time, the report was written by a church member, Kakesa Samuel, the church's legal representative.

Samuel noted the recent agreement between the North American and African churches which turns over all mission property in Congo to that country's Mennonite church. Missionaries will be recognized as full members of the Congo church, with full obligations and privileges.

The church will decide whether they may be elected to leadership positions. The church, however, strongly urges that missionaries continue to come to work with them in evangelism, medicine, education, and agriculture.

Three Congolese men will visit North America from mid-August to mid-October. Kabangy Moise, Mapoko George, and Kamba Jean will stop at various church centers, conferences, and schools in the United States and Canada.

The board received reports from two delegations which visited Congo earlier this year. In January, the Executive Committee negotiated the agreement with the EMC of Congo and visited most of the missionaries. In March, a women's delegation viewed the special circumstances of women in Congo, both African and missionary.

Upon the recommendation from the women's auxiliary, the board allotted $3500 for completion of the Mukedi hospital out of the auxiliary's contributions, plus smaller amounts for child care and feeding.

One board member pointed out that both churches are under a test. The Congo church must provide responsible leadership and the North American church must support its black Christian brothers as well as its white missionaries.

The board reappointed six returning missionary couples for service in the Congo beginning this summer. They are Mr. and Mrs. Melvin Claassen, Mr. and Mrs. Ellis Gerber, Mr. and Mrs. Waldo Harder, Mr. and Mrs. Levi Keidel, Mr. and Mrs. Glenn Rocke, and Mr. and Mrs. Richard Steiner. Miss Ruth Winsinger of Cheney, Kansas, was accepted as a missionary under appointment to leave for French studies in Brussels this summer.

They also elected the following officials: president, Elmer Neufeld; vice-president, Milo Nussbaum; secretary, Heinz Janzen; and treasurer, George Loewen. *G. C. News Service.*

Polish farmers come to Ohio

Thirteen exchange visitors from Poland arrived in Akron, Pennsylvania, in April at Mennonite Central Committee headquarters to begin a year of agricultural work in America. The program is another part of MCC's Trainee program which has as its goals training through participation in various vocations, the promotion of goodwill, better understanding, and friendship internationally through person-to-person contacts.

All of the trainees were placed with families in Ohio. Arrangements for their coming were made through the Scientific Technical Institute for Agriculturalists, Engineers and Technicians in Warsaw and the Akron office.

On April 17, the trainees left for Wooster, Ohio, where they met their sponsors for their first six-months stay. Eight were placed on modern farms, two with agricultural machine businesses, and one with a dairy processing plant.

Mennonites have had previous experience in Poland. In 1947, postwar relief work was begun and some 245 tons of food and 431 tons of clothing were distributed. During this time, also, MCC established a tractor demonstration center near Pelplin, Poland. At its peak, the unit had twenty-three men working in it. It was discontinued because the Polish government at that time did not favor westerners working within Poland. The attitude of the authorities today, however, is much more receptive to exchange. Several young American or Canadian agriculturalists are to go to Poland for at least two years in the near future. MCC *News Service.*

Thirteen trainees arrived from Poland and will be working in Ohio for a year.

RECORD

VS for those over thirty

Oraibi

Budget problems of the Commission on Home Ministries almost closed Hopi Mission School. One thing that kept it open was strong support from the local Indian school board. In order to remain sensitive to, and aware of, the desires of the Indian leadership, the decision was made to keep Hopi Mission School open.

This coming fall, two elementary teachers are needed in Hopi Mission School. Each teacher will teach two grades. The total enrollment of the school for eight grades is sixty students, so teachers will have the chance to give very personal attention to each of their pupils. Voluntary Service, Box 347, Newton, Kan. 67114.

New officers in Taiwan

Two new officers were installed at the Hsi-Tun Mennonite Church, Taichung, Taiwan, on February 28. Mr. Chen was installed as an elder and Mr. Tseng as a deacon. Both have been officers previously.

Workers

Edwin Brandt, pastor of the Grace Church, Meadow Lake, Sask., for the last four years, will join the staff of Swift Current (Sask.) Bible Institute in August. He is a veteran of twenty-four years in mission work among the Indians in Canada.

John and Mary Pauls, missionaries to India, expect to leave for that country by the middle of May. They will serve at Champa Hospital. John will be in charge of building and maintenance, as well as work in rural agricultural development. Mary will serve in auxiliary nursing instruction. They have been on leave of absence from the station during the past winter. He graduated from Elim Bible School, Altona, Man., and also attended Le Tourneau College, Longview, Tex. She graduated from Bethel Deaconness Hospital School of Nursing and Bethel College. She also attended Grace Bible Institute and the University of Colorado. John is a member of the Bergthaler Mennonite Church, Morden, Manitoba, and is the son of Mr. and Mrs. Henry Pauls. Mary is a member of the First Church, Pretty Prairie, Kan., and the daughter of Mrs. Ben Schrag. John has been a missionary since 1958. Mary has served since 1952. During the last term, they were stationed at Jagdeeshpur, where John was in charge of the mechanical engineering and building program, and Mary was the nursing superintendent at Sewa Bhawan Hospital. They are being sent by the Commission on Overseas Mission.

Gladys Siebert, Bethesda Church, Henderson, Neb., has accepted a second assignment by the Commission on Overseas Mission to serve as a missionary nurse and anesthetist at the Mennonite Christian Hospital in Hwalien, Taiwan. She will also help with English Bible classes and teach operating-room techniques to the student nurses. She is a graduate of Bethel College, and Barnes School of Anesthesia. She also attended Mennonite Biblical Seminary. Her parents are Mr. and Mrs. Corneluis Siebert.

Vernelle Yoder, First Church, Berne, Ind., is returning to Colombia after a three-months furlough. She will return to La Mesa, where she will assume part of the work which is being done by John and Elma Wiebe, who will take a year's furlough. Vernelle attended Fort Wayne Bible College, Goshen College, and Bethel College.

John and Elma Wiebe, Carrot River (Sask.) Church, Colombia missionaries, are coming home on furlough. In 1967, they went to Colombia, pastoring the church at La Mesa and later dedicating all their time to their growing literature and film industry.

Ministers

George Dick will serve the Sommerfield (Ill.) Church on a part-time basis beginning in May. Currently, he and Mrs. Dick are houseparents of a girls' home in Bloomington, Ill.

Elmer Friesen has accepted the pastorate of the Alberta Church, Portland, Ore., beginning in June. He attended Reedley Junior College, Bethel College, UCLA, Fuller Seminary, and Mennonite Biblical Seminary. He last served the Houston (Tex.) Fellowship and has been Western District Conference minister.

James Gingerich has accepted the pastorate of First Church of Christian, Moundridge, Kan., beginning in August. He is presently pastor of Burrton (Kan.) Church.

Kenneth Shelly has accepted the pastorate of Hebron Church, Buhler, Kan. He has been interim pastor there since January. He is a graduate of Bluffton College and Mennonite Biblical Seminary. He has served pastorates at Pulaski, Iowa, and Trenton, Ohio, and has been associate pastor of Bethel College Church, North Newton, Kan. He is presently an admissions counselor at Bethel College.

Baptisms

Oraibi (Ariz.) Church, on Apr. 11: Frederick Myron, Rhoda Myron (Frederick's daughter); *From Old Oraibi,* Don Talayesva, who provided the information for the book, *Sun Chief.*

Deaths

Eli J. Goering, Hopefield Church, Moundridge, Kan., was born July 27, 1887, and died Apr. 22.

Mary J. Gehring (Mrs. John J. C.), Eden Church, Moundridge, Kan., was born Apr. 20, 1894, and died Apr. 18.

Leando M. Jungas, Bethel Church, Mountain Lake, Minn., was born June 16, 1903, and died Apr. 9.

Abram Penner, Bethany Church, Watrous, Sask., was born in Russia, Nov. 28, 1907, and died Apr. 15.

Helen Reichenbach, First Church, Bluffton, Ohio, was born Apr. 17, 1915, and died Apr. 14.

Roger W. Sprunger, First Church, Berne, Ind., was born July 27, 1921, and died Apr. 13.

Metta Nussbaum Stucky (Mrs. Florenz), First Church, Berne, Ind., was born Apr. 26, 1895, and died Apr. 21.

Paul R. Unzicker, Silver Street Church, Goshen, Ind., was born Nov. 8, 1897, in Cullom, Ill., and died Apr. 25.

Margaretha Wiebe, Bethany Church, Watrous, Sask., was born in Russia, July 9, 1886, and died Mar. 23.

Cornelius K. Willems, Inman, (Kan.) Church, was born June 2, 1891, and died Apr. 22.

Mildred V. Yoder (Mrs. Phinas), North Danvers Church, Danvers, Ill., was born Nov. 24, 1903, and died Apr. 17.

Maude Stutzman Zoller, North Danvers Church, Danvers, Ill., was born May 7, 1887, and died Apr. 26.

Calendar

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16—Chicago, Mennonite Consultation on Evangelism.

July 18-23, Curitiba, Brazil, Mennonite World Conference.

Canadian

May 29—Ontario, relief sale.

June 19—Saskatoon, relief sale.

LETTERS

Take off evangelical specs

DEAR MR. SHELLY: This letter is in response to your recent article in *The Mennonite* (Mar. 23), entitled "The Superstar who was Jesus Christ." I cannot accept your statement that the rock opera *Jesus Christ Superstar* may be, "next to Billy Graham, the hottest evangelistic property for 1971," nor that "the wallop it carries is straight Holy Spirit."

I do not necessarily see any inherent evil in the music itself; Luther was right when he said that there is no reason why the devil should have all the good tunes. But you are making a mistake when you suggest that Martin Luther would probably turn on to *Superstar,* because this opera does not present the biblical Christianity of the Reformation.

In order to judge *Superstar* fairly, we have to examine the basis from which it was written. Tim Rice, librettist, and Andrew L. Webber, composer of the rock opera, have told a Toronto audience, "We don't believe Jesus Christ was a God. We believe He was a great man." Rice and Webber confess only the humanity of Christ, not His divinity.

I do not believe that Webber and Rice are intentionally trying to undermine anyone's faith in Christ, and we should regard the views they express in this opera seriously. What they say deserves our attention, but let us not call *Superstar* a Christian work, unless, of course, we decide to abandon our faith, and redefine all of our religious terminology. The Jesus of *Superstar* leans toward megalomania, recalling to us many of the old biblical ideas such as those given in Schweitzer's *The Quest for the Historical Jesus,* or perhaps more remotely, a book like Schonfield's *The Passover Plot.* In sharp contrast to the Jesus of *Superstar,* the Bible shows Jesus as the Son of God as well as the Son of man—as the Way, the Truth, and the Life.

The basis for *Superstar* is Scripture; it follows the biblical pattern of events. But the twist that it gives

DISCUSSION

Church college is mission

Should not the churches give more support to their church schools? Money is a necessary means to keep any institution functioning, be it private or public. Granted, this is a crucial factor, but the real heart of an institution's success lies in the support of its constituency (alumni, churches, pastors).

Continually, the alumni seem to do their fair share of supporting the church-related college with gifts of money—but more important, their concern that prospective students at least be told of the opportunities at a church-related institution.

The area where improvement *must* come about is in the job our churches are doing to encourage their young people to examine the church-related school—openly airing pros and cons. Oftentimes, the most sound way of deciding whether a church-related school is for you is to have the firsthand experience of visiting it and talking with its students and professors. Only then can they honestly weigh their choices of colleges, based on valid experiences rather than hearsay.

Is not the church-related college a mission in itself worthy of each person's support? *Mary Lou Fretz, Bluffton, Ohio.*

Mary Lou Fretz is a graduate student at the University of Toledo. A recent graduate of Bluffton College, she is also an admissions counselor for Bluffton.

to these events is colossal, and the dialogue and characterization are certainly not biblical. The script is not consistently faithful to the original sources; at times, there are obvious textual errors. There is a confusion of Mary Magdalene with Mary of Bethany, and remembering Mary Magdalene's past as a prostitute, Rice has clearly portrayed her as Christ's mistress — a supposition for which there is no biblical warrant.

Jesus is depicted as suffering visions of grandeur, and on Palm Sunday, He sings with the crowd in praise of himself. Judas is the one who tries to keep Jesus honest — Judas sees Jesus' problem as, "You've started to believe/ the things they say of you/ You really do believe/ this talk of God is true." Jesus is the *center* of the opera, but he is not the *hero*—that is left for Judas.

And it is Judas who feels betrayed by Jesus! Jesus has little idea who He is or what He has come to do. His cry on the cross, "Who is my mother" is the cry of one who is still seeking self-identity and the purpose of his life. The Bible, on the other hand, shows that even from His youth, Jesus Christ was aware that He lived for the purpose of being about His Father's business.

Although the apostles were far from perfect, there is no biblical basis to believe that they were drunk at the Last Supper, as the opera suggests. The meaning of the Eucharist is here badly distorted. And in Gethsemane, Jesus' only motive for dying is expressed in His words, "Would I be more noticed than I was before?/ Would the things I've said and done matter any more?"

The opera gives no indication that Christ came from outside the history of space and time in order to save men from sin, and that this can be verified by the things He said and did especially by the resurrection. The opera concludes in an anguish of defeat and death, and there is no hint of any historic resurrection, with its power over sin.

To the credit of the opera, it must be said that it does have some indication of a search for some meaning in life. There still is some reaching out toward an undefined messiah. The choir asks, "Jesus Christ, Jesus Christ/ Who are you? What have you sacrificed?" But we must check *Superstar,* as a whole, against the record of God's Word. The fact that *Superstar* uses religious words and religious themes is not enough, and we must beware of giving a favored reception to the work simply because the music is a change from the acid rock of a few years ago.

It is only too easy to read our own evangelical interpretations into a new work such as this. But we must take off our evangelical spectacles and learn how to actively listen to works like *Superstar,* in order that we may not be misled by what we hear. We must, then, come to the conclusion that, as Christians, we cannot recommend *Jesus Christ Superstar.* I beg you, Mr. Shelly, to reconsider the position you have taken in regard to this rock opera. *J. Glenn Friesen, Box 459, Rosthern, Sask.* Apr. 8

How to restore offenders

TO THE EDITOR: The article by Willard Unruh describing his experiences in the Upper Room Fellowship deserves wider distribution [Mar. 20] I feel that the men participating in this kind of person-to-person encounter with boys and men in prison are to be commended. It is a worthy project of Mennonite men.

My concern now is helping offenders to be rehabilitated and to move back into society. The Wichita Council of Churches, together with other agencies, has been instrumental with the establishment of three halfway houses in Wichita. Keith Schrag has participated in the early planning and is a member of the executive counci of the Halfway House board.

A halfway house in a traditiona sense is to provide graduated release procedures, rehabilitation, and a sheltered hostel for persons coming out of prison. They are considered bridges between the institution and the community.

Recently, I visited the Saint Leonard House in Chicago. It was developed by the Episcopalian church seventeen years ago. Its full program involves chaplains, exoffenders, lawyers parole officers, judges, psychologists social workers, and other counselors Recently, they started a drug addiction program. Each spring, they have a Community Breakout festival, in which they invite the community. . .

There is a growing concern among many people about the treatment of the offender in our society. Crime rates increase year by year. Most jails are filled to capacity. Many women and men coming out of prison soon return to them because they canno make the adjustments to our competitive society.

We also are asked to produce a series of television programs dealing with the offender. KAKE-TV, Channe 10 of Wichita, will produce thirteen thirty-minute programs and will air them on Sunday afternoons at one, beginning June 13. These programs can be aired on other stations by request *Arnold Regier, Wichita Counci of Churches, 320 N. Market, Wichita, Kan. 67202.*

MEDITATION

While waiting for the police

As I WAS climbing the stairs to the platform of the Rapid Transit stop, I was hoping that I wouldn't have to wait long for a train. At the top of the stairs, standing inside, as many do to keep warm, was a moderately well-dressed man about sixty, who, I noticed, wasn't blowing his nose with his handkerchief, but was wiping some blood that was oozing from a cut on his nose.

"Did you bump into something?"

"No, I've just been robbed. A couple colored boys."

My first thought was that the color didn't matter, so he must have been a little bigotted. But it also crossed my mind that I might be capable of blaming a whole race if one of its members did something dastardly to me.

"They took my money. And my identification, too."

I walked over to him and looked at his nose, feeling sorry for him. The cut wasn't deep or long and was only bleeding slightly. Should I offer to help him?

"These glasses are ruined," he mumbled.

"Do you need any help?"

"I called the police, already."

"Where from?"

"Out there," he said, pointing to the platform.

I hesitated, then walked out onto the waiting platform. But I felt guilty for having left him, so I walked back inside as though it was cold outside. It wasn't. I didn't really want to do anything but get home, since it was already ten-thirty, and I was planning to go to church in the morning. I also had a magazine I wanted to read. I didn't feel as though I dared to offer anything, since I had already walked out on him once.

"They ever going to get here?" he asked, apparently addressing the question to himself, then he walked out onto the platform. At the same time, I was joined by a white-haired white man and a young, attractive black girl to whom the white man was giving advice concerning the train schedule. They had come in from the platform. Did they know the man had been assaulted? I didn't want to bother them with it.

He came in again and the four of us waited. The advice about the train schedule continued. I said nothing; the victim said nothing. Then he started slowly down the stairs and disappeared. The discussion continued without anyone noticing his departure. I wanted to follow him, but could I help?

The train came and the three of us boarded it. Could I have helped? Would I have wanted help?

Joseph Sprunger

Why don't you try it?

I HAD SUFFERED considerable chest pains for some months when someone in our town gave me some pain pills. She said they didn't help her but maybe they would help me. This reminds me of some of our evangelistic efforts. By our lives, we show the gospel doesn't help us—but, why don't you try it? *Ward W. Shelly*

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COVER

Four arrows and a cross is the symbol for our Fresno meeting—in the varied life of many congregations, the gospel becomes evident. (For further comments on the meaning of the symbol, see March 30 issue, p. 216; April 6 issue, p. 240.)

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Arab Macedonian call: stay at home and help us

Urbane Peachey

THE STREAM OF life is broken. Rising hopes are crushed by forces beyond the grasp of control of big and little men. Working hours are cut short. The bread shops close early. Men, women, and children move here and there temporarily. Citizens are literally sick of war—that is, faces are pale and distraught from what is, and from what might yet come to be.

In these days, young men bend low under the burdens created by big nations. Children go to school now and then. Pregnant mothers hope for delivery on a peaceful day. The common road is lined with military hardware sent by big nations. A sign could appropriately be erected for American visitors: "Your tax dollars at work."

Church bells ring on Sunday mornings. Believers gather; the minister rises and calls his wondering listeners to faith and courage. He says it all in Arabic. His message is packed with meaning because the church is surrounded with scaffolding—not for purposes of a building program, and not for expansion of the Sunday school wing. The scaffolding is used to repair the results of an internal conflict, the gaping hole left by a mortar that was paid for by the "tax withheld" section on the W-2 form.

The Arab world—Christian and Muslim—suffers intensely in its alienation from the West. To the western Christian, the Arab world seems remote, strange, and enigmatic. It is also strange how western Christians widen that division rather than bridge it. There are principalities and powers painting Arab nations with a red brush. Paul's message transliterated for our day would say, "Do not be conformed to this world by smearing other nations with a communist stigma conceived by blind nationalism."

The Mennonite church is surely ready for the opportunity presented by alienated people everywhere. Now an opportunity is presented by Arab peoples who are looking for someone who will hear their anguish. The home churches of Akron, Winnipeg, and Reedley pray for peace and share in the agony of suffering, alienated peoples. That's good. But, in these days, peace is also a political objective. Peace means some kind of settlement and relocation of boundaries. There are implications for statehood and national sovereignty. The conflict over land and other rights must be mitigated. So I ask, "Is it right to work and pray for peace? Do we know what we seek?"

The church likes messages such as: "Come over to Macedonia and help us." That's clear, precise, and good for a church organization's ego. Arab people have a message for the western church. That message might be: "Stay at home and help us." On the other hand, the message from this part of the world is not clear and concise like the Macedonian message. One thing is certain and that is the need for an audience that will listen to what Arab people have to say, and so discern their message. Christians who want to take this appeal seriously can begin now by becoming acquainted with Arabs living in the United States and Canada.

I am faced with many questions for which I have inadequate answers. I don't ask for answers, but for an audience on behalf of our Arab brothers.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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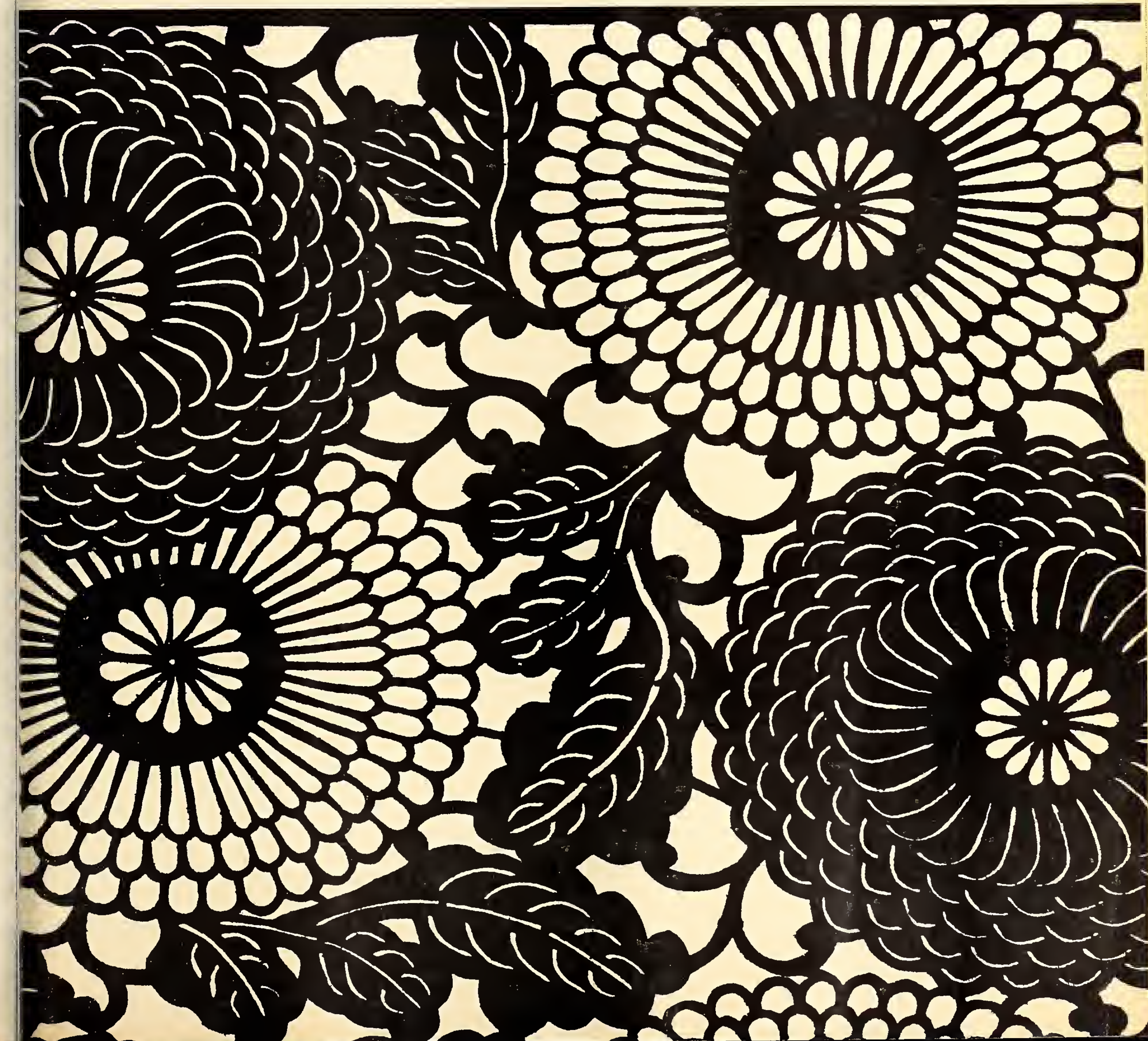
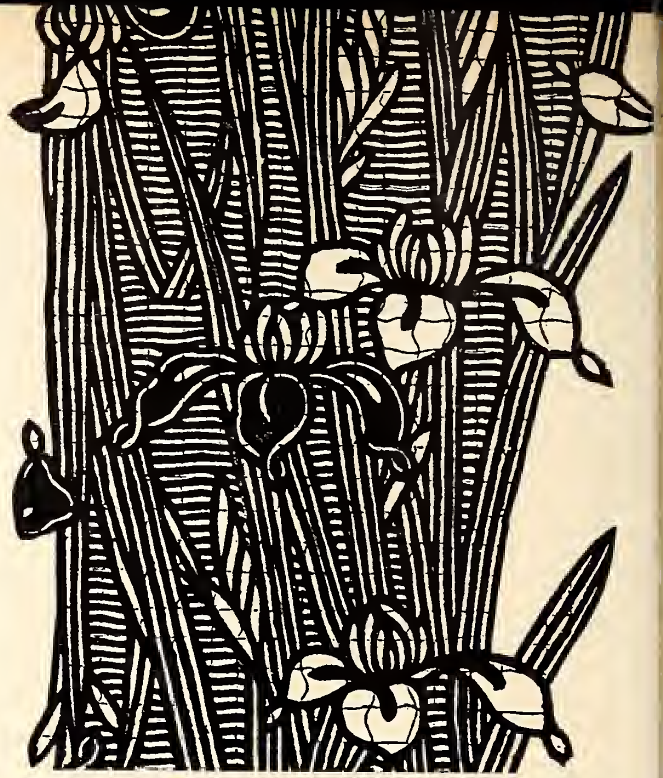


Flowers and songs—



Walter J. Hollenweger

UP TO NOW, the churches of the Third World have made a theological appearance only when they have made use of European-American concepts.

Philip Potter, a black theologian and mission executive from the West Indies, observed last year's meeting of the Lutheran World Federation in Europe, and said of the delegates from Africa, Asia, and South America, "What opportunity had they to think about the faith in their own way? If they hadn't been good boys, they would never have become church leaders.

"We have seldom been allowed to think for ourselves. For long enough, we have put up with a kind of theological imperialism. I call this racism.

"Unless we nonwesterners stick rigidly to the precise formulas of western scholasticism, we are not considered theologians or bright enough to communicate the gospel."

Our theological partners from the Third World, who are different from us, never make themselves heard or else lose interest in this theological debate. It becomes a luxury which they can only afford when it is subsidized from abroad. The rules of this theological game are ours even when the game is played in Nairobi or in Mexico.

It is high time, then, to look for nonwestern ways of thinking theologically and presenting theology.

Before the Spaniards came to Mexico, the ancient Mexicans had already developed a fascinating philosophy and theology, and one of the most advanced programs of education. They gave children in the humblest circumstances an equal opportunity of education with children of the nobility and royalty. The teachers of this education, the *Tlamatinime,* had the task of insuring that their pupils developed a face—a personality. They placed them before a mirror to discover themselves.

The educational medium was not the textbook but poetry (called *flowers and songs*). If they wanted to be precise, they did not call for sharper definitions but described what they meant by referring to two of its most remarkable features. For example, they described a woman as "skirt and blouse," a city as "water and hill," and the transcendence of God as "night and wind." Like a hunter, the *tlamatini* was chasing songs, "butterflies of song."

With the arrival of the Spaniards, the songs died away, the flowers were trampled underfoot, the quetzal feathers torn out. The philosophy of the Mexicans was despised as superstition, despite the fact that on the basis of their educational program of flowers and songs, the Mexicans had developed a mathematics, an astronomy, and an architecture which still moves us to admiration even today. The books of the ancient Mexicans were burned, their temples plundered, the language suppressed, their teache and priests put to death. Millions them perished as slaves and in tl mines.

It is true that a Dominican, Ba tholome de las Casas, courageous resisted this presumptuous fanaticis of the Spaniards, but in vain. All th is left, therefore, of the Mexican ed cational system, the Mexican languag art, and architecture is ruins. It is n unfair to say that Mexico's prese illiteracy and economic dependen was created by Europeans and mai tained by Americans.

Yet in a fragmentary way, the a cient Mexican tradition lives on. W tried, in the course of six semina held in Monterrey, Mexico City, Me ida, Amecameca, and Guadalajara, t excavate the buried humanity of th past. When the first layer has bee removed, it is amazing to see the i telligence, the individuality, and th theological sensitivity uncovered.

In order that our visit should n do more harm than good, we had t find someone in Mexico who coul talk with intellectuals and with pe ple with little or no formal educa tion, since our excavation was not t be restricted to the Indians but t cover all sections of the Mexican pe ple and be a joint discovery, mad with their participation.

We worked on the assumption th it was both possible and desirabl

nonwhite ways of thinking about God

to initiate a theological dialogue between intellectuals and illiterate people, Mexican Indians, European Mexicans and half-breeds, professors and shop assistants, Jesuit college lecturers and Adventist road workers, journalists and Pentecostalist preachers, Methodists of the middle-class sort and Indian Mormons.

The invitation to the discussions had to be conveyed personally, so as to prevent overweighting on the side of literacy.

We found the right person in the shape of a lecturer in practical theology in Mexico. Her unmistakable Mexican appearance conquered any mistrust on the part of the Indians and farm laborers, Pentecostalists and Mormons. As an Anglican, she had access to both Protestants and Catholics. Through her flair for the flowers-and-songs mode of communication, she aroused the curiosity of journalists and television people.

The showing of the film *Parable*—a silent film depicting the passion and resurrection of Christ using the medium of a clown's martyrdom—provoked objections from some Methodist and Baptist intellectuals. Christ could not be presented in the symbol of a clown, they believed.

"Why not?" demanded a colored worker (a Pentecostal preacher). "This film shows the circus of life in which we are all performers whether we like it or not. We dance just like puppets, to the pattern decided by those who manipulate the strings. *Gracias a Dios,* Christ came, put himself in our place that we might be set free, and be men with a face."

In the discussion of the four different versions of the story of Peter's confession (Mk. 8:27-33; Mt. 16:13-23; Lk. 9:18-22; Jn. 6:66-71), they came to the conclusion: It is not possible to formulate a universal confession of faith, valid for all time. It may be that Christians in different situations have to confess Christ in mutually contradictory terms. However, confessing the faith involves the element of suffering. The test as to whether a confession of faith is biblical or merely a human invention is ecumenical discussion crossing racial, social, and national boundaries.

Guardian Angel by Gerardo Murillo tells of a rather uncouth but kindhearted woman who takes in her care a young girl whose mother has been wrongly imprisoned for some months. By her courage and persistence, she secures the mother's release.

The discussion started from the question: "In what sense (if any) was this woman a guardian angel?"

In answering this question, some took the traditional line and separated the action of the Holy Spirit (or of the angel) from purely human sympathy, while others maintained that the woman, being of divine origin as a human person, was in fact an instrument of the Holy Spirit, in spite of her crude language and her liking for alcohol.

This finding made further discussion of Luke's and Paul's teaching on the Spirit necessary. During this fascinating discussion, one of the *campesinos* (farm laborers) said: "Bible readings, attending church services, and specific moral modes of behavior are not conditions of the work of the Holy Spirit in a person. The Holy Spirit has been given to the whole of mankind."

To the objection that the Holy Spirit only works in those who are obedient to Him, one farm girl replied: "That's not true. Mary Magdalene, for example, who approached Jesus with a desire to win Him, put on a revealing robe and covered Jesus with a seductive perfume. Of course, she wasn't ready to receive the gift of Jesus. But Jesus looked on her and gave all He had to give."

Mexico is usually regarded as a secularized country. Theological and religious topics are seldom found in the mass media. All the more surprising, therefore, to find the Monterrey television devoting an hour's program to group interpretation of the Bible and the press describing this Bible discussion as an "active, practical school of Christian renewal." This dialogue was described as a faithful exegesis of Holy Scripture unlike the methods of indoctrination.

Soviet youth turn to religion

SEVERAL YEARS AGO, a young engineer in the Soviet Union approached an elderly woman who was his neighbor and said, "I know you are a believer. Can't you tell me about God?"

He explained his concern. "The thing is this," he said, "that I as a graduate in physics am not satisfied with the philosophy of dialectical materialism, and I should like to know the point of view of believing persons."

The woman was able to direct the engineer to a person informed on theology. After two months, the engineer said to his wife, "You know, after long meditation, I have decided to be baptized."

Her reply, "But I was baptized a week ago, and our child, too."

Such experiences of conversion in the Eastern Orthodox Church of the Soviet Union are increasing, according to a letter written last year by a well-known Soviet Christian and sent to Pope Paul VI in Rome. The letter was published recently in North America in English.

Anatoly Levitin is a schoolteacher by profession but widely known as a religious dissenter and an outspoken writer. Levitin, who writes under the pen name of Krasnov, is usually in controversy with the civil and ecclesiastical authorities in the Soviet Union. He has been in prison more than once, and was, in fact, arrested shortly after writing his letter to the Pope, but was released in August of last year.

Levitin's writings can only be circulated secretly in the Soviet Union. They are passed from hand to hand in typewritten form.

Levitin is a member of the Orthodox Church "who, never in his life has thought of anything but the welfare of the church." He is at the same time a loyal citizen of his country, but like many others in the Soviet Union, feels strongly the need for more freedom and more respect for human rights.

He sees a drive for freedom in the renewed interest of youth in religion. "And now, in the person of youth," he writes to Pope Paul, "the Russian people audaciously undertakes socialist democracy. . . . The process of inner renewal of the Russian people goes on with seven-leagued boots, and the time is near when Russia will become 'the world's brightest democracy' as was prophesied by Gorky."

And youth's role is significant, he feels, because their attitude is one of openness toward religion.

The grandfather generation of the Soviet Union (those people who lived at the time of the communist revolution fifty years ago) is anti-religious. "Its leading and most energetic representatives passionately hated the Orthodox Church, seeking in it the chief support of the Tsar's regime," said Levitin.

The father generation, to which Levitin himself belongs, came to maturity after the communist revolution. During this era, religion was driven underground, the great majority of churches closed, clergy imprisoned, and no one spoke openly of religion.

"The second postrevolutionary generation," writes Levitin, "was the most estranged generation of any ever inhabiting the earth; it did not hate, it was simply ignorant of religion."

But the youth of the U.S.S.R. do not feel about religion as do their fathers or grandfathers.

Says Levitin, "Modern youth in Russia is a disturbed youth, it seethes and passionately seeks for something."

He compares their enthusiasm to that of first-century Christians. "It would be no exaggeration to say that in these young people," he says, "the religious reaction, in intensity and strength, is no less than the feeling of fiery enthusiasm among the earliest Christians."

In Moscow, he notes frequent cases in which the sons of Communist Party members and even sons of old *tchekists* (security police) have been bap tized.

A young man identified as K., a eighteen-year-old member of Kon somol (the communist youth organ zation) and son of a security polic officer, chanced to enter the cath dral in Moscow. A great number o pilgrims were approaching the relic of Saint Alexi, the Protector of Mo cow. Out of curiosity, he also wer forward.

At the tomb, Archimandrite Zos ma, a well-known ascetic monk, wa standing. He looked intensely at th young man and asked, "You are nc baptized?"

"I am not baptized."

"Then go to P. to priest X. H will baptize you."

The young man went to the sub urban church mentioned and was bap tized and "became a warm witness t the Christian faith."

L., a worker in physics, searche for a satisfying world view. He wa attracted to the writings of Freud, the to Nietsche, and then to Berdyaev The writings of Berdyaev aroused hi interests in the Gospels, which brough him to the Christian faith, thoug he is a member of a Jewish family He later married the daughter o fanatical atheists. The young woma had been baptized two years previou to her marriage, much to the horro of her parents.

On another occasion, a copy o the Gospels came into the hands o A., a student. He did not read them but quite forgot about them. But a month or so later, being in low spirits, he opened the Gospels and was astonished. He read without stopping but did not accept them at once Some parts he liked, but other parts he did not agree with.

Faith came unexpectedly to A., when he read about the raising of Lazarus. This portion, which is the stumbling block for many, became for him the source of faith.

"I suddenly understood how it

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

eally was, and I believed," said A., ho is now a physician.

Levitin also tells the dramatic story f one young Christian, Eugene K., everely tested for his faith and well-nown because of it and the political ial he was subjected to.

Eugene showed great interest in soial problems, even as a child. "At e same time, he enjoyed literature nd himself wrote rather good poems nd stories," reports Levitin. "When gave him a Testament, I was shocked y his reaction."

Regarding the Beatitudes in the ermon on the Mount, Eugene said, This is a splendidly written proouncement; it has the approach of promoter, all the slogans are proprly pointed up."

The two men did not talk of region for a long time. But then, Euene raised the question of religion. t was at a difficult time in his life. Ie said, "I tried to pray. It worked. Iade me feel better."

Eugene was one of the accused in political trial in Russia. He was ppressed by the government and ven sent to a mental hospital (though erfectly normal).

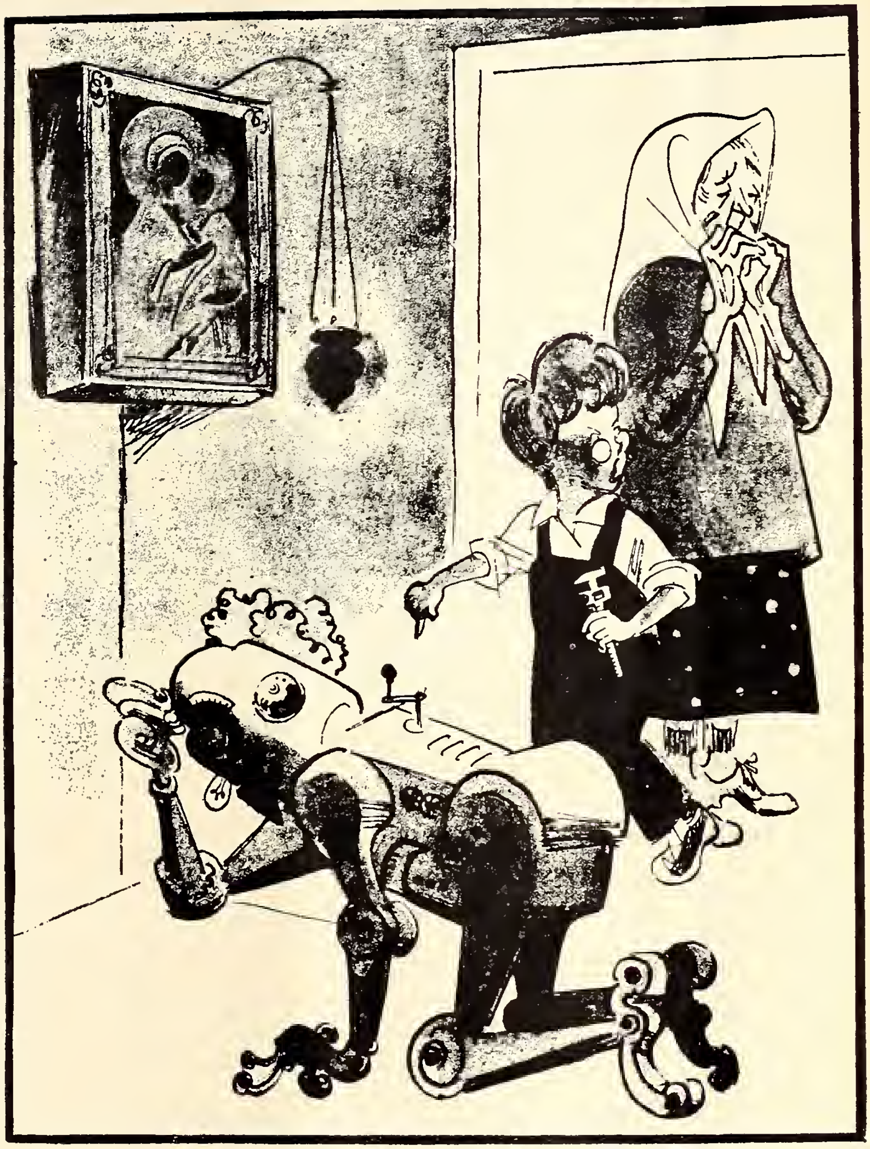
When he was freed, he said, "I rayed all the time. I should like to e baptized as soon as possible."

Though subjected to much difficulty rough his trial and imprisonment, e did not deny his faith.

While Levitin notes many converons to the Orthodox Church, he adits that "the Baptists can be proud f even more conversions." Since Bapst theology is not as complex as rthodox doctrine and ritual, he feels at the two religious groups attract ifferent people. "People less mature spiritual life, of more rationalistic inds, go to the Baptists; whereas eople of deep mystical experience o to Orthodoxy," he says.

Levitin does have a burden for the enewal of his church, and desires specially an "enlivening of preachng." He feels that preaching in the rthodox Church was at its best in e 1920's but was silenced in the 930's and has not been revived.

"In Moscow at present, there are



"Grandma, what did you do with my robot?" is the caption for this cartoon which appeared in the May 1970 Krokodil, *a Moscow publication. The Communist Party sees the Russian grandmother as one of the persistent influences which keeps the Christian tradition alive, especially among the young. Such is grandmother's strength that she could convert even a robot, infers the cartoonist.*

only a few priests who preach systematically," he says. "All the rest are silent or read their sermons from slips of paper, careless and cold sermons, more likely to cool off than to stir up their listeners."

Levitin closes his 6000-word letter, which ranges widely over many subjects and reveals much about life in the U.S.S.R. of today, with a personal testimony, "I turn to you as one coming from the Russian land. I am a hot-blooded person, not used to compromise, one who has lived a very difficult life, one who at times fell into error but who always above all loved truth. To reveal the truth, to tell the West about the life of our church, that is what I have tried to do in this letter."

Written sometime last year, the letter was published in the October issue of *Religion in Communist Dominated* areas, a publication of the National Council of Churches. The editors of the publication note that Levitin represents an "important link between the members of literary, scientific, and religious communities of dissenters in the U.S.S.R. who are all victims of the same violation of human rights."

The *Manchester Guardian Weekly* sees dissent and ferment growing in the Soviet Union. "The invasion of Czechoslovakia created such ferment among the Russian intelligentsia that some new alliances were bound to be forged. How strong they will be, and how ruthless the regime will be in trying to suppress them, no one can say. One can only admire those who are prepared to stand up in the face of such appalling odds," said the British newspaper in a lead article on September 5.

Anatoly Levitin stands out as a man with unique moral courage. M.S.

Graham sees good in Jesus people

Evangelist Billy Graham said he takes a favorable view of the Jesus People movement among the nation's youth. He differed with those who think it might be a fad.

"It doesn't bother me that it might be a fad. If it is a fad, I welcome it as a fad. At least it is a positive fad. It's a lot better fad than tearing down a city and burning buildings the way they were doing a couple of years ago," he said.

"I'm for anything that promotes the gospel of Jesus Christ. The movement is not just limited to California—it's sweeping the country. I think young people have found that drugs and permissive sex haven't given them the values they wanted."

Graham made his remarks at a press conference during the annual convention of the National Association of Evangelicals in Los Angeles in April. More than 1000 delegates, representing some 36,000 churches affiliated with the NAE, attended the convention.

The Southern Baptist evangelist said, however, that emerging along with an unprecedented moving of the Holy Spirit, also, intensive Satanic activity is afield, reflecting itself in such things as the occult and the permissiveness of the drug culture.

The big need for evangelicalism, now, he said, is people who can ground the thousands of new converts in study of the Bible. "We have numerous evangelists, and successful ones, but it is essential that there be a sound establishing in the Word of God," he said.

"I think you have to take Jesus' parable of the sower into consideration—I can take you into any city where I've had a campaign, six months later, and show you persons for whom my ministry has had a life-changing impact. I also can show you persons for whom it was an emotional experience at the time and not a last thing."

Many evangelicals associated w NAE are taking a wait-see attitu toward the Jesus People moveme to see which direction it is followi

Graham's position differed slig ly from that expressed by Hudson Armerding, president of Whea (Ill.) College, and president of N Armerding had expressed the opini that much of it seemed based on so conversion experience, but he fea that it might turn out to be a f

Both Graham and Armerding, ho ever, agreed that "the Lord might going outside the churches to complish some of His ends."

Graham made comments on t domestic issues during the press co ference — the People's Republic China and conscientious objection.

On China: "I would like to go China to visit as a tourist. My w was born and raised in China, a except for furloughs to the Unit States, lived there until she was se enteen years old. I'd like also to there someday and preach the gospe

On conscientious objection: think there is a place in our law conscientious objection on religic grounds. I've got a nineteen-year-o son—and I'll be proud of my so whatever he does. I think he w decide to go [into the service]."

The National Association of Eva gelicals, in adopting a series of reso tions on abortion, homosexuali Vietnam, environment and ecolog and higher education, declared abo tion to be morally wrong except safeguard the mother's health or the cases of pregnancies resulti from rape or incest.

The resolution on abortion repr sents one of the first collective stat ments on the subject by a conservati Protestant body in recent years.

The resolutions condemned hom sexuality, endorsed President Richa M. Nixon's program of troop wit drawal from Vietnam, and offered c operation with responsible enviro mental solutions. *William Willoughb* NAE *release*.

Haitian work continues undisturbed

The work of the Mennonite Central Committee in Haiti continues much the same as before the death of President Francois Duvalier. Iinda Loewen, a nurse from Vancouver, chats with a Haitian friend about the Educational Assistance program at Hospital Albert Schweitzer, and Leo Nickel, Moundridge,, Kansas, cares for farm animals with the help of a young man who is a veterinary trainee. The Mennonite Central Committee began its work in Haiti in 1958 by placing ten nurses, medical laboratory technicians, and agricultural assistants at Hospital Albert Schweitzer and at Petit Goave. Nineteen volunteers now work at Grand Riviere du Nord and Port-au-Prince.

Students oppose the draft Witness in 150 mile walk

A group of Bethel College students began a 150-mile walk at North Newton, Kansas, on Wednesday, May 5.

The Walk to End the Draft was to last eight days, averaging nearly twenty miles per day according to the group's plans. "We walked half a mile to the North Newton Post Office on our first action," said a spokesman. "We walked eighteen miles to Wichita last year to protest the war. Our longer walk this year is meant to dramatize our growing concern."

The walkers hope to carry the message of abolition of the draft to listeners along the route. In addition to meeting people on the road and in small towns, the group plans to speak to gatherings in high schools, churches, or other places on the way. Ten young people are taking time out of end-of-semester class schedules to walk all the way; they expect to be joined by other sympathizers who will walk part of the distance. They planned to arrive in Topeka at Senator Pearson's office about noon on Thursday, May 13.

The walk's specific objective was to encourage Senators Dole and Pearson to oppose any extension of the Selective Service Act. The group believes the senators are open-minded on the draft. The group's leaflet says, "Senators Dole and Pearson can be convinced by the people of Kansas to vote against any extension."

The leaflet goes on to say, "For the first time in a quarter century, there is a good chance to end the draft. The draft violates many of the principles which the people of the United States profess to hold, such as voluntarism, freedom of conscience, and personal liberty. The draft is that part of American life which makes our nation more like that of the totalitarian countries than anything else in America."

The Walk to End the Draft was not sponsored by any official student organization on the Bethel campus, although a number of Peace Club members were active in making plans. The walk was not officially endorsed by Bethel College. Coordinator of the committee making arrangements for the walk was David Janzen, part-time instructor in history at Bethel. *Bethel College News Service.*

U. S. Senate committee hears plea for Vietnamese refugees

Hearing room number 6224 in the new Senate Office Building in Washington was crowded, the atmosphere charged. In the front of the room, facing a circle of senators and their assistants, sat the Government's Vietnam pacification experts. Behind the government witnesses was crowded an assortment of listeners including several dozen Vietnam Veterans Against the War, decked out in their green combat fatigues.

This was the opening session of two days of hearings on refugees and civilian war casualty problems in Vietnam, Laos, and Cambodia. The hearing was conducted by Senator Edward Kennedy's Subcommittee on Refugees.

The lead witness was Ambassador William Colby, deputy to Commander of United States Military Assistance Command, Vietnam, for Civil Operations and Rural Development Support. He tried to prove progress in the pacification program and care of civilian population. The Ambassador read only five pages of his forty-three-page document before Senator Kennedy charged that his testimony read like so many previous ones given to the Committee by Administration spokesmen.

In spite of these favorable reports, refugees and a large number of civilian casualties are being created. There were 150,000 refugees in Vietnam in the last six months alone, charged the senator.

"Right on!" came the echo from the men in green.

Ambassador Colby's testimony on the favorable treatment accorded the civilian population by the United States and South Vietnamese military units was punctuated frequently by one veteran by, "No! No! That's a lie! We're the enemy."

The second and third sessions of the hearings centered on casualties from the United States air operations over Laos. Former ambassador to Laos, William Sullivan, and Congressman Paul McCloskey, R-Calif., were key witnesses.

The final session of the hearings heard testimonies from three Vietnamese-speaking voluntary agency workers and five Vietnam Veterans Against the War. The voluntary agency workers were Hugh Manke, director, International Voluntary Service; Kevin Byrne, former volunteer, Mennonite Central Committee; and Brennon Jones, Church World Service. The latter two have served as community development workers with Vietnam Christian Service.

The three volunteers pointed out the low priority human concerns received in the United States and South Vietnamese military programs.

Byrne said, "But today, for the people, there is nothing, really, to report. For there is no news, or anything new, coming out of Vietnar which is, perhaps, the greatest trag edy holding that land captive. N news because life cannot grow in bunker or grow in a 'bunker-read kind of existence. It's too dark an crowded in there and you're to afraid. I have seen that the forces o war and the needs of the militar determine the only changes in thei lives and society."

The three volunteers decried th forced resettlement of 20,000 Montag nards under the Gathering of Peopl and Hamlet Establishment plar Manke said, "The fact that the Viet namese Government has deemed i necessary to consolidate people in or der to secure them offers us a clea indication of the inherent weaknes of the pacification and Vietnamizatio programs. . . ."

As the five veterans testified, th atmosphere changed markedly fron the previous day. In somber and al most penitential tones, the Vietnan Veterans Against the War spoke o the treatment they and their units gav the civilian population. They spok of destroying villages, burning huts and killing unarmed civilians. The spoke of directing H & I (harassmen and intradiction) fire and "reconnais sance by fire." The latter, tersely ex plained by the veterans, is "shoo then look."

One of the veterans said, "Nothin disturbs us more than the rhetori of the present Administration on 'sav ing American lives.' This total disre gard for Asian lives is incompre hensible."

And Kevin Byrne added, "In speak ing in this country about the peopl of Vietnam, I can truly and honestl speak for them as they enjoined m to do only when I keep repeating th message of the immediate need fo peace, as they always did in talkin with me. On the day I left Quang Tri a friend from the Cam Lo Cam pleaded with a fierce intensity in hi eyes as he said: 'Say in your countr . . . we just want peace so we ca raise food to eat, that's all.' " *Pau Longacre,* MCC *News Service.*

Newly married worker killed in Vietnam

Ted Studebaker, Union, Ohio, a twenty-five-year-old volunteer staff member of Vietnam Christian Service was shot and killed on April 25 at Di Lin, South Vietnam, when several soldiers, presumably North Vietnamese or Vietcong, entered the staff quarters.

Studebaker had married a fellow worker, Ven Pak Lee, only a few days before his death. His widow is a native of Hong Kong and had formerly been with Asia Christian Service. Mrs. Studebaker and two other women residents, Phyllis Cribby, a nurse, and Daisy Banares, International Voluntary Service worker, were unharmed.

Studebaker was a member of the Church of the Brethren. An agriculturist, he was the second of the Vietnam Christian Service staff to die of gunfire in less than a year. Last October, Gloria Redlin, a volunteer nurse from Oshkosh, Wisconsin, was killed.

Vietnam Christian Service is a cooperative relief and service program of Church World Service,, Mennonite Central Committee, and Lutheran World Relief. It has a staff of 150 Vietnamese and fifty-four from other countries.

CENTRAL DISTRICT REPORTER

May 18, 1971 CENTRAL DISTRICT EDITION

Into the world — authentic, alive, active

Lois Rensberger

The April 15-18 Central District Conference at Berne, Indiana, was, like all other conferences, many things to many people.

It was the 425 delegates and guests who registered, the 226 who were given lodging in local homes, the one thousand meals served, and the twice-daily coffee and cookie breaks. It was mini-tours and new friendships and talking late into the night, reports, statistics, inspiration, and renewal.

The theme "The Emerging Church" was borrowed from a book by Bruce Larson, president of Faith at Work. Book, theme, and author were all present during the Thursday evening and Friday sessions; though the author left us then, his book and theme and spirit remained with us.

The best way to cover a conference is simply to report impressions, recall some discussions, and try to highlight a few decisions that were made or backed away from. No one can tell it all. No one saw or heard it all. But from the fragments of color, bits of conversation, and a few hard facts, the pattern of the weekend may come clear.

Thursday evening finds the Berne Men's Chorus singing us awake, the introduction and welcoming of new ministers, and the granting of membership privileges to South Side Fellowship of Elkhart who have now achieved the second of the three memberships they seek—Indiana-Michigan Conference, Central District, and hopefully, the Church of the Brethren, as well.

And then Bruce Larson bursts upon us. He speaks of "the magic and mystery of God," of a time when God's people will be secure enough to examine traditions and decide that what is necessary is to belong to Jesus Christ and each other in a New Testament sense. To be the people of God we must learn to love people in terms they can understand, both the blest and the unblest, to learn to handle our feelings—Christians are not called to be nice but to go and be the only you that God ever made and to love as only this you can love—and to communicate rather than remain polarized in the system we are born into. And we end the evening with our first attempts to "get inside somebody else" by concentrating on a neighbor and trying to communicate without words as we listen to Larson read a short article affirming the worth of the individual.

"People don't need you to lay burdens upon them. . . . Bring the missing thing to people . . . that God loves them." Bruce Larson, guest, from Faith at Work.

Friday morning worship, a celebration led by James Dunn with the delegates sitting in groups of six around each table in the patio of Fellowship Hall. Then a laboratory session with Bruce Larson leading us deeper into the exploration of ourselves and the attempt to open these selves to each other. The design of personal crests with symbols from different ages of our lives and a final symbol of our dearest dream, aggressive listening as partners pay close attention to each other for six minutes and then prove they really *heard* as they introduce each other around the table, and a twenty-minute discussion of the new style of life that Jesus is leading us into comes to a climax as we attempt to be the instruments of God and describe to our partners the gift we would like to give them.

Our first coffee break, and then hearings in small rooms around the hall: historical and estate planning and seminary (announced by Len Wiebe as being "the farthest out—down there at the end of the hall"), and Camp Friedenswald where Jess Kauffman says, "Those of you who are sentimental about yesterday's Friedenswald might as well get out your hankies because it will never be the same again. Development has wrapped us up."

Lunch, and Friday afternoon devotions led by local residents who are involved in lay renewal, and on into what looks like being a dull routine of elections followed by concerns and resolutions. And suddenly it is not, it is the young people making nominations from the floor and the urgent suggestion that we should recess and caucus for five minutes so that women candidates can be found for not only the Camp Friedenswald committee but for the office of vice-president, as well. There are mutterings and murmurings, but there are also voices saying that elections have never been so exciting, and there is the happy glow of a few young people who feel they have accomplished something.

Concerns and resolutions laid aside for the following day, Bruce Larson leads into the final laboratory period with the suggestion that if we are going to heal the world we need to be around health to see what it looks like. (Erich Bern says a healthy man says Yes. No. Whoopee!) Wholeness is to give love in each of the four relationships in which we live—to love God, self, significant others, and the world which is made up of the *thems* out there.

"First to be the church and then to be the conference. Build relationships before w pass resolutions."

Larson says farewell, but a few echoes remain: "People don't need you to lay burdens upon them," and "Bring the missing thing to people—that God loves them."

Friday night is hearing panel night. Jim Dunn, for Education and Publication, shows a short film on a nonviolent daisy and points out that education comes not only out of content but also method and process of learning.

Stan Bohn, speaking for Missions, tells of self-supported pastors who use this as part of their total ministr of small groups starting up on the own, without the Missions Committe getting in their way, of new kinds c church and creative fellowships an living styles that are arising.

Peace and Service present a number of issues: Mrs. Leslie Lehmar on the Washington Seminar; Bob Miller, on war taxes; Jim Harnish, an the disappointing silence on Projec Equality, Paul Stuckey's persona statement of his intentions regardin the draft, and Doug Hostetter as on who has been in Southeast Asia an one of the exponents of the People' Peace Treaty.

Then some response from the delegates, and Lamar Reichert tells wha he has seen happening in the Silve Street congregation during the pas few months while one of their youn men was waiting trial and sentencin for his resistance to the draft.

Continued on A-4

HAPPENINGS

Wayland-Eicher are exploring possible arrangement for sharing the leadership of one pastor. The proposal of the oint councils projects a one-year experiment which would be reviewed as the basis for possible long-term plans. Both congregations would function as separate churches under one pastor. Relationships meaningful to both congregations would be explored as experience directs.

Mennonite Gospel-Ann Street (Old Mennonite) vote to merge, both losing identity and taking a new name. The merged group will worship at Ann Street sanctuary under the leadership of two pastors for one year. During this year, they will move together to choose long-term leadership and attempt to choose the site for the location of the new congregation.

Friedenswald Volunteer. Mary Gerber, Kidron, Ohio, mother of Vergil Gerber has been assigned to Camp Friedenswald for six months. The spirit and maturity of Mrs. Gerber will be an asset to the camp, beyond the specific duties she will perform.

Summerfield calls George Dick. Pastor and Mrs. George Dick have accepted the call of the Summerfield Mennonite Church to serve as part-time pastor, living in Bloomington and preaching at least one Sunday a month.

175 camperships needed

The program at Camp Friedenswald has an outreach to include in its summer camps a total of 175 campers who come from homes that are unable to provide this experience for their children. These campers are referred to us by churches and agencies who have these connections.

To finance this outreach, you are important in providing the campership needed. The cost of each campership is $30. Possibly, you could present this as a project to some group you are in, such as a youth group or Sunday school class.

Evangelical consultation

The Consultation on Urban Ministries met in Chicago on March 3 to discuss how evangelical churches can return to meeting needs of people in the city. Present were representatives from six church groups with congregations in the Chicago area: the Evangelical Covenant Church, the Church of God, the Old Mennonite Church, the Evangelical Urban Coalition, the Midwest General Baptist Conference, and the General Conference Mennonite Church. Attending for the General Conference were Harold Regier, Jacob Friesen, Leland Harder, and David Habegger.

All the churches feel uncomfortable relating to larger national church organizations but feel that they must get involved with inner-city problems.

Two members of the Evangelical Urban Coalition plan to educate the Chicago evangelical churches about "the significance of the Great Commission and its urban implications."

Register for camp today

1971 summer schedule

Prejunior retreat ($22.50)
June 28-July 2
Five days for next fall's fourth graders. Ends Friday noon.

Junior retreat I ($26.50) June 21-27

Junior retreat II ($26.50)
July 26-Aug. 1
Junior retreats are for next fall's fifth and sixth graders.

Junior high retreat I ($26.50)
July 12-18

Junior high retreat II ($26.50)
Aug. 2-8
Junior high retreats for next fall's seventh and eighth graders.

High school retreat I ($26.50)
July 19-25

High school retreat II ($26.50)
Aug. 9-15
High school retreats for grades nine through twelve.

ADVENTURES AWAY FROM CAMP

Explorer's outpost camp ($26.50)
June 21-27

Pioneer's outpost camp ($26.50)
July 19-25

Cross country bike trip No. 1
July 12-18

Cross country bike trip No. 2 Aug. 2-8

Canoe trip ($26.50) July 26-Aug. 1
For co-ed teen-age group. Limited to sixteen campers. Explore and live with one of the rivers in northern Michigan. An experience for the adventurous.

Trail camp (open to all ages) ($26.50)
Aug. 9-15
Limited to ten campers. Group will be transported to place of beginning in northern Michigan, where they will back-pack and live on the trail for several days. Not as rugged as it might sound. Try it for living in simple dimension.

Fall trail camp ($11) (open to all ages) Oct. 8-10
This is a weekend trip, originating at Camp Friedenswald and traveling to an area suitable for living out of the *pack*.

FAMILY EVENTS

Memorial Day weekend camp-o-rama
May 28-31
For families. Bring your own gear, or live in one of our cabins. Note rates on camp-o-ramas.

Family weekend camp-o-rama July 2-4
A mini-vacation for families who cannot take a longer one. Bring your own gear or use our facilities. See rates and information on camp-o-ramas.

Family retreat No. 1 July 4-11

Family retreat No. 2 Aug. 15-22
$35 per adult; $12.50 each child under eighteen. Persons coming as guests of a family pay the regular $26.50 fee. Families of the Central District are given reservation priority until May 1.

The beginning: registration, credentials, delegate packet, lodging, meals; Jean Yoder, Wilmer Shelly, Paul Norr, Carol Liechty, Warren Habegger, Phyllis Baumgartner, co-chairman of host committee, J. Leon Martin, Claude Boyer.

Conference—from A-2

Saturday morning, devotions led by John Kampen and one of the patrons of Partly Dave's, an Elkhart coffeehouse, where people meet each other and sometimes God, as well. Then more hearings, the Ministerial Committee and Bluffton and Oaklawn Psychiatric Center and *The Mennonite* where there is good, creative tension as those present speak of what they see or can't find in the paper. Abe Peters tells of the convicts at Michigan City State Prison who wait for him to bring old copies from his congregation, of the men who came out in great numbers for an evening meeting when he was publicized as "coming from the people who print *The Mennonite*," and of the conversion of fifty of those men that night.

Another coffee break and meeting in our small groups to discuss concerns. There is no delegate from Woodlawn in Chicago; how can we minister to them? We are the wrong color to know what they need. How can we find out? Art Jackson reminds us that Chicago is a community of communities and that Christians in the city may have to meet in homes or airports, on the radio or television, or over a cup of coffee.

David Habegger proposes a resolution which is old but relevant, that Jesus is Lord and obedience to Him must take precedence over all other loyalties. Claude Boyer suggests that we print copies to be distributed to each delegate and carried home to each congregation so that there may be a real challenge to implement this resolution.

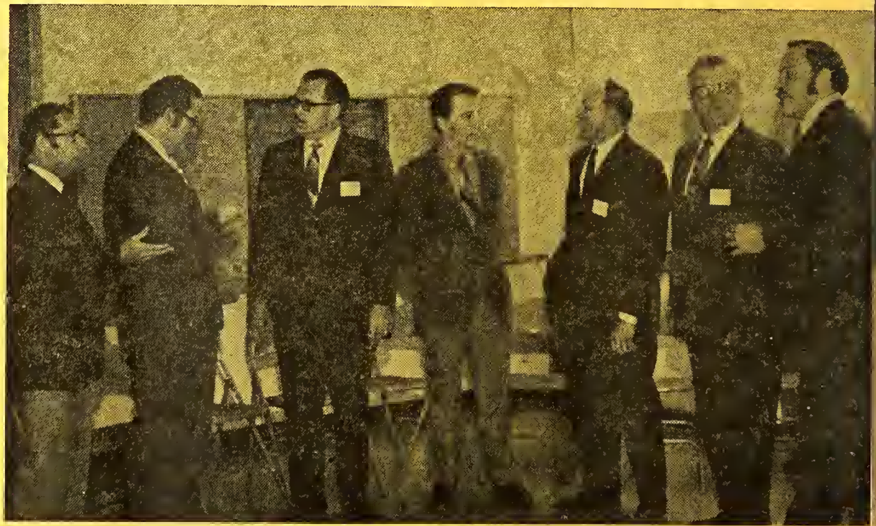
Stan Hostetter and other members of Peace and Service are concerned over the future of the draft and possible changes not to our liking. Stan continues with a statement reviewin last year's resolution giving suppo to those who saw noncooperation wit the draft as their means of witnes He follows with a letter to be sent t David Rensberger who is serving three-year sentence in the Feder Youth Center at Ashland, Kentuck There is agreement and a suggestio that a similar letter of affirmation sent to those who are doing alternat service.

There is a question of where t get more specific information on wa taxes. Jacob Friesen tells how he withholding the excise tax on his tel phone bill and writing a letter eac month to the President with copie going also to his senator and congres sional representative. "I have chose each month to vote 'no' on war."

After lunch, the Conference Min ister's views. "We have sought first t be the church and then to be th conference. We have tried to buil relationships before we passed reso lutions. We have attempted to be brother as well as a delegate. We hav sought to be the church, and not onl represent the church.

"I find new life within the church

Russell Welty, Ed Springer, Alvin Kleinsasser, Earl Sears, J. Leon Martin, Ben Rahn Delvyn Epp. Nick Kassebaum returned home. New and/or ordained ministers— called to servanthood.



How can we help people to share deeply and love each other? Jacob Friesen, Bruce Larson, Leonard Wiebe.

in creative worship experiences, in contemporary language, in places where the church has become the mission committee, in contemporary Bible preaching. There is flexibility, expecting the unexpected, which is a threatening thing. We are moving beyond surface interpretations to questioning of underlying reasons.

"Our goal is living, active congregations, often, congregations within congregations. New life is emerging between groups. I see new life in the youth. Let the young people say what they want to say. And let you as adults help them to carry it out.

"There is a challenge to project the wholeness of the gospel. The answer to polarization is a reaffirmation of the whole gospel, for the whole man, in one Christ.

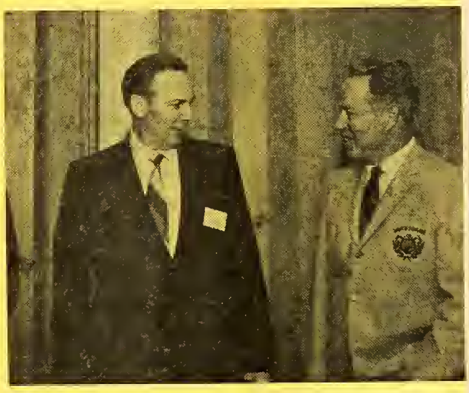
"God loves you. And I love you."

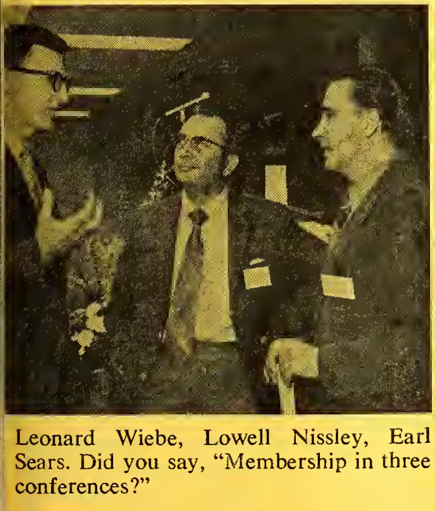
The conference might well end there, but it doesn't. There are more decisions to make. Among them, the consideration of the "People's Peace Treaty."

Saturday night is a time of division, with youth at Fellowship Point, and WMA and the Men's Brotherhood in their own groups. Later, nearly nine o'clock, those who are still awake and interested gather in the chapel to hear Doug Hostetter tell what he saw in South Vietnam. Enough to give nightmares to the soundest sleeper. Dear God, what are we doing?

Sunday morning, the final meetings and rounding out of the weekend. Howard Habegger and the final word, the morning sermon, "The Emerging Church—Authentic, Alive, Active!"

And we emerge into the world, alive, active, hoping to be authentic.


Where can I get an orange blazer like that?: Lynn Liechty, Freeman Burkholder.


Leonard Wiebe, Lowell Nissley, Earl Sears. Did you say, "Membership in three conferences?"

A statement of confession

A statement of confession affirmed by the conference for presentation to our congregations for discussion and implementation:

The earliest Christian confession was, "Jesus Christ is Lord." "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11). To them this meant that if Jesus was to be Lord at all, He must be Lord of all. It was out of this faith that the Apostle Peter, with the other apostle told the authorities in Jerusalem "We must obey God rather than man" (Acts 5:29).

We also make the confession, "Jesus is Lord." By this, we understand that the Christian and the church stand over against all human institutions and must make judgments about all relationships, regulations, standards, or laws. If these are found to be in opposition to this loyalty we give to Christ as Savior and Lord, then there is no question that "we must obey God rather than man."

FOR DISTRICT WOMEN

Theme: "What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God" (MIC. 6:8).

WMA conference notes

Mrs. Gorman McKean, Berne, WMS president, welcomed 273 women, representing thirty-three district churches plus four guests, to a salad supper in fellowship hall on April 17. Mrs. Dale Schertz presided at the business session which followed, with the secretary's and treasurer's reports being given by Mrs. John Bertsche and Mrs. Lowell Troyer, respectively. Activities reports included Young Mission Workers by Mrs. James Moser; Central District projects, Mrs. Lyle Troyer; General Conference projects, Mrs. Leonard Yoder; district advisor, Mrs. Leslie Lehman; and Central District Mission Committee, Mrs. L. C. Kreider.

The following account of Miss Tina Block's presentation entitled "We Visited Congo" has been prepared by Mrs. Waldo Dick of the Maplewood Church, Ft. Wayne, Ind.

"We were greeted by large crowds of women and with joyous singing and dancing at many of the places we visited in Congo," Tina Block told women at the Central District WMA meeting. Traveling with four other North American women to visit the women of Congo, they were cordially welcomed wherever they went. Tina called their reception "overwhelming" and said that the Congolese women had been making preparations for their visit for a year.

A few slides that Tina showed pictured typically African scenes—thatched homes, beautiful palm trees, and women dressed in gaily printed dresses, carrying baskets on their heads. "Our sisters in Africa have a hard life," related Tina, "their main purpose in life is to bear children. It is their job to go to the field. Their lives are very difficult."

The great need of the Congolese women is for education. A Congo girl marries at about age thirteen. Our missionary objective must be to help the women help themselves. In speaking at one boys' school, Tina asked them what they most wanted in the girl they married and, without exception, the answer was "education."

Another urgent need in the Congo is doctors and nurses. Tina told the ladies that our missionary nurses are often doctors and that they are on call twenty-four hours a day, seven days a week.

Terming the trip in March "an experience that changed our lives," Tina thanked the WMA women for their support in sending her and urged that other delegations be sent in the future. Not only did the Congolese women appreciate the visit, but one missionary told her it was the first time, in her sixteen years in Africa, that someone from this country had come to visit her.

One African man told this first delegation of women to Africa that their visit had raised the status of the Congolese woman. The surprising thing is that the educated Congolese women do not want to share their knowledge because it is a status symbol. At every church visited, the women asked for a foyer—a room for a social center, furnished with a stove and sewing machine, where the native women can learn sewing, cooking, and nutrition. They also asked for a *machine* (car), not realizing, Tina said, that their roads were inadequate and funds for operation were lacking.

Prior to the main address, an organ prelude was presented by Mrs. Valier Flueckiger, Mrs. Herman Wulliman led in group singing, and a ladies sextet from Berne sang two numbers. Miss Vernelle Yoder, missionary to Colombia, reminded the women in her devotions that we should "sit at Christ's feet to find what is lacking in our lives." In returning to this country from Colombia, she could see the "busyness" of the women's lives.

District WMA officers

*President, Mrs. Lowell Troyer, Elkhart, Indiana.

Vice-president, Mrs. Grant Noll, Pekin, Illinois.

Secretary, Mrs. John Bertsche, Normal, Illinois.

Treasurer, Mrs. Lester Diller, Orrville, Ohio.

District advisor, Mrs. Leslie Lehman, Berne, Indiana.

General Conference projects advisor, Mrs. Leonard Yoder, Goshen, Indiana.

District projects advisor, Mrs. Lyle Troyer, Medina, Ohio.

Young Mission Workers, Mrs. James Moser, Berne, Indiana.

*Elected at conference.

Those elected to serve on the Bluffton College women's advisory council are: Mrs. Claude Boyer, Sugarcreek, Ohio, and Mrs. LaMar Reichert, Goshen, Indiana.

Important memo to ladies Of Central District

1. Mark the dates for women's retreat at Camp Friedenswald, September 17-19.
2. Plan *now* to attend!
3. Prepare for retreat by reading some or all of the books listed below, authored by Rosalind Rinker, who will be our speaker.

Becoming a Christian, published by Zondervan; *Communicating Love Through Prayer*, published by Pyramid and Zondervan; *Open Heart*, published by Zondervan; *Prayer: Conversing With God*, published by Pyramid; *Praying Together*, published by Zondervan; *Years That Count*, published by Zondervan; *You Can Witness With Confidence*, published by Zondervan; *Teaching Conversational Prayer*, published by Word Books.

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Washington Seminar

Ruth Naylor

Sunshine and cherry blossoms welcomed twenty-eight persons from the Central District and one from the Eastern District as we gathered in the capitol city on April 3, for a three-day seminar planned by the MCC Peace Section Washington Office sponsored by the Central District Peace and Service Committee.

Sunday morning dawned with opportunity to worship in the church or churches of our choice. The Church of the Savior, Gordon Cosby, and the Potter's House appealed to many, while others opted for an early service at the National Cathedral, then squeezed into the overcrowded New Bethel Baptist Church where Walter E. Fauntroy, District of Columbia's new representative in Congress, is minister. When our own conference minister, Jacob Friesen, congratulated this young black man on his recent election to office, the response was warm. "Pray for me," he said.

A sense of history surrounds us in Washington as monuments and museums point to the past, but we are also sharply aware of our finger to the future as we pass stately government buildings and embassies. Prime time on Sunday afternoon was open for sightseeing and among cherry blossoms and other points of interest, we paid respects to one monumental traffic jam. But exploration paved the way for what was to follow in the seminar. Some impressions of the Washington scene were verified, some concepts were broadened, and young and old walked avenues together which were wholly new to some of us.

The International Guest House was the setting for a panel from which we learned how the Friends and Baptists function in Washington. After a potluck supper, a documentary film on the Pentagon's counterinsurgency training of third world military regimes entitled, "Who Invited U. S.?" pointed up political and economic motives for many of our involvements in foreign affairs and our apparent disregard for the wishes and long-term interests of the nationals.

Before making our last stop for the day at the Continental Hotel, a number of us attended a service at the New York Avenue Presbyterian Church where, among others, Senator Eugene McCarthy spoke, briefly.

At 8:00 A.M., Delton Franz was facing us with this question: "Is it enough to be servant to a few when whole institutions are dehumanizing individuals in large groups? There is a need," he says, "for Christian involvement in government. Mennonites are accustomed to ministering to obvious personal needs but are foreign to an address of the systemic problem." He placed the servant posture and the prophetic stance together, "One grows out of the other."

Monday morning was spent in consideration of the war in Indochina, the highlight being a trip to the Pentagon for briefing on Vietnamization. A partial tour of the building allowed glimpses at hundreds of paintings which lined the halls, depicting the glamour, glory, and horror of war from the military point of view. The briefing took place while we were seated around large mahogany tables; a map was projected onto the screen and our Lieutenant Colonel spoke with pointer in hand. For a moment, I felt like we were actors in an old war movie. Nevertheless, our uniformed hosts were well aware that our religious convictions and/or political persuasions were not compatible with the speaker's admitted personal desire to win the war, regardless of what it takes. His noble goal, of course, was peace. President Nixon's plan for Vietnamization chafed this military mind and one suggestion of setting a date for total withdrawal was entirely unacceptable. This candid though courteous encounter at the Pentagon was worthwhile, if for no other reason than to give us an open, intelligent, honest, human being to whom we could try to relate and respond in love. Before, we were dealing with only a disagreeable philosophy. For me, at least, a new kind of understanding resulted.

Two women headlined the afternoon. Florence Robin, Executive Director of the American Civil Liberties Union (National Capitol Area) spoke of the ACLU's efforts to defend freedoms guaranteed by the Bill of Rights. Then we were off to the Department of Health, Education, and Welfare where Dr. Helen Nicol reported persuasively about "The Reality of Poverty and the Need for Welfare Reform in America." She discussed supplemental income and revenue sharing programs but especially urged support of training programs which have definite job opportunities in view to provide incentive. "The only way to get out of the poverty cycle," she feels, "is to get jobs." The Wilbur Mills' bill is currently in the House Ways and Means Committee and though it is still too early to know just how it will emerge, Dr. Nicol advises that it will be worth watching.

Wes Michaelson, aide to Senator Mark Hatfield, evoked after-dinner laughter and sympathy as he related some of the struggles which face a Christian senator. He spoke of how many prophet-type people communicate with men in government and how few show a pastor-type of caring about the person behind the role. It is common for them to be told what is wrong and what should be done, but uncommon for constituents to try to understand why their elected representative feels as he does and to give him the support of open relationship, even when they disagree.

Tuesday morning. Rain. Worship. (Read Ezekiel 22:23-31! Do it now. Please?) Delton Franz again: "The Christian does not expect the kingdom of God to be ushered in through government." That reminder was an important focus. He elaborated upon our role by suggesting that Christian involvement in the political process should be based on motives of compassion for others. Our appeals should be made on high moral grounds. And *we* can stand in the gap (v. 30).

Appointments with our senators and Congressmen (or their aides) were planned for Tuesday morning. Between these conferences on our schedule, we doodled in activities as they appealed to us—practical rides on the House and Senate subways, congressional hearings, visits to the House and Senate galleries.

There was a sandwich and evaluation session back at MCC Headquarters in the Methodist Building, but the evaluation that I remember best came spontaneously from the three teen-agers in the backseat of our car as we headed back toward turnpike territory. "I'm really glad I came," volunteered one, enthusiastically. Another voice chimed in, "I had no idea I'd have so much fun and learn so much, too." "I thought maybe I'd feel stupid," admitted the third, "but it wasn't that way, at all."

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

A Joint Treaty of Peace between the people of the United States, South Vietnam, and North Vietnam

Preamble

As Christians, we are committed to Christ as Lord of our lives. As disciples, we are called to love our enemies and live in peace with all men, regardless of race, color, or creed.

We, as Mennonites, acknowledge that we have not followed Christ's example of reconciliation and peacemaking. We have continued to pay for the war, to live in affluence and ease while our brothers in Vietnam live in poverty and fear. We have been silent as our nation has destroyed the people and land of Vietnam.

In light of our four-hundred-year tradition of living in peace with men of all nations and refusing to participate in any war,

1. We invite our churches and individuals to consider the Joint Treaty of Peace for adoption.
2. We call upon our congregations and individuals to reexamine our historic peace witness and our current involvement in Southeast Asia.
3. We commit ourselves to live at peace with the Vietnamese and disassociate ourselves with the American war effort.

Introduction

Be it known that the American and Vietnamese people are not enemies. The war is carried out in the name of the people of the United States, but without our consent. It destroys the land and the people of Viet Nam. It drains America of her resources, her youth, and her honor.

We hereby agree to end the war on the following terms, so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth. In rejecting the war we also reject all forms of racism and discrimination against people, based on color, class, sex, national origin, and ethnic grouping which form a basis of the war polices, present and past, of the United States.

Principles of the Joint Treaty of Peace

Americans agree to immediate and total withdrawal from Viet Nam, and publicly to set the date by which all U. S. military forces will be removed.

Vietnamese agree to participate in an immediate cease-fire with U. S. forces, and troops, and to secure release of all military prisoners.

Americans pledge to stop imposing Thieu, Ky, and Khiem on the people of Viet Nam in order to ensure their right to self-determination, and to ensure that all political prisoners are released.

Vietnamese pledge to form a provisional coalition government to organize democratic elections in which all South Vietnamese can participate freely without the presence of any foreign troops, and to enter discussions of procedures to guarantee the safety and political freedom of persons who cooperated with either side in the war.

American and Vietnamese agree to respect the independence, peace, and neutrality of Laos and Cambodia.

Upon these points of agreement, we pledge to end the war in Viet Nam. We will resolve all other questions in mutual respect for the rights of self-determination of the people of Viet Nam of the United States.

As Americans ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint treaty of peace, and to ensure its acceptance by the government of the United States.

I'd like to contribute $__________

I'd like to distribute the treaty.

Send me __________ copies.

Occupation__________

Send to: People's Peace Treaty
156 Fifth Avenue, N.Y., N.Y. 10010
(212) 924-2469

Make checks payable to People's Peace Treaty.

I endorse the Principles of the Joint Treaty.

Signed__________

Name__________
(Please Print)

Address__________

City__________

State__________ Zip__________

Organization Preamble: Each organization ratifying the treaty is encouraged to write and attach a preamble, appropriate to its members, setting forth its reasons for ratification and its methods of implementation.

Election results

President: Lawrence Voth
Vice-president: Phyllis Baumgartner
Treasurer: Marlin Fast
Trustee: Leslie Lehman
Ministerial Committee: Loris Habegger
Program Committee: Donald Steelberg
Missions Committee: Lynn Liechty, Richard Tschetter, Ruth Ramseyer
Education and Publication Committee: Kathleen Kindle, Helen Fretz
Peace and Social Concerns Committee: James Harnish, Lois Rensberger, Arthur Jackson
Camp Friedenswald: Joe Sommer, Mary Hope Stucky, Carol Sprunger
Historical Committee: S. F. Pannabecker
Bluffton College Trustees: Howard Baumgartner
G. C. Commission on Education: James Dunn

Church press group gives award to *The Mennonite*

Publishers of religious magazines face a postal-rate crisis in the United States that could mean financial crisis for some church publications. Canadian publications faced a similar increase last year, and not all of them survived; the *Canadian Mennonite* being one that went under.

But the dark clouds are not only financial. The future of the editorial profession is itself under fire. Kenneth L. Wilson, editor of the *Christian Herald,* completing thirty years as a religious journalist, does not see how the role of a church editor can endure another thirty.

"How much room will there be in the spiritual ecology of this country for the gadfly?" he asked the annual meeting of the Associated Church Press in Philadelphia in April in his presidential address.

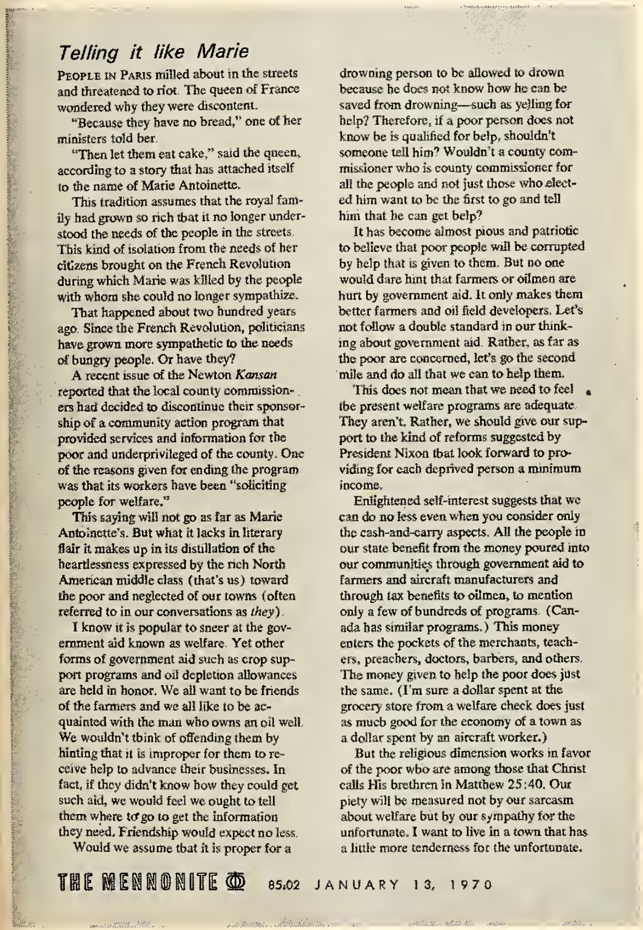
"Those who have thought free, will they be evicted?" he asked. "Some already have been," he noted.

The most outstanding experience in religious publishing during recent years has been the movement toward cooperation between Protestant and Roman Catholic editors. The Associated Church Press which represents two hundred Protestant publications has taken action to increase its cooperation with the Catholic Press Association, an action which may lead to the eventual merger of the two groups.

But at a time when most religious publications are in financial trouble and under attack from the public, they are doing a better job of communication than ever before. This was the opinion of three journalism professors who reviewed the output of church presses and handed out a series of awards which included an honorable mention to *The Mennonite* for editorial advocacy.

"Telling It Like Marie" was written by Maynard Shelly, commenting on the action of a local community in attempting to discontinue a community action program which was accused of "soliciting people for welfare."

Likening the commissioners' attitude to that of Marie Antoinette who said of the poors' demand for bread which they could not buy, "Then let them eat cake," Shelly noted in the January 13, 1970 issue of *The Mennonite,* "It has become almost pious and patriotic to believe that poor peo-



Telling it like Marie

PEOPLE IN PARIS milled about in the streets and threatened to riot. The queen of France wondered why they were discontent.

"Because they have no bread," one of her ministers told her.

"Then let them eat cake," said the queen, according to a story that has attached itself to the name of Marie Antoinette.

This tradition assumes that the royal family had grown so rich that it no longer understood the needs of the people in the streets. This kind of isolation from the needs of her citizens brought on the French Revolution during which Marie was killed by the people with whom she could no longer sympathize.

That happened about two hundred years ago. Since the French Revolution, politicians have grown more sympathetic to the needs of hungry people. Or have they?

A recent issue of the Newton *Kansan* reported that the local county commissioners had decided to discontinue their sponsorship of a community action program that provided services and information for the poor and underprivileged of the county. One of the reasons given for ending the program was that its workers have been "soliciting people for welfare."

This saying will not go as far as Marie Antoinette's. But what it lacks in literary flair it makes up in its distillation of the heartlessness expressed by the rich North American middle class (that's us) toward the poor and neglected of our towns (often referred to in our conversations as *they*).

I know it is popular to sneer at the government aid known as welfare. Yet other forms of government aid such as crop support programs and oil depletion allowances are held in honor. We all want to be friends of the farmers and we all like to be acquainted with the man who owns an oil well. We wouldn't think of offending them by hinting that it is improper for them to receive help to advance their businesses. In fact, if they didn't know how they could get such aid, we would feel we ought to tell them where to go to get the information they need. Friendship would expect no less.

Would we assume that it is proper for a drowning person to be allowed to drown because he does not know how he can be saved from drowning—such as yelling for help? Therefore, if a poor person does not know he is qualified for help, shouldn't someone tell him? Wouldn't a county commissioner who is county commissioner for all the people and not just those who elected him want to be the first to go and tell him that he can get help?

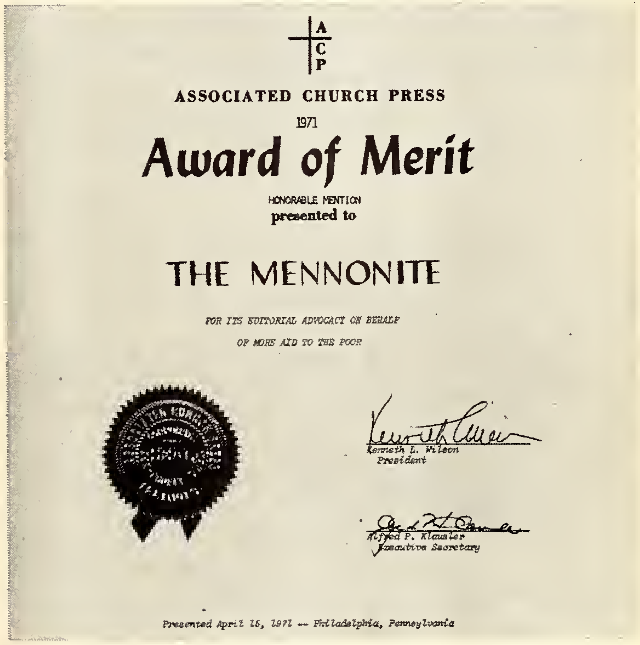
It has become almost pious and patriotic to believe that poor people will be corrupted by help that is given to them. But no one would dare hint that farmers or oilmen are hurt by government aid. It only makes them better farmers and oil field developers. Let's not follow a double standard in our thinking about government aid. Rather, as far as the poor are concerned, let's go the second mile and do all that we can to help them.

This does not mean that we need to feel the present welfare programs are adequate. They aren't. Rather, we should give our support to the kind of reforms suggested by President Nixon that look forward to providing for each deprived person a minimum income.

Enlightened self-interest suggests that we can do no less even when you consider only the cash-and-carry aspects. All the people in our state benefit from the money poured into our communities through government aid to farmers and aircraft manufacturers and through tax benefits to oilmen, to mention only a few of hundreds of programs. (Canada has similar programs.) This money enters the pockets of the merchants, teachers, preachers, doctors, barbers, and others. The money given to help the poor does just the same. (I'm sure a dollar spent at the grocery store from a welfare check does just as much good for the economy of a town as a dollar spent by an aircraft worker.)

But the religious dimension works in favor of the poor who are among those that Christ calls His brethren in Matthew 25:40. Our piety will be measured not by our sarcasm about welfare but by our sympathy for the unfortunate. I want to live in a town that has a little more tenderness for the unfortunate.

THE MENNONITE 85:02 JANUARY 13, 1970



A
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ASSOCIATED CHURCH PRESS

1971

Award of Merit

HONORABLE MENTION
presented to

THE MENNONITE

FOR ITS EDITORIAL ADVOCACY ON BEHALF
OF MORE AID TO THE POOR

Kenneth L. Wilson
President

Alfred P. Klausler
Executive Secretary

Presented April 15, 1971 — Philadelphia, Pennsylvania ple will be corrupted by help that is given them.

"But no one would dare hint that farmers or oilmen are hurt by government aid. It only makes them better farmers and oil field developers."

Judges of the Associated Church Press awards competition were John DeMott, Northwestern University; Burton W. Marvin, Syracuse University; and Harry W. Stonecipher, Southern Illinois University.

The board of directors of the Associated Church Press also presented Shelly with a letter of appreciation for his ten years of service to religious journalism. "He has been a voice crying out for the oppressed of all lands and all races. He has courageously fought the forces of extremism in all areas of life," said the citation.

Shelly has announced that he will complete his service with *The Mennonite* in September.

In other action taken by the Associated Church Press, it was announced that it was joining the Catholic Press Association, Evangelical Press Association, and the Magazine Publishers Association in asking for an injunction to enjoin the United States Post Office from putting into effect in May a rate increase on the second-class mail for nonprofit organizations that would amount to a 258 percent increase over a five-year period.

"This is a complete change of post office philosophy toward nonprofit organizations," said Russell T. Hitt, editor of *Eternity*, who has represented Protestant publications in postal-rate negotiations. "This is eroding the historic concession (not subsidy) toward nonprofit organizations."

In addition to the rate increase, the post office is proposing an additional surcharge of 1.5 cents per piece.

As to the content of the church press which the mails will continue to carry, probably at higher not lower postal rates and probably in lower quantities, Wilson noted that there was an increasing preoccupation of the church with its image.

"The church looks into the mirror and expects something better than is seen," he noted, asking, "Who is the fairest of all?' expecting the answer, 'You, Mother Church; You, Fatherland.' "

He added, "Warts are out this year. Cosmetology I and II had better become required in journalism school.

"Put your best foot forward is the instruction."

But, he asked, "How do you walk putting your best foot forward all the time?"

While admitting that the church editor may not be God's last best gift to mankind, he lamented that the "church constituency discredits the messenger when it cannot discredit the message."

Over one hundred editors attended the Philadelphia meeting. DeCourcy H. Rayner, editor of the *Presbyterian Record,* Don Mills, Ontario, was elected president of the association to succeed Wilson. In another selection, John Drescher, editor of the *Gospel Herald,* Scottdale, Pennsylvania, was reelected to the Board of Directors of the Associated Church Press. Both Drescher and Shelly had served on the board last year. *General Conference News Service.*

Words and deeds

German script will be taught in a two-week course, June 14 to 25 at the Archives of the Moravian Church, 1228 Main Street, Bethlehem, Pa. 18018. Aim of the study is to provide researchers use of the primary sources which are written in German.

Jim Reimer, an honors student at the University of Manitoba, has been awarded a Rockefeller Fellowship which will pay most of his expenses for one year of study at Harvard Divinity School. The purpose of the fellowship is to assist young men as they take theological training and to encourage them to enter some type of church-related work on graduation. Reimer, a graduate of Canadian Mennonite Bible College, has taught at Elim Bible School, Altona, and provided leadership in the summer camping program in Manitoba. He is a member of the Faith and Life Singers, a contemporary singing group which is on the program at the General Conference sessions at Fresno this summer.

Freeman Junior College recently received a gift of $5800 from the estate of Rebecca Hofer, Freeman, South Dakota, who died September 1, 1970.

Four mental health scholarships have been awarded by Mennonite Mental Health Services to Alvin C. Dueck, Hillsboro, Kan.; Paul D. Glanzer, Harrisonburg, Va.; James M. Lapp, Perkasie, Pa.; and Milbert Penner, Beatrice, Neb. Alternate for scholarships, should they become available, are Randolph J. Krehbiel, Markham, Ill.; and Bernie Wiebe, Winnipeg. The four scholarships of $500 each were made possible by the donated earnings of the voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Md.

The Canada Council has granted $4800 to the Institute of Mennonite Studies to prepare an edition of the works of Pilgram Marpeck, an Anabaptist leader. The work will be done by Walter Klaassen, Conrad Grebel College, and William Klassen, Religion Department, University of Manitoba.

Menno Travel Service is planning a number of tours to coincide with the Mennonite World Conference in Curitiba, Brazil, July 18-23, 1972. The tours will range from two weeks to thirty days in length and will be led by persons with South American experience.

RECORD

Calendar

May 23—Bethel College commencement.

May 23—Freeman Junior College commencement.

May 28—Elkhart, Ind., Mennonite Biblical Seminary commencement.

May 31 — Bluffton College commencement.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno,, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972, Curitiba, Brazil, Mennonite World Conference.

Canadian

May 29—Ontario, relief sale.

June 19—Saskatoon, relief sale.

Deaths

David H. Epp, Bethesda Church, Henderson, Neb., was born Nov. 9, 1899, and died Apr. 6.

John A. Ewert, Trinity Church, Hillsboro, Kan., was born Dec. 13, 1879, and died Apr. 18. He served as assistant minister of the Johannestal Church for twenty-five years.

Bessie Lena Kennel, Apostolic Church, Trenton, Ohio, was born Jan. 14, 1888, and died Feb. 11.

Pauline Lindberg Kroeker, Bethesda Church, Henderson, Neb., was born Aug. 19, 1910, and died Apr. 9.

Edna Neuenschwander (Mrs. Hiram), Ebenezer Church, Bluffton, Ohio, was born Oct. 8, 1895, and died Apr. 15.

Caroline K. Wedel Schmidt, New Hopedale Church, Meno, Okla., was born Dec. 14, 1883, in Marion County, Kan., and died Apr. 25, 1971. Her husband, H. U. Schmidt, served as pastor of the New Hopedale Church for twenty-seven years.

Eugene J. Sloneker, Apostolic Church, Trenton, Ohio, was born May 10, 1893, and died Apr. 26.

Harvey Winkler, Ebenezer Church, Bluffton, Ohio, was born Apr. 26, 1901, and died Apr. 16.

Workers

L. Keidel

E. Keidel

Levi and Eudene Keidel, who have been home on an extended furlough since 1966, are returning to Congo for their fourth term of service. They will be engaged in village evangelism and church development, and help develop Congolese leadership in the journalistic aspects of literature and radio. They will leave Elbing, Kansas, in late May for Illinois to visit relatives and churches. On June 15, they will leave for Paris for a three-month study of French, and then go to Congo. During their furlough, Levi was manager of the Faith and Life Bookstore in Newton, Kansas, for several years. He also devoted time to writing projects on themes related to his experiences as a missionary to the Congo. Keidel's first book, *Footsteps to Freedom,* the story of a central African tribe's struggle to find a place in the modern world, was published by Moody Press in 1969. A second book will be published by Creation House in July.

Terry and Louise Lehman and son Todd, missionaries in Miyazaki, Japan, since 1968, returned to the States in April. Both have been teaching English in the Miyazaki area and assisting in church work. Terry is a member of the First Church, Berne, Ind., and Louise, of the Zion Church, Souderton, Pa.

Ronald and Elaine Rich and their family returned to International Christian University in Tokyo where Ronald, who has been associated with Bethel College since 1950, will teach in the chemistry department and Elaine will be an instructor in communications, positions similar to those they held in 1966-69.

Marriages

Harry W. Adrian, First Church, Mountain Lake, and *Bonnie Conright,* Excelsior United Methodist Church, St. Louis Park, Minn., on May 1.

Wayne Dick, United Methodist Church, Mt. Hope, Kan., and *Doris Gaeddert,* Bethel Church, Inman, Kan., on Apr. 3.

Ronald Loren Dietzel and *Janis Lynn Roberts,* Houston (Tex.) Church, on Apr. 9.

Alan Friskney and *Arlene Hirschey,* both of First Church, Berne, Ind., on Apr. 9.

Sherman B. Graber, Salem-Zion Church, Freeman,, S.D., and *DeLayne Twyford,* First United Methodist Church, Yankton, S.D., on Apr. 17.

Jerry Hofer, Hutterthal Church, Freeman, S.D., and *Audrey Duerksen,* Evangelical Mennonite Brethren Church, Marion, S. D., on Apr. 24.

Raymond Kirchhevel, Sioux Falls, S.D., and *Donna Becke,* Salem-Zion Church, Freeman, S.D., on Apr. 24.

Elmiran Kliewer, Bethesda Church, Henderson, Neb., and *Cheryl Sunblade,* Saint Mark's Lutheran Church, Aurora, Colo., on May 1.

Berdon Kroeker, Bethesda Church, Henderson, Neb., and *Irline Tolen,* First Presbyterian Church, Broken Bow, Neb., on May 1.

Brice Lehman, First Church, and *Elaine Gerber,* Apostolic Christian Church, both of Berne, Ind., Apr. 3.

William D. Lehman and *Margretha Wulliman,* both of First Church, Berne. Ind., on Apr. 24.

Isaac Pankratz, Bethany Church, Watrous, Sask., and *Linda Leech,* Pentecostal Church, on Apr. 17.

Terry Lee Schmidt, Church of God Church, McPherson, Kan., and *Cindy Lou Schrag,* Hopefield Church, Moundridge, Kan., on Apr. 16.

Baptisms

Bergthal Church, Pawnee Rock, Kan., on May 2: James Polzin, Debra Countryman, Timothy Buller, Durward Kirk Smith, Durwin Smith, Sondra Deckert, Susan Schmidt.

Burrton (Kan.) Church, on Apr. 18: Mrs. Orville Griffith.

LETTERS

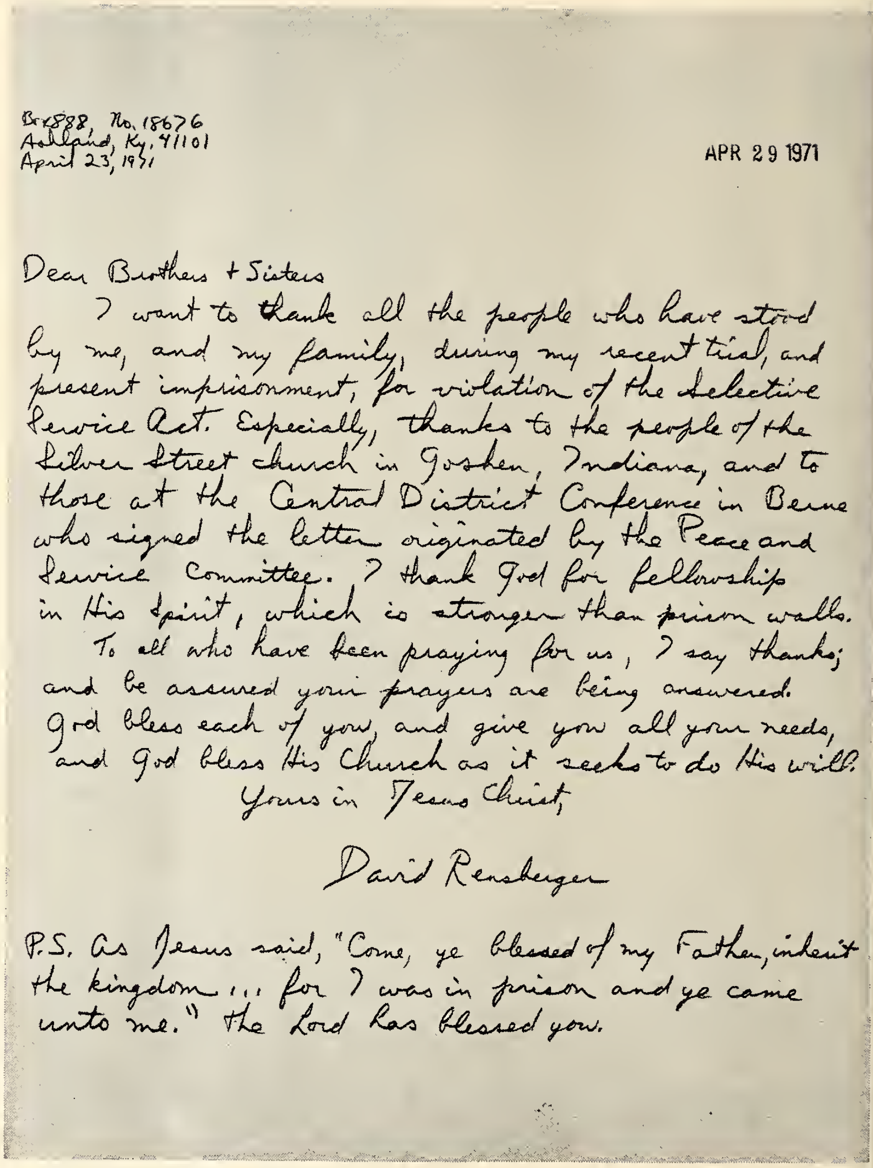
Superstar has a message

Dear Maynard: It seems incredible to me that in an enlightened age such as ours, when as powerful a representation of the Holy Week Passion as is found in "Jesus Christ Superstar," comes forth, people will judge it based only on one song ("I Don't Know How to Love Him"), or refuse to listen to it and pass judgment based solely on its title and what someone else has to say about it (who, possibly, refused to listen to it, as well). Such a work must be judged as a whole, and not as many separate units, or we will miss the real message involved. I refer specifically to the letter in the April 13 issue of *The Mennonite* from Dale Epp. Epp quotes a Bob Larson (a former rock combo leader and writer of rock) as saying the opera implies an immoral affair between Christ and Mary Magdalene, and that "Christ and the apostles were drunk at the Last Supper."

It is, therefore, quite obvious that Epp (and possibly Larson) has never listened to the whole album, if any of it; else he would be infering Christ was having a homosexual affair with Judas, because toward the end of the album, he (Judas) picks up the same theme and song, "I Don't Know How to Love Him." As for the drunk bit, I have listened to the album all the way through, nonstop, three times, and I'm sure I would have heard such an implication had it existed, but I have not. Even so, stop for a moment and think. Jesus Christ wasn't half man and half God, He was fully human and fully God. His disciples were far from saints. In fact, they were (at that point, at least) every bit the sinners we are, else why did they desert Him? Besides, that wasn't grape juice, you know.

Well, then, what is the real message? I believe it is found in Judas' first monologue when he says to Christ, "You've begun to matter more than the things You say." Indeed, that was the real reason Christ was crucified. The people had begun to look to Him for deliverance from Rome, because anyone who could do these miracles could surely put the Romans down, without a fight. They could no longer apply His teachings to their lives. In fact, their actions in killing Him were directly the antithesis of those teachings.

My first thought in hearing this opera was that it is indicative of what we often would like to call Christianity today. This was pointed out to me especially when the crowd sang: "Christ you know I love you./ Did you see I waved:/ I believe in you and God/ So tell me that I'm saved." While this can be used to show how ridiculously simple it is to be saved, the shallowness of such statements came in full-force to me. I must think of Christ's comment that not all who cry, "Lord, Lord," will make it into the kingdom of God. *Jack L. Mace, Box 35, North Newton, Kan. 67117.* Apr. 30



Box 888, No. 18676
Ashland, Ky. 41101
April 23, 1971

APR 29 1971

Dear Brothers + Sisters

I want to thank all the people who have stood by me, and my family, during my recent trial, and present imprisonment, for violation of the Selective Service Act. Especially, thanks to the people of the Silver Street church in Goshen, Indiana, and to those at the Central District Conference in Berne who signed the letter originated by the Peace and Service Committee. I thank God for fellowship in His Spirit, which is stronger than prison walls.

To all who have been praying for us, I say thanks; and be assured your prayers are being answered. God bless each of you, and give you all your needs, and God bless His Church as it seeks to do His will.

Yours in Jesus Christ,

David Rensberger

P.S. As Jesus said, "Come, ye blessed of my Father, inherit the kingdom ... for I was in prison and ye came unto me." The Lord has blessed you.

See News, May 11, page 309.

Right on, Rev. Bill

To the Editor: Your January 26 issue arrived this week. A few thoughts about the editorial in it. You talk about revolution. This reminds me of a rather recent incidence as told to me by a missionary friend from another denomination here in Indonesia. He, with other fellow missionaries, was invited to a national Rotary Club evening. A fellow club member, anxious to try out his English, approached my friend and asked him, "Didn't Revolutionary Smith come?" "Uh—no, I'm sorry, but Mr. Smith had another engagement." "And how about Revolutionary Lewis, I don't see him, either?" Seeing the amused smile combined with the puzzled expression on the guest's face he quickly added, "I'm sorry, but doesn't 'Rev.' mean 'Revolutionary?' "

In telling this, Bill added, "And you know, the more I think about this the more I like it. As a Christian, I think I would prefer to be thought of as revolutionary rather than reverend." And the longer I think about it, the more I tend to agree with him. Right on, Revolutionary Bill!

In contrast, a few weeks ago, a letter from a friend in the western hemisphere said, "This week we had our brotherhood meeting. About everything remained the same" (End of report). And reading this saddened me. Not wanting to sound irreverend, I suppose that could mean they continued to be reverend but weren't quite willing to be revolutionary (or revived or renewed?).

Please keep on giving us things to think about which speak of revolution and renewal. But be aware at the same time of the risk you are taking. Other brave men, with a real concern for the church, kept confronting us with things which could have led to revolution and renewal and in so doing, the *Canadian Mennonite* helped dig its own grave. *Anne Warkentin, Taju, Djawa Tengah, Indonesia.* Apr. 26

Can't forget those in need

Dear Mr. Shelly: I have read Clifford A. Martin's letter in the April 6 issue with great concern.

I trust Martin has not forgotten there are things more important than a beautiful building, even if it be the envy of the whole West Coast, and a magnificent organ or two!

It is one thing to say we want to "worship God and hear the Bible and the Word of God," but it is quite another thing to *do* what the Bible says. I'm wondering what his minister does with such passages as I John 3:17-18. Just forget about those in need, whether they be in Vietnam or California? Write off all involvement as being political or sociological? Stay in the middle, Mr. Martin says. Fine, but does this mean never stick your neck out: don't bother about any of this world's problems or anyone outside your own comfortable group? Just "worship God and hear the Bible and the Word of God." I wonder if Martin and his fellow members are really hearing the word of God.

Jesus came into the world to save sinners, not the righteous, but sinners, no matter what "ism" may be attached to their name, and in Acts 1:8, we are told we are to be His witnesses to the end of the earth. Furthermore, Jesus had great concern and compassion for those in physical need as well as spiritual need.

I'm thankful for my Mennonite church and pastor, and trust that we will never become too busy with our physical building and our own cultural enrichment that we close our eyes, ears, and compassion to those in need in Jerusalem (community) and in all Judea and Samaria (our country) and the end of the earth (yes even across the oceans). *Dorothy N. Weidman, Rt. 1, Box 203, Millersville, Pa. 17551.* Apr. 14

Good chance to stop draft

Dear Mr. Shelly: According to news reports, the Senate Armed Services Committee has just reported out a bill extending the draft law for another two years. It will be debated in the Senate. It seems to me that now would be a good time for all Mennonites and those who believe that war is a sin to write their senator asking him to vote against extending the draft law. I am sure that if enough people would write their senators, we would have a good chance of stopping it. And if we cannot stop it, it would show enough sentiment against the draft and war that even our administration would take note of it. If for no other reason, this would be coming from the people who do not demonstrate. Since this bill is different than the one passed by the House, if it is passed by the Senate it will again have to go back to the House via the conference committee. Therefore, we all need to be on our guard to send letters to our Congressmen at the proper time. *O. K. Galle, Rt. 1, Valley Center, Kan. 67147.* Apr. 29

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Peter and Ruth Schroeder

Parents by adoption

RUTH AND I are the parents of three adopted children, one boy and two girls. Observing our children romping in a department store one day, Ruth quipped that nobody need doubt that we were the parents, since we were the only ones smiling at their antics.

A decision to apply for adoption does not come automatically, of course. It usually follows in the wake of at least one of several facts: either the couple is unable to give birth to children or the couple, for some reason, decides not to give birth to children, but to adopt, instead. Both instances involve working through questions about personal inadequacy; the feelings of both partners toward children born to someone else; the often-held notion that childlessness was meant to be; the more deliberate weighing of the circumstances involving, among other things, finances and general parental resourcefulness.

Actually, Ruth and I enjoyed most of the preliminaries necessary to adopt our children. We delighted in the anticipation of adoption as we asked for either a boy or a girl, as we planned our housing and our finances in such a way as to accommodate a child, and as we imagined relatives and friends coming to our home to see our child. We cringed a little when we thought of the responsibility and accountability that comes with such a request. We cringed a little more when we were asked about our relationship to our relatives, our friends, our business associates, or, in other words, when we were asked to give an assessment of ourselves as potential parents. It comes rather as a shock to realize that you have, at times, had attitudes of hostility toward your own parents, siblings, and others. Will our children express this same type of hostility toward us? If so, how will we be able to handle it? In a sense, such an inventory is humiliating, to say the least, and causes you to ask again for forgiveness and patience on the part of others, and prompts its own prayer that, in spite of our own shortcomings, we might still prove to be adequate parents.

The adoption procedure has changed greatly during the past several years, at least in Manitoba. The past tells stories of long adoptive-parent waiting lists; long and anxious waiting periods, during which, the investigating process happened; strict age, financial, and housing accommodation restrictions; and tedious and embarrassing studies of the home, involving drawer snooping and neighborhood interviews. All of this is a thing of the past, partly because the number of children available for adoption now exceeds the number of couples or families seeking adoption, but mostly, because a much more humanitarian and credit-giving attitude of the agency adoption worker is evident. The distinct feeling comes through that adoption agencies are now intent on helping adoptive applicants with their intentions.

We had four different social workers involved in the process of adopting our three children. All were women. We had a total of eleven interviews or visits, only two of which were exhaustive because of the nature of the information and impression that needed to be obtained. Questions asked during these interviews ranged from general housing facilities to such delicate subjects as motives for adoption, future plans for children, and whether we could accept retarded or physically handicapped children, whether we would wish specifically for either a girl or a boy. Another question to be thought through was whether we could receive a child of a different nationality or color. It is relatively simple to respond to such questions before you become serious about adopting, but they assume different proportions after an application for adoption has been placed.

Our application for adoption had to be supported by four personal references—one from a family member, one by a minister of our church, and the rest from acquaintances. In addition, the family doctor and other medical specialists needed to be consulted. In a sense, this can be extremely supportive, since the people we asked offered their encouragement along with their agreement to supply references. On the other hand, the possibility that an application, for whatever reason, may be turned dow raises more anxious moments becaus you are aware that others know o some of the procedures involved an will know that the application wa not approved.

The financial cost to the applican is minimal, indeed. If worked throug an agency such as the Children's Ai Society, the only charge is court cost which, in our case, were $28 for eac child. There was a thirteen-mont waiting period after the first placement of the child before final adoption papers were approved in cour However, no child presentation o court appearances were necessary.

During the thirteen-month perio we received several phone calls an house calls from the agency adoptio worker. These visits meant a goo deal to us, particularly for the firs child, since we did need to clarif things in our own minds.

As Ruth and I look back and review the events as they occurred i our adoption activities, we canno help but be grateful that things hav worked out so well. We were able t get all three children before they wer a month old. It was a delight to se Ruth dashing from Eaton's to th Bay and back again gathering up last minute things on one- or two-days notice. It was a pleasure to hear ou family doctor say, "Of course," whe asked to check out our new child a the hospital. It was a pleasure to hav our reference suppliers, parents, relatives, and friends drop in on us t greet our child. It was exciting to bu *Enfalac* and soothers and an electri dryer. It was interesting that on needed to bend over the crib to liste to the breathing of the baby an realize again that a new life had entered our hearts. It was exciting t cradle the child in one's arms and with that cradling, offer a prayer o thanksgiving and to petition God fo His guidance.

Material for this page provided b Women's Missionary Associatio

MEDITATION

Bruised souls in search of liberty

HE SAT QUIETLY; in fact, docility enveloped this fifty-six-year-old dry alcoholic (he has not taken a drink in two years) with whom I was to spend the next thirty minutes.

He had mustered an empty smile, delivered a toneless, "Hello, doctor," as he trudged into my office. I long ago ceased reminding him that I am not a doctor. He seemed too weary and heavyladen with life to have to listen to an explanation of the separate functions of a psychiatric social worker and a doctor. He fixed his eyes on the floor until I asked him if it had been difficult to catch a ride.

"No, not at all, sir," he replied, as he dug into his pocket and handed me a slip of paper. "If you need proof that I was in the hospital clinic last week when I was supposed to be here, you can read this." He had failed to keep that appointment with me. I replied that I did not need to read the paper since I would accept his statement as fact, and that I hoped his clinic visit wasn't too serious. He smiled wearily, and said, "Thank you, doctor," and then discussed the heart pains he had experienced.

He seemed tired, I thought, as he meticulously described the incident as though misrepresentation of even one small detail would cause criticism. He had followed my referral to the health department for a physical examination. Two weeks following his examination, he received a notice that he was to go to his family doctor for a further examination and that the doctor would receive the report so that he would know about the referral. He had gathered a few dollars together and kept the appointment. First, he had explained to the nurse that he was referred by the nurse at the health department to see the doctor. He had then produced the notice (his proof) and placed it on the nurse's desk. After reading the notice, the nurse told him that nothing on his report was serious enough to see the doctor about.

As he lifted his eyes to mine, the hurt became a barely audible whisper. "She told me," he said, 'you cannot see the doctor, you're excused. Leave!' I just picked up my notice and left. There was nothing more to say," he sighed, as he again looked at the floor.

We discussed what alternatives he had to get the examination completed and he vowed his intentions. Yes, he wanted another appointment with me, and, "I promise I will be here unless, God forbid, I have to go back to the hospital."

I've had this kind of experience many times and in various forms during my social work practice with Mennonite Central Committee in the Mental Health Center in Eastern Kentucky. This man was whipped into the attitude that he must, at all costs, be submissive to those representing authority. This he would attempt to do even to the denial of many of his personal feelings and wishes. In thinking and behaving so, he denied his own selfhood. If, instead, he asserted himself and demanded recognition, he would most certainly invoke abuse. "You can't trust an alcoholic."

This is a dehumanizing process. Mental health services are available to offer help to people who have "wounds and bruises which have not been closed, neither bound up, neither mollified with ointment" (Prophet Isaiah). I am serving in mental health "in the name of Christ." The gospel makes men whole. It is concerned with "deliverance to the captives." It "sets at liberty them that are bruised" (Doctor Luke).

I am one of those captives freed because of a relationship with Christ. Is it possible, I wonder, to ever form a meaningful relationship with emotionally bruised and wounded people so that they can regain some of their lost dignity? *Robert Weaver*

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COVER

Chrysanthemums from an ancient Japanese stencil design: "We tried to excavate the buried humanity of the past." See "Flowers and Songs."

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Chewing up civilians

Just a few days ago, I had to review the material we had published on the Vietnam war during the last five years. I noted, of course, that Mennonites have been saying and doing a lot about this awful war. But I also noted a decline in space given to news and comment of the war in the last year or so, though I'm sure that for many people, any comment is too much.

More striking than the decline in amount of space is what seems to be a decline in the level of agitation—or perhaps even the level of hysteria. Perhaps the high point came in 1967, when one congregation proposed the calling of a special emergency session of both the General Conference and the Mennonite Church to condemn the war.

At that time, we noted in an editorial that an emergency session of General Conference was not the only way for the church to express its alarm at escalation. "But we do believe that the time has come—if it is not already passing—for radical action," we said. "If we have ever lived under the threat of the possible end of the world, we do so today."

Hysteria? Perhaps. That was June 6, 1967. While a special session of General Conference was not called—it was the year of the Mennonite World Conference in Amsterdam and thousands of Mennonites were going to Europe that summer—much was done that year to both condemn the war and take action against it.

But, today, the war seems less urgent, at least, in that end-of-the-world sense. After all, the escalation that peaked in 1968 is over and everyone—except a handful of real war hawks—is committed to withdrawal of American troops from Vietnam. So the battle for peace has been won.

Or has it? Not for the people who are dying, and Vietnamese civilians are dying at a higher rate, at least, in the northern South Vietnamese province of Quang Ngai. For these people, the war is not winding down, according to reports from the Quaker staff of the Quang Ngai Rehabilitation Center.

The number of wounded and maimed civilians coming to the center for medical treatment in 1970 and 1971 was the highest in the history of the program which began in 1967. The Quaker treatment center specializes in providing artificial limbs.

Of the total number of maimed civilians arriving at the rehabilitation center last year, 54.3 percent are known to have been caused by American or South Vietnamese military action. More wounded people came to the center in the first eight months of 1970 than during all of 1969. The totals for February and March of this year were the two highest monthly totals.

"What these statistics say to us," John Sullivan, associate executive secretary for the American Friends Service Committee, told the U.S. Senate subcommittee on refugees and civilian war casualties recently, "is that our on-the-scene, daily, agonizing experience shows that the human toll in Vietnam is not diminishing, that the war may be winding down for those U.S. troops who are gradually withdrawn from Vietnam, but that the civilians are being chewed up as much as they ever were."

But after protesting a war for six years, what more can we do? M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:21 MAY 25, 1971

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You are more than a tonsillectomy

William W. Finlaw

On May 30 of this year, churches all over the world will celebrate the Feast of Pentecost, an anniversary of the church's birthday.

The story of Pentecost itself is a pretty wild one. All kinds of unexplainable and extremely weird-seeming things began to happen. The events, as they are recorded in the second chapter of Acts, even gave rise to speculation on the part of some observers at the scene that the disciples were rip-roaring drunk (2:13).

But regardless of what actually happened, one thing is clear. The disciples, up until this point, were hanging low and hiding out. Suddenly, they were transformed from a bunch of micey men into a group of fearless heroes, who would face danger, ostracism, even death, to preach to every person who would listen to the good news of Christ's death and resurrection—a gospel which would speak to all men despite their differences, even their differences in language.

We grow in our insight. In some ways, the church's birthday anniversaries can be compared with our own, especially as we think back over them and see the tremendous differences in them according to our age as we were celebrating.

Our view of the world, life, love, happiness, is quite different now than when we were six years old. Our views will be different once again when we are old marrieds. The main difference will be in our depth of understanding.

So it is with the church. It has been celebrating birthdays for almost two thousand years. It has grown in depth, too. The gospel that the disciples preached at Pentecost is still its skeleton, but years have filled in with flesh the Christian's understanding of what that gospel is all about.

Christianity started as a sect within Judaism. Paul helped it learn that the church must be for all men. Greek philosophy aided the church in the formation of its creeds so that it could better understand what was essential to its belief and what was not. Other crises and historical movements also added to the church's self-interpretation, so that the church today, by virtue of its age if nothing else, has grown in its awareness of what the message of Pentecost really has to say. We have said that this message speaks to all men, regardless of who they are, or where they live, or what language they speak. It should, therefore, be speaking to you. But maybe when you read the second chapter of Acts, it does not. It could be that it does not speak to you because it is a first-century skeleton which needs fleshing out. What it has to say today will not be different in essence, but we will put it in twentieth-century clothing because we are twentieth-century people. What does Pentecost say to us today? To help us answer the question of what the gospel preached at Pentecost has to say in our language, let us look at an autobiography written for a school assignment by a ten-year-old boy.

My Autobiography

I was born in Ohio.

When I was one, we moved. When I was four, we moved. When I was seven, we moved. When I was eight, I had my tonsils out. The End.

Now this is humorous to us because this real composition was written by a child. Imagine someone actually thinking that three moves and a tonsillectomy sums up his life.

But let's stop laughing at a child's attempt to find his self-significance and look at our own. If you were given this assignment, what would you include? The time you hit that home run that won the game? That grea moment when you were invited to the prom? That minute when you looked at your report card and realized that you had received all A's? Maybe even that time you moved into the house in which you live now?

What's important in your life? In short, as we look back over our lives and their significance, do we no tend to look at the things we have done, the places we have been, the things that have happened to us?

And when we talk about significan times, are we not really talking in terms of seconds and minutes in comparison to the hours and days, months and years that we have lived? We could squeeze the really significan happenings in our lives into minutes and yet if a person is fifteen years old he has already lived nearly eight million minutes!

So if we think of our significance in terms of what we have done in ours lives, must we not conclude that our lives are terribly insignificant? If we hope to find any meaning in our lives, we are hopelessly lost if we try to find it in what we have done We had better realize that we are forced to look for our significance in who we are.

Well, then, who are you? A North American? So are millions of other people. A teen-ager? So are a billion others. You are this? You are that? Wherever we look for a point of significance, a mark of unique definition we find ourselves getting lost in the shuffle. It seems that we might turn up as insignificant even if we do look in terms of who we are.

A story is told of a little boy whose mother was reading the Christmas story to him. She finished with the scene on the hillside where the angels

When you were born the angels did sing. You are extra special to God, so special that He was willing to send His Son to die for you.

sang to the shepherds proclaiming the birth of Christ. As the mother paused, the little boy seemed very thoughtful. After a long while he asked, "Did the angels sing when I was born?"

His mother took a long time before answering, but finally she said, "Yes, they did. They sing whenever a child is born."

You are unique! In language this child could understand, his mother helped him see that, at one place, each one of us is absolutely unique, and that is in the eyes of God. The heavenly host is overjoyed with each one of our births, because of what each one of us can be in our own particular way.

When you were born, the angels did sing. You are extra special to God, so special that He was willing to send His Son to die for you. The most important being there is—God himself—loves you and cares about you as if you were the only person in the world. How's that for significance?

If we hope to find any real meaning in what we do or what happens to us, we are doomed. We have to find our meaning in who we are. But if we try this way without God, without an understanding of what He did for each one of us, we are lost in the shuffle. With God—with the message of Pentecost as to what He did for us understood—we find out who we are in all our significance. We are loved and accepted as uniquely ourselves, each one different, each one special to God in his difference.

In the town where I live now, while visiting another person in the hospital a few years back, I ran across an alcoholic who was recuperating from his latest binge. For some reason, we hit it off and became good friends. We went through all kinds of things together in the next few months: AA meetings, dry spells, a slip, and right back where we started. It was obvious what this man's trouble was. In high school and college, he had been a four-letter athlete, a star. From age fifteen to twenty-two, he was somebody extra special. Any girl would have loved to have been dated by him, any boy would have felt great just being in his company. But then college ended and he was no longer a star. Now he was just one of millions with no particular claim to fame.

I failed in my ministry to this person. When he left town, he was in the same fix as when I first met him. And the reason I failed was because I was unable to help him see for himself what we have been describing here, mostly because I did not clearly understand it myself.

He had found his significance in something he was able to do, and do very well. But when the time came when he was no longer able to do, there was no way for him to find his point of definition, and in the throes of meaninglessness, he took to heavy drinking, to try and drown out the anguish of his insignificance.

Uniqueness regained: I wish I could have the opportunity someday to help that man see for himself that his *specialness* comes to him—as it comes to you and me—not in what we do, but in who we are: children of God, who have heard of our significance through the gospel of Jesus Christ; the message that the apostles preached on the church's first birthday.

Take time to read the second chapter of Acts. Remember that we have dressed the message in the mod look, but that message is there. The wonderful thing about all this is that the church has a gift for you on its birthday—its message that you are more than a tonsillectomy!

Brown are the highlands of Oraibi

SIXTH GRADERS AT the Hopi Mission School peered at the map on the wall.

Mountains are brown and plains are green, explained Henry Hiebert, their teacher.

And why? The plains are lowlands with a good supply of water and so are often covered with grass.

Because mountains have less water, fewer plants grow on them.

"So when you look at the mountains," Hiebert tells his class, "you see a brown color."

And brown was indeed the color of the Arizona highlands outside the windows of this grade school for sixty Hopi Indian children, from kindergarten to grade eight.

In the next room along the green and white hall of the cinder-block building, the second and third graders studied about the proper care of their ears and teeth.

Rhoda Myron, who was baptized at the nearby Oraibi Mennonite Church on Easter Sunday by the church's Hopi pastor, takes her turn with David, Debra, and her other classmates in reading from the textbook.

"She is one of our best readers," Margaret Thiessen tells a visitor.

After the combined kindergarten and first-grade class has studied the value of milk, Marie Nussbaum dismisses her kindergarten class at 11:20. Both of the children live in Bacavi, a village up on the mesa that overlooks the mission school, to which David Lehman, the mission's volunteer maintenance man, takes them in the school's carryall.

The rest of the children have lunch at school, which on the last day of April included a tasty bowl of chili, a peanut and celery salad, corn bread with honey, milk, and orange gelatin for dessert which the children identified as made with Tang. Rhoda's mother had prepared the meal, this being her week to work in the kitchen.

The Hopi Mission School began in the Oraibi Church on September 10, 1951, under the leadership of Albert and Wilma Jantzen. "It seemed that the only way to build up a strong Christian group and native leadership would be through a mission school," said Jantzen in an article in *The Mennonite* in 1951. Mennonites had begun mission work among the Hopis in 1893.

In 1952, the school moved to a building of its own on the forty-acre site of the Mennonite mission across the highway from Oraibi. Looking back to the village from the doorway of the school, one can see the much larger buildings of the Bureau of Indian Affairs day school at Oraibi.

Why would Indian families send their children to a private mission school for $200 per year per child when they could go to a governmen school at no cost?

Harold Nussbaum, the mission school's principal, says that many parents prefer the smaller classes and individual attention that their children experience at the Mennonite school Some families, reflecting the Indian's long history of abuse at the hand of the white man, do not feel friendly toward the government and so are happy for a private school.

"Our parents who are Christians," says Nussbaum, "want their children to get a Christian eduaction."

The daily program of the mission school includes an all-school assembly with prayer, songs, and Bible lesson

Henry Hiebert and his students test the temperature of water samples in a study of the use of thermometers. This one turned out to be broken

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The Bible is part of the school's teaching program.

A further endorsement of the school's value is that teachers at the government schools have enrolled their children in the Hopi Mission School.

Has the school helped to develop a strong Christian group in the Hopi community? The school still has no Hopi teachers, but three Hopi parents serve on the school's board, giving them the majority voice under the chairmanship of Marshall Jenkins. Daniel Quimayousie, another member of the school board, is the lay minister of the Hopi church which began recently in a small building in Hotevilla. The congregation that developed in spite of opposition from the traditionalists plans to enlarge its building soon.

So the school may be a catalyst in bringing new life to the Hopi community. Hopi parents want the school to continue and they participate with the Commission on Home Ministries in the support of the school. On a recent evening, mothers gathered in the school's assembly room to make quilts to sell. They also planned a rummage sale at Bacabi for the following Tuesday morning to collect still more funds.

The Christian church in Hopiland is in an arid place. Numbers are small. With the total number of Hopis estimated at 3600, Christians make up less than 5 percent of the Hopis in Arizona.

But the Hopi people have energy and new life appears on the brown lands of the Arizona mesa and in the Hopi Mission School. M.S.

Children come by bus from the villages on the mesa to Hopi Mission School at Oraibi, Arizona, a school which their parents support.

Rhoda Myron became a member of the Oraibi Church on Easter Sunday. She takes her turn at reading in the second- and third-grade class.

Noontime means lunch at the Hopi Mission School with the older students helping with the chores that need to be done—serving, washing dishes.

Eastern District acts on retarded care and on peace

The Eastern District Conference met at West Swamp Church, April 29-May 2, near Quakertown, Pennsylvania.

The conference speaker was Peter J. Dyck of Akron, Pennsylvania, who has been a relief worker in Europe and is presently director of overseas relief for Europe and North Africa.

Dyck's messages led to an ad hoc committee which drafted a "Call to Commitment for Peace" which was to be taken back to the churches for individual's signatures. This commitment asks each one who signs to consider what he can do as a witness for peace. The messsage which most clearly led to this was "What Price Peace."

The conference passed a resolution to explore the possibility of cooperating with other Mennonites in a residential-care facility for the retarded. Dr. Perry Grossman of the Penn Foundation in Sellersville and Holmes Raudenbush of Erie, Pennsylvania, helped the conference to see the need for homes of this type which would be partially supported by the state.

The closing mission rally on Sunday, May 2, with Peter Dyck as speaker had a standing-room-only audience as the conference officers were reinstalled for the coming year. They are Ernest Neufeld, Allentown, president; Paul Goossen, Richfield, vice-president; Wayne Mumbauer, Harleysville, secretary; and Elme Mumbauer, Quakertown, treasurer All are from Pennsylvania.

Text of the call to commitmen follows:

"We acknowledge and confess tha peace is the will of God, that in Jesus Christ we have been reconciled to God and that He has entrusted to us the ministry of reconciliation. We acknowledge also that in our understanding of this ministry, there are differences; and in its implementation, we are not of one mind.

"We do, however, believe that as Christian peacemakers, our first duty is to love and accept each other as brothers and as fellow-believers, despite our differences. We feel that every individual of our fellowship, in his own communion with God, must make a decision about his own commitment to peace and the price he is willing to pay. We encourage each individual to dedicate himself to a life-style of peace and reconciliation as exemplified by Jesus Christ.

"Costly discipleship, as shown by Christ, His apostles, the martyrs, and believers through history, has taken many forms. Today, the burden of objection to war and militarism must also be considered in its many facets, not only by the young who face conscription, but by every member of our congregations. We appeal to every believer to struggle with and pray about his selection of an occupation, sacrificial use of money and investments, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, the use of appropriate means to change systems which support the continuation of war, poverty, and racism, the rejection of high standards of living, and the understanding of the personal Word of the gospel.

"In the case of individuals who feel led to take a stand of conscience against the military system, we urge all believers to offer their support in all ways, moral, spiritual, financial—including physical presence in times of crisis."

New step in retardate aid by health agency

Meeting at Prairie View Mental Health Center, Newton, Kansas, April 23 and 24, the Mennonite Mental Health Services board agreed to assume responsibility for inter-Mennonite concerns in mental retardation and to move ahead with services in Paraguay.

In reviewing its history, the board noted that from the beginning of Mennonite interest in mental health, growing out of World War II, the inter-Mennontte efforts have been limited largely to mental illness and its prevention. Recently, however, sentiment has developed that Mennonites should also be concerned about the mentally retarded. Because a number of churches were looking for an inter-Mennonite agency to exercise leadership, Mennonite Central Committee requested the board to consider assuming responsibility for mental retardation.

In taking action on the request, the board agreed to provide information, counsel, and other educational helps to Mennonite congregations and families who have retarded children. It will need to look to the churches, through MCC, for financial support for this new program.

The board also agreed to proceed with providing certain services in Paraguay. Director Vernon Neufeld reported plans are proceeding to send a psychiatrist to the colonies, particularly to the mental hospital near Filadelfia, for a three-month period during the summer of 1972.

The board encouraged Neufeld to continue developing a program of service for the national mental hospital in Asuncion. Hopes are that nursing care and supervision can be upgraded so that the material aid which Mennonites and others in Paraguay provide will be put to maximum use.

Mennonite Mental Health Services was recently reorganized to include direct representation from the mental health centers. The current board of fifteen members includes six from the centers. New officers were elected for the coming year. Luke Birky, executive secretary of the Health and Welfare Committee, Elkhart, Indiana, was elected president; Elmer Ediger, administrator of Prairie View, vice-president; Charles Neff, M.D., associate medical director of Pacific State Hospital in California, secretary; and William Zuercher, of Appalachian Regional Hospitals, Harlan, Kentucky, treasurer.

Blankets sent to India
Aid to Pakistani refugees

In the midst of the civil war raging in East Pakistan, Vernon Reimer, Mennonite Central Committee director in India, described as "pitiable" the condition of the refugees crossing the border into the neighboring West Bengal province of India. The *Wall Street Journal* said that estimates range as high as one million people uprooted and fleeing. With the prospects of continued military action, economic disorder, and future famine following the flood disaster of last November in East Pakistan, many more refugees are expected over the next year.

Reimer cabled a request to MCC, Akron, Pennsylvania, from the Bengal Relief Minister for help with the refugees. Mennonite Central Committee is making available $20,000 of the constituency contributions designated for relief efforts among the East Pakistani people. These funds will be used to buy blankets and clothing for the refugees from East Pakistan, many of whom arrived in India with very little.

Mennonite Central Committee will be following developments in East Pakistan to determine what further assistance can be offered to the victims of events there.

Fresno '71

living, active congregations

MDS works in Kentucky

Mennonite Diasater Service is operating in Kentucky, following a series of three devastating tornadoes on April 27. Regional director, Chris Graber, Eureka, Illinois, sent Nelson Hostetter, West Liberty, Ohio, and Rudy Troyer, Goshen, Indiana, to survey the damage and set up the program.

Workers in Columbia and Russell Springs, Kentucky, enjoy the leadership of two local Brethren in Christ pastors, Harold Wolgemuth and Atlee Herschberger. Several carloads of workers drove to Kentucky from Pennsylvania and Ohio over the weekend of May 3, and are now seeking out families who need help in rehabilitation. The Indiana MDS unit has responsibility for destroyed and damaged homes in the Bowling Green area.

The Brethren in Christ church is particularly eager to help in the first two areas because all members of their four nearby congregations came through the storms completely unharmed. The communities of Russell Springs and Columbia provided many local volunteers for cleaning up the debris and helping the victims in the days following the storm. Out of their thanksgiving for having been spared, and their concern for those who will need help beyond the immediate assistance offered by neighbors, the Kentucky workers will continue their ministry for several weeks.

MDS in North Carolina

A tornado which touched down in Fayetteville, North Carolina, February 23, resulted in two deaths. One hundred and three homes, nine trailers, and thirty-four farm buildings were completely destroyed. An estimate of five million dollars in damage was caused by the storm. Since the storm was not declared a national disaster, the major portion of debris removal and cleanup was left to individuals in the area.

Jonas Kanagy, Mennonite Disaster Service coordinator for the Shenandoah Valley unit in Virginia, reported that units from eleven Mennonite communities responded to the disaster and donated four thousand hours of work in cleanup and repairs. The MDS personnel cooperated with the local Red Cross in the initial stages of the cleanup period. After the Red Cross left, MDS workers continued to contact people in need and help with the work.

Kanagy added that local authorities and churches responded freely providing trucks, drivers, food, and a unit house for the MDS volunteers. A citation from the mayor of Fayettville and other city officials was presented to the workers in appreciation for the work they had done.

Arabs and Jews consulted
New study of Middle East

Ever since the publication in 1970 of *Whose Land is Palestine?*, Frank H. Epp has engaged in many conversations with Arabs and Jews and with non-Arabs and non-Jews who have taken sides, one way or another, in the Middle East conflict.

Since September, Epp, as director of studies in international conflict of Mennonite Central Committee Peace Section, has had over one hundred conversations in Canada and the United States.

A recent highlight was an April 7 dinner dialog in the Holy Blossom Temple in Ottawa with representatives of the Canadian Jewish community. This was followed a day later by lunch with the Egyptian Ambassador to Canada and a representative of the Arab League. Both events were initiated by the hosts.

"These intimate conversations were an excellent preparation for the next Middle East research project which will focus on the human dimension of tension between Arabs and Jews," Epp said.

Plans are under way, with the cooperation of the respective governments, for Epp to interview fifty representative Palestinian Arabs and fifty representative Israeli Jews, who have been caught up in the Middle East conflict.

Joint baptism in Toronto Immersion a shared action

Mennonites can meet together in spite of their differences over the form of baptism. At least, that seemed to be the message at an unusual inter-Mennonite gathering in Toronto a few weeks before Easter.

The whole event began quite innocently. Helen Moyer, a nursing student in the city, requested membership in the Toronto United Mennonite Church. Because of her understanding of the Bible, and because of her background in a Baptist Sunday school, she asked to be baptized by immersion.

The request, when it became known, created considerable discussion in the church council and the congregation. Everyone wanted to be supportive and understanding, but some couldn't help but ask, "What's wrong with our practice of sprinkling?" Of course, the United Mennonite Church was not equipped for such a baptism, and it was too cold for an outdoor service. So it was decided to approach the Mennonite Brethren Church across town about the use of their facility.

The request was warmly received by Pastor Isaak Tiessen, and the congregation. They even provided the proper attire for the minister, Darrell Fast, and the baptismal candidate (black wool gown which had been secured from a Mennonite Brethren congregation in Kitchener). The choir offered to sing a choral selection celebrating the occasion.

At the close of the service, the congregations were invited to read together a congregational response which said in part:

"You have called us back to our past—in the sixteenth century, when our forefathers were 'rebaptized' as voluntary believers, turning their backs on state and church to order their Christian lives;—when these same forefathers were, in an act of cruel irony, immersed in the waters of Europe's lakes and rivers, thereby receiving another baptism—death by drowning for their faith;—in the nineteenth century, when our fathers in Russia hardened their hearts to new forms of life in the church, bringing about division among God's people.

"So, you have also called us back to our common faith and Lord, even Jesus Christ. You have challenged us to recognize diversity of practice within Christ's body."

After the service, many said, "It was good to get together. We really should do it again. *G. C. News Service.*

Nonviolence for grad study December meet in Bluffton

Nonviolence is the theme for the annual Mennonite Graduate Fellowship meeting slated for December 28-30, and tentatively scheduled to be held at the Swiss Farm conference center near Bluffton, Ohio.

This year's program will feature presentation of graduate student papers and group discussion of related questions compiled by the planning committee. One or two outside resource persons are anticipated, but the major emphasis of the meeting is the participation of each registrant.

Proposed paper and discussion topics treating both the religious and philosophical bases for nonviolence, and practical applications as well, include areas covering Mennonite heritage, nonviolent direct action for social and political change, international conflict, analyses of nonviolent encounters, and the committed individual. Copies of program proposals sent to Mennonite graduate students are available from the planning committee.

Graduate students are invited to prepare papers on suggested or related topics. Interested contributors should soon contact committee members Jean Purves, secretary, 4612 Okemos Road, Okemos, Michigan, 48864; or Jan Paul Emmert, chairman, Box 7008, Alice Lloyd Hall, University of Michigan, Ann Arbor, Michigan, 48104.

Other committee members are Lois Wert, treasurer, Wilmington, Delaware; Brice Balmer, Columbus, Ohio; and Wesley Mast, Philadelphia Pennsylvania.

Pennsylvania relief sale Adds an evangelistic rally

The largest crowd in the fifteen-year history of the Tri-County Relief Sale attended the event at Twin Slopes Market, Morgantown, Pennsylvania, April 24. More than $37,000 will be realized from the sale according to Paul Hoover, treasurer of the sale committee. This brings the fifteen-year total of these sales to more than $275,000. All proceeds are used for Mennonite Central Committee overseas relief programs.

Special features of the sale were the 380 quilts, ranging from crib size to regular, which brought $13,000. The strawberry and shoofly pie sales brought in over $5200. Hundreds of people showed up for the pancake and sausage breakfast which began at 7:00 A.M.

John Hostetler, MCC director for Material Aid was pleased with the size of the crowd and the enthusiasm of all those who helped with the organization and work of the sale. He expressed special appreciation for the prayer offered at noon by Evangelist George R. Brunk, Harrisonburg, Virginia, and the working together of the various Mennonite groups in the three-county area.

A week of evangelistic meetings began the same evening after the sale, with George R. Brunk, evangelist. Despite the cool and rainy weather, Brunk said, "This was the most successful one-week crusade I have ever conducted."

He felt that the relief sale served to publicize the meetings and that by holding the two events so closely together helped to show that the Word and deed are one. During the sale, people were concerned for the needs of those overseas, and by attending the meetings, people realized their own need for the gospel.

John Rush, chairman of the crusade, was especially pleased with the turnout of people, each evening. He was impressed with the nearly one thousand youth who attended the special youth night, Friday from 8:30 P.M. to 12:30 A.M. He also said that the twelve hundred capacity tent was filled the last three nights.

SOS

SOS

Sunday Of Sharing

June 20, 1971

June 20 is the day when a major effort will be made in the General Conference Mennonite Church to gather resources to help the impoverished in North America and overseas countries.

Our goal is $1,000,000 for self-help programs for the poor. This goal will test our concern to share our resources with the less fortunate.

Contributions to the Poverty Fund will enable continuation and activation of the approved projects listed on the next page.

APPROVED PROJECTS

United States

Cincinnati Community Organization Project, Cincinnati, Ohio.

Church-Community Involvement in Kansas City, and Northeast Johnson County, Kansas.

Project "Family Circle," Woodlawn Mennonite Church, Chicago, Illinois.

Project "Freedom," Denver, Colorado.

North Gulfport Community Federal Credit Union Assistance, Gulfport, Mississippi.

Sharkey-Twilight Farmers' Co-op, Glendora, Mississippi.

Overseas

Taroko Mountain Villages Development Program, Hwalien County, Taiwan.

Incubators for Congo Mennonite Agricultural Service (COMAS), Nyanga, Congo.

"Agriculture Uplift," Agricultural Development Project, Jagdeeshpur-Saraipali, India.

Literacy Program, Villages of Jagdeeshpur-Saraipali area, India.

Canada

Hamilton Community LoNaR Project, Hamilton, Ontario.

Operation "Native Handicrafts," Winnipeg, Manitoba.

POVERTY FUND PRAYER

Almighty God, you have given us the world and all that is therein.

Help us to care.

You have confronted us with hunger, poverty, illiteracy, disease, and ignorance.

Help us to be aware.

You have endowed us with intelligence, ingenuity, energies, resources, and skills.

Help us to share.

Help us to become increasingly sensitive to the needs of all your people everywhere.

Help us to work together to gain a better understanding of our place in the family of man.

Our lives will be our thanks.

Amen.

Kay Lorans Hancock, "Our Place in the Family of Man," from *Tune In,* ed. Herman Ahrens, Jr. (Philadelphia: Pilgrim Press, $2.95). Copyright © 1968 United Church Press. Used by permission.

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Black studies won for Bluffton College

Discussions concerning budget and a meeting with the Black Student Union highlighted action by the Bluffton College board of trustees in their spring meeting in April.

For the first time in many years, the board approved a budget smaller than the previous year. The 1971-72 budget of just over $2.6 million, based on the assumption of a student body of seven hundred (full-time equivalent), compares with this year's budget of nearly $2.7 million.

Although a deficit for the 1970-71 year is expected, a business office report indicates that the figure will be far less than the $178,000 projected last fall. No accurate figure can be predicted at this time by college officials; however, the anticipated deficit is less than one third the fall projection.

The board commended the student body for its action to raise money for the college by sponsoring a work day program May 6. Money earned by students will be contributed to the current fund.

Following a two-hour meeting with the Black Student Union, the board made several recommendations to the faculty, staff, and students concerning requests by the black students.

In response to a request for a black culture house, the board recommended that the administration and faculty work to develop an educational program and guidelines for an Afro-American facility for the appreciation and cultivation of black identity and heritage, accessible to all and subject to college standards, in consultation with black students.

The board recommended that continued efforts be made to employ additional black faculty, and invited black student consultation in interviewing such candidates.

Increased enrollment of black students was encouraged by requesting that a full-time black recruiter be hired during active periods of student recruitment, and that all students, black or white, should continue efforts in recruitment of prospective students for the college.

Black students staged an orderly boycott of classes, organizations, and athletics during negotiations with the board and administration. The boycott ended following discussions with the faculty executive committee.

Ken Casey, chairman of the Black Student Union, indicated that the blacks feel that definite commitments are being made to implement the board's recommendations, both by the administration and faculty.

In other action, the board:

Reappointed both President Kreider and Dean Mark Houshower for three-year terms.

Elected officers for one-year terms. They include Howard Baumgartner, Berne, Indiana, as chairman of the board; Roland Bixler, Woodbridge, Connecticut, vice-chairman and member-at-large; and Theodore Sommer, Pekin, Illinois, secretary.

Granted tenure to the following full professors: Mark Houshower, Leland Lehman, Lawrence Templin, and Richard Pannabecker. Pannabecker also was granted a sabbatical leave for the 1971-72 year to study marine biology in Florida.

Promoted Dale Dickey from assistant to associate professor of speech.

The executive committee of the board:

Granted a sabbatical leave to Jack Purves, vice-president for development and public relations, for 1971-72, for study and travel in Africa.

Recommended that the Bluffton College planning council work with the dean and the faculty curriculum planning body to project long-range academic assumptions, objectives, priorities, and financial and personnel requirements so that this planning can be incorporated into the seventy-fifth anniversary development plans and projections of the college.

Asked that the anniversary committee submit to the board in the fall recommendations concerning: events to be celebrated in this anniversary year (1974-75), events to be celebrated leading up to that year, a theme for the anniversary, and plans for the preparation of a seventy-fifth anniversary history. *Bluffton College Information Services.*

Words and deeds

Stuart Boehr, Henderson, Nebraska, a junior at Bethel College tied for first place in a student competition sponsored by the Wichita (Kan.) Chapter of the American Guild of Organists.

Mennonite Hospital, Bloomington, Illinois, donated some of its used hospital equipment to a Seventh-Day Adventist Hospital in West Nigeria recently. If purchased in Africa, the materials would have cost $1200.

Mennonite Central Committee of Canada raised $173,000 for its international relief and service program during the first four months of this year, which is $32,000 ahead of the same period last year.

Byron Emmert, a member of the Gospel Church, Mountain Lake, Minn., was the winner of a Youth For Christ speaking contest in 1970 and participated in a two-months evangelistic tour to the Far East that ended on Mar. 13.

Columbia Bible Institute is the name for the new school formed by last fall's merger in British Columbia of Bethel Bible Institute (a General Conference school) and the Mennonite Brethren Bible Institute, which was at first called Associated Mennonite Bible Institutes. (See Sept. 1, 1970 issue, page 525.) This year's enrollment was 185, with forty-four students in the graduating class.

Bethel College has received a $17,442 federal grant under Title I of the Higher Education Act of 1965 to conduct a community development project in Harvey County in association with Prairie View and the Associated Colleges of Central Kansas. Objectives of the year-long project to begin in July are to identify and improve the problem-solving resources in the community; reduce communication barriers between blacks and whites, Bethel College and Newton community, and the generations; and involve students and faculty in community problem solving processes.

RECORD

The Mennonite Collegiate Institute Choir, Gretna, Manitoba, was praised by the *Winnipeg Free Press* for its concert in Centennial Concert Hall, Winnipeg, on April. 16. Said Chester Duncan, the paper's music critic, "It is a splendid choir—120 strong—with well-produced, unforced, well-tuned voices. Its tuning and polish are particularly remarkable, and accuracy is its hallmark. It is extremely well-drilled, and it did what no Winnipeg adult choir can ever manage; that is, it sang a whole program from memory. Its appearance is staid but personable, with handsome school uniforms and hardly anyone with disagreeably short hair."

Atlee Beechy, member of the Mennonite Central Committee Executive Committee, and his wife Winifred, have returned to the United States from a seven and a half month working tour of 21 countries in Europe, the India subcontinent and Southeast Asia. In Europe, Beechy's primary assignment was to contact officials of the Democratic Republic of Vietnam and of the Provisional Revolutionary Government to express MCC's interest in and concern for peace and assistance to the civilians in their areas.

Four young men from Yugoslavia came to Ontario in March to live and work with farmers in the Waterloo area for a year. Their visit is part of the Mennonite Central Committee's agricultural trainee program.

Workers

Alice Ann Akin, Wichita, will be a part-time instructor in art history at Bethel College during the first semester of the 1971-72 year. She will graduate from Wichita State University with a bachelor of fine arts degree this spring. During the first term, Robert W. Regier, head of the art department at Bethel College, will be on a reduced teaching load, at his request, to enable him to have time for personal art work. Miguel Almanza, assistant professor of art, will serve as acting chairman of the department through January.

Frank H. Epp, Ottawa, has been appointed associate professor of history and communications at Conrad Grebel College, member of Ontario's University of Waterloo, beginning this fall. During his first year, he will be writing the history of Mennonites in Canada which is scheduled for publication in 1974. The former editor of the *Canadian Mennonite* (1953-67), he is the author of several books including *Whose Land Is Palestine?*

Arlo Kasper plans to work in a German repertory theater as a lighting technician during his year of leave from Bethel College. Mrs. Kasper will continue voice study in Germany, possibly in Stuttgart. She has been selected as a Fulbright scholar in voice following auditions at the Institute of International Education in New York City.

Lloyd L. Ramseyer, will serve as acting president of Mennonite Biblical Seminary during the 1971-72 school year while Erland Waltner is on a service-study sabbatical leave. He will be serving on a part-time basis and living in Elkhart, beginning on September 1. Having served as president of Bluffton College for twenty-seven years, he is currently pastor of the Bethel College Church.

James E. Stucky will be instructor in speech and drama at Bethel College during the 1971-72 year. He will assume the postion held by Arlo Kasper since 1965, while Kasper is on a sabbatical leave. A 1968 graduate of Bethel College, Stucky has been teaching English and drama at Liberal High School for the past three years.

Calendar

May 23 — Bethel College commencement.

May 23—Freeman Junior College commencement.

May 28—Elkhart, Ind., Mennonite Biblical Seminary commencement.

May 31 — Bluffton College commencement.

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil Mennonite World Conference.

Canadian

May 29—Ontario, relief sale.

June 19—Saskatoon, relief sale.

Marriages

Orville Flaming, Tabor Church, Newton, Kan., and *Johanna Thiessen,* Pine Acres Mennonite Brethren Church, Weatherford, Okla., on Apr. 10.

John Arthur Haack, Alberta Community Church, and *Virginia Labenski,* both of Portland, Ore., Mar. 29.

Calvin Jost, Mennonite Brethren Church, Hillsboro, Kan., and *Tamara Duerksen,* Tabor Church, Newton, Kan., on May 1.

Robert Peters, Gospel Church, Mountain Lake, and *Dorene Thornton,* Methodist Church, Humboldt, Iowa, on Jan. 26.

Stucky

Randall L. Preheim, Salem Church, Freeman, S.D., and *Gayle Jane Gullickson,* Lutheran Church, Freeman, S.D., on Apr. 10.

David Toews, North Kildonan Mennonite Brethren Church, Vancouver, B.C., and *Kathleen Waltner,* Hively Ave. Church, Elkhart, Ind., Apr. 17.

Deaths

John L. Dirksen, First Church Newton, Kan., was born Apr. 29, 1912, and died May 5.

Vernon Duerksen, Freeman, S.D., thirty-eight, an evangelist associated with Grace Bible Institute, Omaha, was killed in a one-car accident in South Dakota on Apr. 19.

Otto W. Ganger, Hively Avenue Church, Elkhart, Ind., was born Feb. 21, 1906, and died Apr. 26.

Monroe Jackson, Calvary Church, Washington, Ill., was born in Hara, Okla., June 6, 1902, and died May 1.

Marie Regier Kim (Mrs. Arnold), First Church, Newton, Kan., was born Sept. 2, 1901, and died Mar. 16.

Mrs. Carry Mueller, Salem Church, Freeman, S.D., was born Oct. 26, 1879, and died Apr. 15.

Mae Myers, Salem Church, Freeman, S.D., was born Oct. 10, 1913, and died May 3.

Bertha Shick, Calvary Church, Washington, Ill., was born Aug. 4, 1887, and died May 1.

Baptisms

Hereford Church, Bally, Pa., on Apr. 4: Jane Frank, Judy Phillips, Kim Quigley, Donna Storts, Diane Younis.

Walton (Kan.) Church, on May 2: Cheryl Buller, Janice Buller, Teresa Pankratz, Susan Foth, Marcella Wiebe, Michael Tieszen.

Minister

Kenneth Heppner, pastor of Swiss Mennonite Church, Alsen, N.D., was presented with a license to preach the gospel by the Northern District Conference, in a special service Sunday evening, April 25.

Film

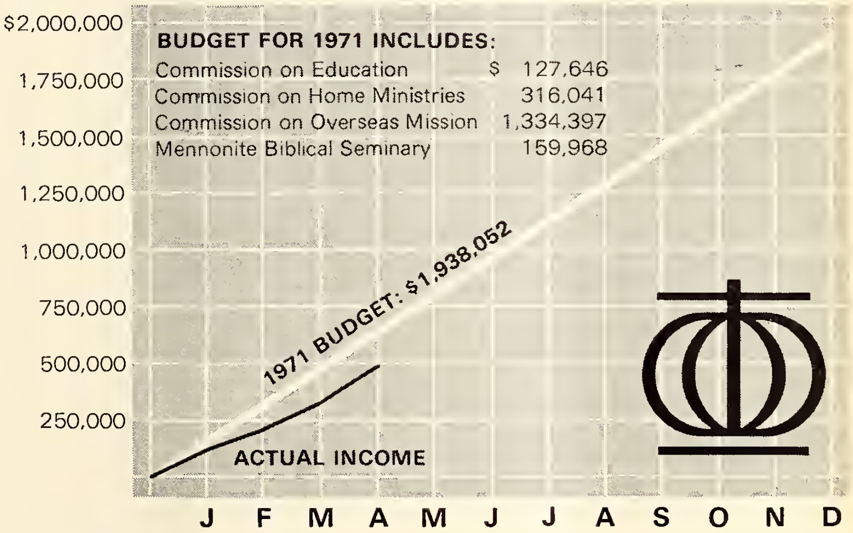
Swimmy is a film that tells how a little fish found a safe way for himself and all his brothers and sisters to live in and explore the undersea world. It communicates to preschool through third-grade children an understanding of human relations, of sea life, and of basic shapes and patterns of movement. 16 mm., six minutes. Available for $3.00 rental from Audio Visual Library, Box 347, Newton, Kansas 67114.

Filmstrips

The Jeff-Vander-Lou Story tells how a nonprofit organization was born to help meet community needs in St. Louis, Missouri. The seventy-eight-frame color filmstrip shows how building reclamation and community services were begun by local leadership with support from professionals and the Bethesda Church. Accompanied by sixteen-minute narration on tape and two copies of the printed script.

Sing the Glory of Africa helps viewers appreciate a continent as old as time. It shows the Africans' love of homeland, their close family and tribal ties, and the newfound pride in *uhuru*—freedom, for emerging African nations. The filmstrip shows the beauty of African art, contrasted with the exploitation by colonialism. It comes with a record. Available for freewill offering or contribution from Audio Visual Library, Box 347, Newton, Kansas 67114.

Conference budget April



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

The chart with its heavy black line measuring the gifts of our people for the General Conference witness shows a slight though perceptible upturn for April. We hope that this trend continues for May.

But the gap between the solid black line of actual gifts and the white line marking need is about $150,000 and during the summer months the gap always seems to get larger.

April receipts showed a slight increase over contributions for the same month last year—$139,478 as compared to $132,771 in April 1970.

The total receipts for the first four months of this year—$498,136—are about $1000 behind last year. But because our budget is lower, our percentage is a shade better with 25.7 percent of the budget received as compared to 23.4 percent at this time last year.

DISCUSSION

Bible can't be used to support war

It is distressing to think that, during the lifetime of many of us, millions of people have been cruelly killed. They have been killed by people generally considered to be Christians. The nations involved in World War I and in World War II are nations with a Christian background. We are told that, in World War I, some five million people were killed. In World War II, as a result of blitzkrieg tactics, saturation bombing, submarine warfare, atom bombs, Hitler's liquidation of the Jews, and battle casualties, fifty million people were killed. Now our U.S. military has killed a million Vietnamese in Southeast Asia. All this has been done by people of nations largely Christian by profession. How can this be explained? Has the Christian religion no power to counteract such inhumanity?

It is a sad fact that the great wrongs and evils of the past were supported and justified by quoting the Bible. Slavery was justified by quoting the Bible. Polygamy was justified by examples from the Bible. Racisms are invariably justified and supported by quoting certain Scriptures. The terrible witch-hunting of the sixteenth and seventeenth centuries was based on the Bible. Thousands upon thousands of innocent men, women, and children were either drowned, hanged, or burned alive because two witnesses said that a certain person was in league with an evil spirit, and then, according to the Bible, such a person must be put to death, they said. All these evils stopped when people came to see that this is not the way Christ wants us to live. Wars, all kinds of wars, have been justified and supported by quoting the Bible. It is still being done and the people who do so claim that they are biblical and scriptural in their position. When people do not fully accept the words of Jesus, "All authority in heaven and on earth has been given to me," they tend to use the Bible to justify all sorts of evils.

A number of years ago, the Fellowship of Reconciliation made a thorough study of the records and writings of the early church. These writings reveal that for about three centuries Christians did not serve in the army. Some believers of that period who were drafted refused to serve. They were executed. Church members who did go into the armed services were excommunicated by church authorities.

In A.D. 312, the Roman Emperor, Constantine the Great, became a Christian. In 324, he exalted this faith into the state religion. He insisted that the Roman army be a Christian army. At that very time, the pagan German Goths were threatening to overrun the Roman Empire. People lived in fear and dread of a possible take-over by the heathen Goths and Huns. The famous theologian Saint Augustine, who lived at that time, felt that Emperor Constantine the Great was a godsend to save Christianity from paganism, and so he gave the blessings of Christianity to militarism and war. Ever since then, the church has found ways to justify and support wars.

Theologians, through the centuries, have found devious ways to bypass and ignore the implications of obedience to the teachings and commands of our Lord Jesus Christ because they do not fully accept the fact that all authority in heaven and on earth has been given to Christ. They consider the entire Bible as of equal authority. We ourselves have a confession of faith which makes it possible for us to ignore Christ Jesus as the highest authority in heaven and on earth. It goes like this: "We believe in the divine inspiration and the absolute trustworthiness of the Bible as the Word of God and the only infallible guide of faith and life."

This confession of faith should not be allowed to stand as is. Our next session of General Conference should consider a revised statement of faith on this point. What is needed is a statement somewhat like the following:

"We believe that all authority in heaven and on earth has been given to our Lord Jesus Christ and therefore our use of the Bible which we hold to be the inspired Word of God must always be true to the love, the spirit, and the teaching and commands of Christ whose life is to be manifested in our mortal bodies through the indwelling of the Holy Spirit."

A statement of faith like this would keep us aware of the fact that as disciples of Christ, our primary concern must always be to remain true to our living Lord. We will then use the Bible to seek light on how our love for Christ is to be expressed by our obedience to Him. This would avoid a misuse of our precious Bible. Then people would not find it possible to support wars and still claim that they are biblical and scriptural as is so often done to this day. *W. F. Unruh, North Newton, Kan.*

LETTERS

British book on baptism

GEORGE UNGER, ABBOTSFORD, B.C.: DEAR GEORGE: I noticed your letter to the editor of *The Mennonite,* April 20, inquiring about study material on baptism. I have a book that might give you the kind of information you are looking for: *Christian Batpism—A Fresh Attempt to Understand the Rite in Terms of Scripture, History, and Theology,* A. Gilmore, editor (Judson Press, 1959, 343 pages, $4.50 U.S.).

The book is written by a group of ten British Baptist Bible scholars. The book is really more than a collection of essays on baptism. The subject matter of the book was carefully planned, the areas to be studied divided among the scholars, and after each had written his first draft, they met to discuss each other's work; after which, they revised their manuscripts. It is a well-documented, scholarly work but quite readable insofar as I have read it. The book contains an extensive bibliography on the subject of baptism and indices of subjects, authors, and Scripture references.

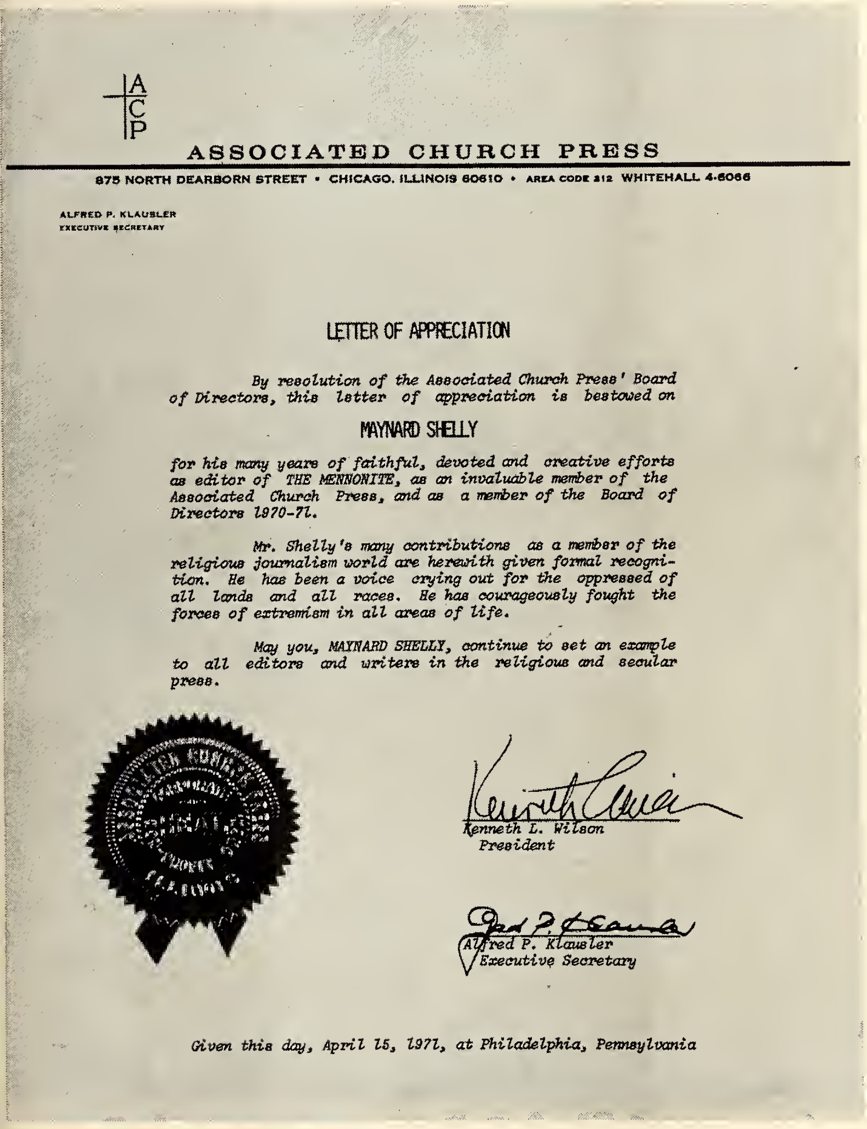
In chapter 6, about the Anabaptists, it is evident that the writer is well read in Mennonite sources. He quotes Mennonite writers like Harold Bender, Paul Peachey, Delbert Gratz, Robert Friedmann, John Horsch, and others.

I haven't read enough of the book to give an overall critique, but it contains a wealth of helpful information on baptism. Part of the problem with baptism today is that the Bible itself does not speak with singleness of voice on the subject. *Milton J. Harder, 20355 - 34 Ave. S., Seattle 98188.* May 4

Led to think deeply

DEAR MAYNARD: I want to express my appreciation for your work as editor of *The Mennonite.* I agree with Elton Trueblood when he says in his latest book, "The sharpest cleavage now exists between those who give their major attention to social action and those who emphasize the inner life of devotion. Whenever the faith is thus separated the result is always tragic." I appreciated your effort to maintain a balance between these two elements of the Christian faith, for either one without the other is something less than fully Christian.

Under your editorship, the readership of the paper increased on the part of youth, as well as among others who wanted to be led to think deeply about what their Christian commitment meant in relation to the problems of our day. Some of these folks are now discouraged by your resignation. We trust that they will continue to use their influence to help the General Conference to stand for deep Christian faith and the fruit that it should bear in leading us to love our neighbors as ourselves. One of Jesus' most demanding statements was, "As you did it to one of the least of these my brethren, ye did it to me." The church dare not neglect that kind of concern. *Lloyd L. Ramseyer, Box 364, N. Newton, Kansas 67117.* May 5



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ALFRED P. KLAUSLER
EXECUTIVE SECRETARY

LETTER OF APPRECIATION

By resolution of the Associated Church Press' Board of Directors, this letter of appreciation is bestowed on

MAYNARD SHELLY

for his many years of faithful, devoted and creative efforts as editor of THE MENNONITE, as an invaluable member of the Associated Church Press, and as a member of the Board of Directors 1970-71.

Mr. Shelly's many contributions as a member of the religious journalism world are herewith given formal recognition. He has been a voice crying out for the oppressed of all lands and all races. He has courageously fought the forces of extremism in all areas of life.

May you, MAYNARD SHELLY, continue to set an example to all editors and writers in the religious and secular press.

Kenneth L. Wilson
President

Alfred P. Klausler
Executive Secretary

Given this day, April 15, 1971, at Philadelphia, Pennsylvania

See News, May 18, page 329-30.

MEN

Christian's responsibility to environment

"The Christian's Responsibility to Our Environment" was the theme for the nineteenth annual Western District men's retreat at Camp Mennoscah on April 24 and 25. Attendance was good, with over two hundred men and boys coming Saturday for fishing, camping, and the evening program, and about eight hundred on Sunday.

Though this subject is having wide coverage, the retreat program brought various points of view together in a new way. This writer went with the feeling that he had had quite a bit of exposure to environmental problems and that the information would be good "for the other fellow" but came away feeling that, maybe, we have only begun.

The main input was provided by Willard Jantz, of the Rainbow Boulevard Church, Kansas City; and three professors from the Wichita State University science department, Harry Rounds, Donald Distler, and Arthur Youngman.

As it has been with so many new problems in the past; at the beginning, many statements pass for fact which later turn out to be myth. Many predictions of disaster are fortunately altered by a later development or a factor that had been ignored. No doubt, this will be the case again.

The earth is the Lord's. He created it and called it good. He gave man the commission to populate and subdue it. What do these words mean in the twentieth century?

At the present rate, the population of the earth will double in about thirty-six years. It is now about 3.7 billion. Seven billion, in the year two thousand, may seem manageable, but how about 14 billion in 2036, and 28 billion in one hundred years. For the world rate, there is so sign of a slow-down, yet. In Latin America, where the rate is among the highest, having many children is an important indicator of a man's masculinity, and suggestions of family limitation by North Americans have met with hostility. Undernourished and uneducated people have difficulty grasping the gravity of the situation.

It was suggested that perhaps there ought to be reverse tax deductions for families with more than two children. Are we willing to deprive children for the parents' act of bringing them into the world? Will sterilization laws be passed? Until now, the size of family has been a strictly personal affair.

The economy of the United States has been largely based on expansion —more people means more homes, clothing, furniture, factories, services. The demand pushes prices up and our land and investments increase in value. Will we have a depression when expansion slows down or stops?

We are gradually realizing that, with our present manner of usage, some of our vital materials will be gone, forever. It has been estimated that only a little over one hundred years' supply of aluminum is left; thirty-five years of copper; twelve, of zinc; seven, of bismuth. Recycling is the only solution, but who wants to separate his trash into different piles, and pay higher prices for items made from reclaimed material?

As raw material becomes scarcer, and as developing nations use their own material to raise their standards of living, it seems impossible to avoid governmental regulation. But who will decide among competing nations? Reports have been published concerning the possibility of rich oil deposits off the coasts of South Vietnam. Is this why we are stopping communism there?

The farmers were asked if they were willing to forego new machinery to prevent the pollution caused by making steel. How about the rest of us, with big cars and thousands of gadgets?

Water is indispensable, and the supply is diminishing. Europe is using the ground water supply three times as fast as it is being replenished, the United States, twice as fast. The day may come when drinking water will be used for drinking and other water for flushing toilets, washing cars, and industrial uses.

The United States uses eighty times as much energy as the rest of world. We belong to the luxury club, but how much longer, with a clear conscience?

"God made the world, but man made DDT." The number of things that man can make seems limitless, but he has used too many without first finding out what effect they will have on the only planet we have to live on. It was stated that the DDT now damaging our wildlife was laid down in the forties and fifties, and we probably have more unpleasant surprises coming from substances used in insecticides, soil or home chemicals, industrial processes, or food preservatives.

A panel, on Sunday afternoon, was made up of men above student age, several of whom said they did not want to give up their present standard of living. It seemed they were out of touch with a great segment of our student population which is saying that, in light of how the world is today, that is not a choice open to us. It will cost two to three hundred dollars per car to control air pollution. Other air-pollution control will add to the expenses of many industries. When we begin paying the full bill for the natural resources God has placed in the earth, there will be less money for other things. And some things will cease because there is no way to make them without unacceptable pollution.

One answer bothered me. Someone asked one of the speakers what the implications were for the Christian. He replied, "I'm not qualified to answer." If the scientist doesn't know, how will the uninformed layman decide? The popular phrase "the church will have to decide" commonly means not a brotherhood of concerned believers each exercising his particular skill, but the minister, who alone feels overwhelmed by the magnitude of such decisions.

What is the Christian's responsibility? We must confess that we have acted as though the earth is ours, and that the only time is now. We must try, in every way, to leave the earth as the kind of heritage in which our children and their children will also be able to live a full life. *Willard Unruh.*

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

Poverty is. . . .

Poverty is loneliness—and no one cares.
Poverty is never getting the dress or suit you really want.
Poverty is mom fixing spaghetti in every way known to man so you
won't know you're eating it for the tenth time this week.
Poverty is being sick, waiting all day to see the doctor, and
then being told he is out.
Poverty is seeing other kids with dads and wishing you had one.
Poverty is being a bad boy when you are four years old.
Poverty is never being completely filled up.
Poverty is badly-fitting shoes so that your feet always hurt.
Poverty is paying $25 a month for one room with no heat, no lights,
or running water, and the landlord living so far away that he
never fixes anything.
Poverty is being a dropout at six.
Poverty is being picked up by police on suspicion of murder because
you are the wrong color, wear a trench coat, and live in the
wrong part of town.
Poverty is being old, alone, and frightened, with only $32 a month
left after you pay your rent.
Poverty is applying for a job and being turned down over and over
because you don't know how to apply and have no skills.
Poverty is lack of motivation, alcoholism, prostitution.
Poverty is falling down, and no one comes to help.

Jan Gates

Help me give myself

God is great.
God is good.
Life is great.
Life is good.
Love is great.
Love is good.
And then, in agony, where is God?
And then, in frustration, where is life?
And then, in confusion, where is love?
And then, a smile—
a friendly touch—
a child's "I love you"—
a friend's understanding—
And somehow for me
There is God.
There is life.
There is love.
But for others—
for the aged in the convalescent center
the friend in mental anguish
the worker afraid for his job
the mother with sick children
the child with no one to listen
Who will be the smile
the touch
the understanding
the "I love you"?
Who will it be?
Dear God, help me.
Help me give of myself to others. Amen.

Charlene Gustafson.

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COVER

Hopi Mission School, Oraibi, Arizona. Brown is the color of the mesa and the sand.

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Oratory for two looms

THE MAN AT the breakfast table asked me to tell him about the Mennonites as the train was speeding across New Mexico taking him to Las Vegas, Nevada, and me to the Hopi community in northern Arizona.

In preparation for my visit to the Mennonite mission, I had been reading about Hopi life. And as I began to tell the man from Texas about our people, both Mennonite history and Hopi history began to weave in and out of our conversation.

A small group of people in an unfriendly world. Through the centuries, the Spaniards, Navahos, the United States Government, and the white man's culture have threatened the life of the Hopi Indians in many different ways. The Spaniards enslaved them to build churches. Other Indian tribes invaded their farmland. The white man's culture attacked their souls bringing on alcoholism and suicide and other less visible forms of depression.

Mennonites suffered persecution in Europe from Protestants, Roman Catholics, and militaristic governments. As the Hopis fled to the mesas, so Mennonites tried to find secure havens on the steppes of Russia and in the forests and plains of the Americas—both North and South.

A people of peace in a warlike age. Hopis call themselves by a name meaning peace. And Mennonites are one of the historic peace churches. Neither group has a clean record in living out its pacifist doctrines, but both have sacrificed enough so that the vision of peace burns steadily if not always brightly. The Hopis met the Spanish invaders with nonviolence and survived, accepting conquest, but never conquered.

Yet like Mennonites, the Hopis have not found the way to live together in peace. Hopi life is marked by its factionalism. A posture of peace toward the outside world, we have both learned, does not insure inner peace or peace in the home community.

Keeping the faith. In spite of the odds, both groups have survived, though just barely. One is never sure whether either the Hopis or the Mennonites have really saved the most important things in their two traditions. In all of their struggles, have the Hopis kept alive their tradition of peace? Have Mennonites been faithful to the call of full obedience to Christ? If we stand back and look at what has happened, we can see that both groups have sometimes failed where they felt they were most successful.

I complimented the owner of the trading post in Oraibi on the appearance of his store. His reply indicated his pride in something equal to the best of the white man's enterprise. And then I felt sad because I had called forth support for a value which was false for both of us.

Mennonites have also shaped their communities of faith on clues picked up from their neighbors which seemed so right because they sounded so religious—religious support to defend an American way of life that includes systems of injustice and war. Is this obedience to Christ?

Both Hopis and Mennonites need a new vision of the true and living God who is the God of all mankind. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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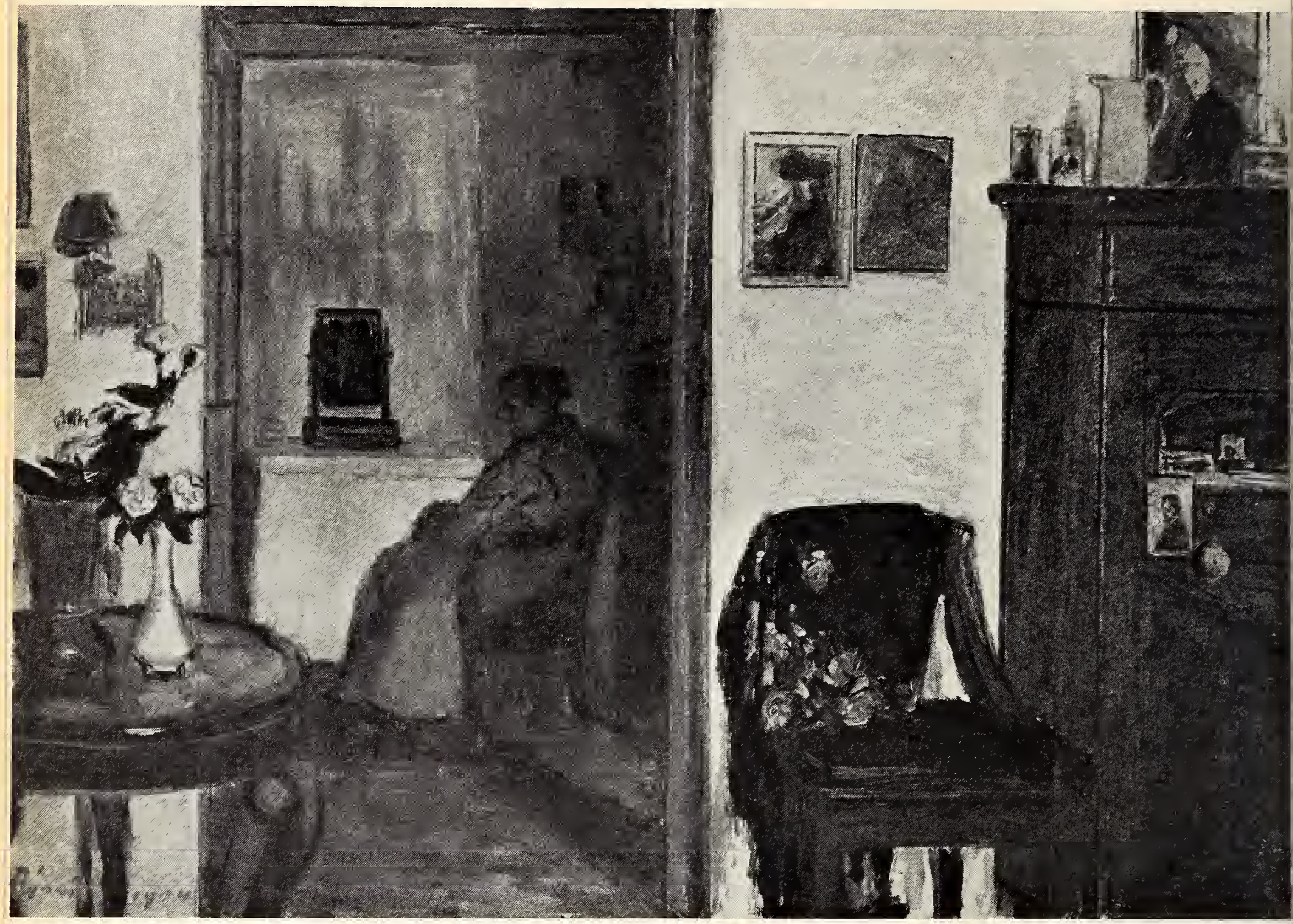
silence



"When One Lives on Reminiscences" by Jozsef Rippl-Ronai.

Elmer F. Suderman

We live in a world so full of racket that auditory pollution is of considerable concern, as anyone knows who stands in the heart of a large city, goes to a party, or lives near an airport. We live always in the presence of the *whirr* of perpetually revolving wheels and wagging tongues, and the din is deafening.

Even education has not escaped auditory pollution, as that wise educator, the Mock Turtle in *Alice in Wonderland,* pointed out long ago when he described education as consisting of "reeling and writhing of course to begin with . . . and the different branches of arithmetic—ambition, distraction, uglification, and derision."

Noise constantly bombards us, even when we think it is quiet. As I write this, I hear the hum of a hair dryer. Earlier, I heard the hiss of a steam iron, and in the kitchen, the exhaust fan pulls out the hot air created by the oven. Outside, the water sprinkler makes its characteristic *whoosh* sounds as it waters the drying lawns, and the faucets whistle as they are adjusted to the right pressure. Now and then, someone in the family opens a door, and I can hear it slam. The television in the basement just under my study creates its share of noise. Outside, dog barks; somewhere in the distance I hear the turtledove, which come to me with its mournful sound so often during the day. Down the block a neighbor is listening to a baseba game on his transistor radio. Childre are playing outside and I can hea their feet as they run through ou yard, their voices as they shout to eac other, getting louder as they hav some disagreement. A sparrow ha joined the turtledove, now, but a ca on its way to the stock-car races i going past, driving out all the othe sounds. My chair creaks as I shift m eight, and when I think for awhile, catch myself tapping my feet while anxiously wait for the next idea and onder if what I have to say will be orthwhile. When the next idea omes, my typewriter hums again, nd I welcome the ringing of the bell at announces the end of the line.

While I write this, it isn't very oisy; yet even when it is relatively uiet, modern life makes considerable oise. And we welcome the noise. bsolute silence would be almost unearable.

Scientists have been able to conruct rooms in which it is possible o have absolute silence. People who ave been in such rooms have an itial reaction approaching terror. he places we call quiet rage with ound, compared to these perfectly sulated rooms. When they become ccustomed to the silence, they hear new sound: the flow of blood rough the blood vessels through the ar. You can't hear that now—though e sound is there—for there is too uch interference in the world outde the laboratory.

The sounds we hear around us are deed comforting: we would not be ithout them, especially the words at we speak and hear others say.

There is no doubt about the power f words: they can help us know; they o have force. But words, like anying else, lose their force if there are o many of them, or if they are ebased.

Emerson reminds us that the reult of our years in school often adds p to our coming out, at last, a bag f wind. While words are important, hile they are our primary medium f communication, there is always the anger that we become only, "People lking without speaking/ People earing without listening."

We need, then, to plan for and arn from the silence, too, for the lence speaks a language as forceful words. In our feverish and wordlled world, it is salutary, though ightening, to be quiet and confront onestly the noise and haste, to think, reorganize our lives, and listen if e might hear the voice of God who speaks in the noise, to be sure, but more frequently, perhaps, in the silence.

But we need to be silent when we are together, too. Every church needs to experiment with the idea of meeting together, at least now and then, in silence. (How difficult that would be for some of us!) I have always found it ironic to hear the call to worship—"the Lord is in His holy Temple: Let all the earth keep silent before Him"—and then fill the hour with noise. There is a time to be silent, to "be still and know that He is God."

When we become inundated with the noise of the radio, the TV, the words of our friends, the hundred other sounds that crowd in upon us, then we need to step into the uncomfortable silence where we are required to come face to face with ourselves. But to plumb the depths of silence means to turn our eyes rigorously upon ourselves, and then the silence becomes worship as our motives are bared, as our complacency, our stopped-up ears, shut eyes, hard hearts, and soft thinking become apparent.

But quietness is requisite to wholeness (which is only another way of saying holiness), to seeing, finding, and understanding ourselves and the world around us.

In a novel written by Rudy Wiebe, a young Canadian Mennonite novelist —*First and Vital Candle*—the main character, Abe Ross, has just come back after several years among the Eskimos as a storekeeper for a large trading company. Having been away from civilization for four years and having become accustomed to the vast quietness of the Arctic, he is not impressed with the noise and confusion of Winnipeg. Its garish sights, its glittering social life which merely covers some of the same savagery he has seen in more naked forms among the Eskimos both intrigue and appall him. One night, sitting with a friend in a nightclub, he hears the clash of merriment everywhere, the laughter of women flashing through the pall of noise, the tempo of the music. He sees the girl stiff behind the microphone but her arms and hands jogging in a kind of hypnotized rhythm. He hears the noisemakers keeping time with the band: the muted trumpet, the piano, the guitar, the drum. Couples dance before him. Finally, the guitarist asks the customers to join him in a song, and they sing, poorly at first, but by the second and third stanzas, the hand-clapping foot-beating, drink-slurred voices had gotten astride the tempo. All around Abe they rocked, the melody barked out of glistening red faces, the singer swaying at the mike, smile frozen at the end of the spotlight shaft poking through the haze. Abe realizes that all this is too raucous, too deafening to be endured. After a moment, he becomes aware that he has slumped down on the red-leather seat, head in his arms as if to shield something vital from annihilation, and he leaves.

Abe's conclusion is impressive and important: that now and then, at least, we have to get out of the noise and confusion of our everyday nightclub life in order to think, in order to save something important of ourselves, in order to save something vital from annihilation.

Perhaps if we included in our worship, both public and private, a time for silence, it might help us to understand that much that is worthwhile is not going to be as obvious to our ears as the strident sounds which pollute our airwaves, invade our homes, add to the din of supermarkets, swell the roar of traffic. In the silence, we might learn that not everything important occurs in the earthquake of sound. We might even hear new sounds that we have never heard before. Perhaps we might even learn that silence has its own rhetoric, its own profundity, its own wisdom—profundity and wisdom which no words, no matter how eloquent, can express. We might learn that the most profound communication is often wordless, that wisdom and worship often take place in the sound of silence, that in quietness and confidence there is strength. Perhaps, in silence, we can save something significant, something vital!

Amish liberty case goes to high court

ATTORNEYS FOR THREE Amish fathers have filed a brief urging the United States Supreme Court to uphold the decision of the Wisconsin Supreme Court earlier this year (Jan. 8) which ruled that the Amish have the constitutional right to keep their children out of public high schools and give them training at home.

Although urging the high court to dismiss the appeal filed by the state of Wisconsin, chief defense attorney William B. Ball of the law firm of Ball & Skelly in Harrisburg, Pennsylvania, acknowledged that the Supreme Court may well want to make a ruling on the matter of Amish religious liberty.

Ball said, "The need plainly exists to have the highest court in the nation clearly affirm, under the law of the land, the principle of religious liberty declared by the Supreme Court of the State of Wisconsin" for the protection of Amish throughout the United States.

He cited in his brief numerous cases of "legal harassment" of the Amish—heavy fines, jailings, seizure and sale of property, and removal of children from Amish homes—in at least nine states (Iowa, Kansas, Wisconsin, Indiana, Ohio, Michigan, Kentucky, Pennsylvania, and Virginia).

The document called the fifty thousand Amish in America—known for their beards, plain clothing, moral integrity, and their horse-and-buggy travel—an "innocent people" whose sole offense is "persevering in the ways of their utterly distinctive faith in the crucial matter of educating their young. . . ."

The brief contended that the Wisconsin decision was a "long-overdue vindication" of the religious liberty of the Amish and that it would be appropriate to affirm the decision by denying the state of Wisconsin's petition for a hearing, but that, conceivably, a national ruling would be helpful since "only in Wisconsin is there a constitutional base for the liberty"—treatment of the Amish in eighteen other states continues to be subject to the whim of changing administrators and lawmakers.

The Amish have religious scruples against defending themselves in a court of law—"turn the other cheek," says the Bible—so the National Committee for Amish Religious Freedom has provided the attorneys to defend them in court.

Pastor William C. Lindholm, a Lutheran minister from Livonia, Michigan, and chairman of the defense committee, consisting of clergymen, scholars, attorneys, a congressman, and others—said, "In Europe, the Amish were put in sacks and drowned in rivers because they didn't believe in infant baptism, and they are alive today because William Penn promised them religious freedom if they would come to America. We do not understand why the state of Wisconsin seeks to keep this prosecution hanging over the heads of these poor people, and why they seek to overturn a just and fair decision giving religious freedom to some of their citizens.

"The state of Wisconsin continues to put the fate of the Amish in jeopardy in the high court," said Pastor Lindholm, "and because of this continued harassment we must defend them. . . . I simply cannot believe that our justices would repudiate the promises made by William Penn and say there is no religious freedom and justice for the Amish in America."

The New Glarus, Wisconsin, school administrator, Kenneth Glewen, lodged criminal complaints against the three Amish fathers—Jonas Yoder and Wallace Miller of rural New Glarus and Adin Yutzy, who has since moved to Elsinore, Missouri—for failure to have their teen-age children enrolled in high school after graduating from the New Glarus elementary school. (The arrests were dated October 1968.)

At their trial, two expert defense witnesses testified in behalf of the Amish, Anthropologist John A. H tetler, of Temple University in Phi delphia, testified that if the Amish forced to go to a public high sch "their religion will be destroye "Even though the Amish do not to a regular high school," he sa "they are educated by their comm nity and, on tests of basic skills a I.Q., they compare favorably w other children." He stated that bo learning and intellectual discipli interfered with learning the love hard work and the soil.

Donald A. Erickson, education p fessor at the University of Chica testified that while the Amish do go to what may be called high sch "they do a better job of educating th the rest of us—judging by the f that they have little unemployme delinquency, and divorce" and t application of compulsory educati laws to Amish children would "ha them psychologically and would be no value educationally."

The Green County Welfare direct and a law officer testified that, ev though Amish do not go to hi school, they have not been arrest for crimes nor do they add to t tax burden by becoming welfare cipients.

Chief Justice E. Harold Hallo who wrote the Wisconsin Supre Court's opinion which ruled six one for the Amish, stated that th people will not be required to atte school beyond the eighth grade cause "there is not such a compelli state interest in two years of hi school compulsory education as w justify the burden placed on . . . t free exercise of religion."

"To the Amish," said the Wisco sin Supreme Court, "secondary scho ing not only teaches an unaccepta value system, but they seek to in grate ethnic groups into a homo nized society, resulting in psychologi alienation from their parents and gre harm to the child."

Justice Hallows said, "The Ami

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptu and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gene Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Co ada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

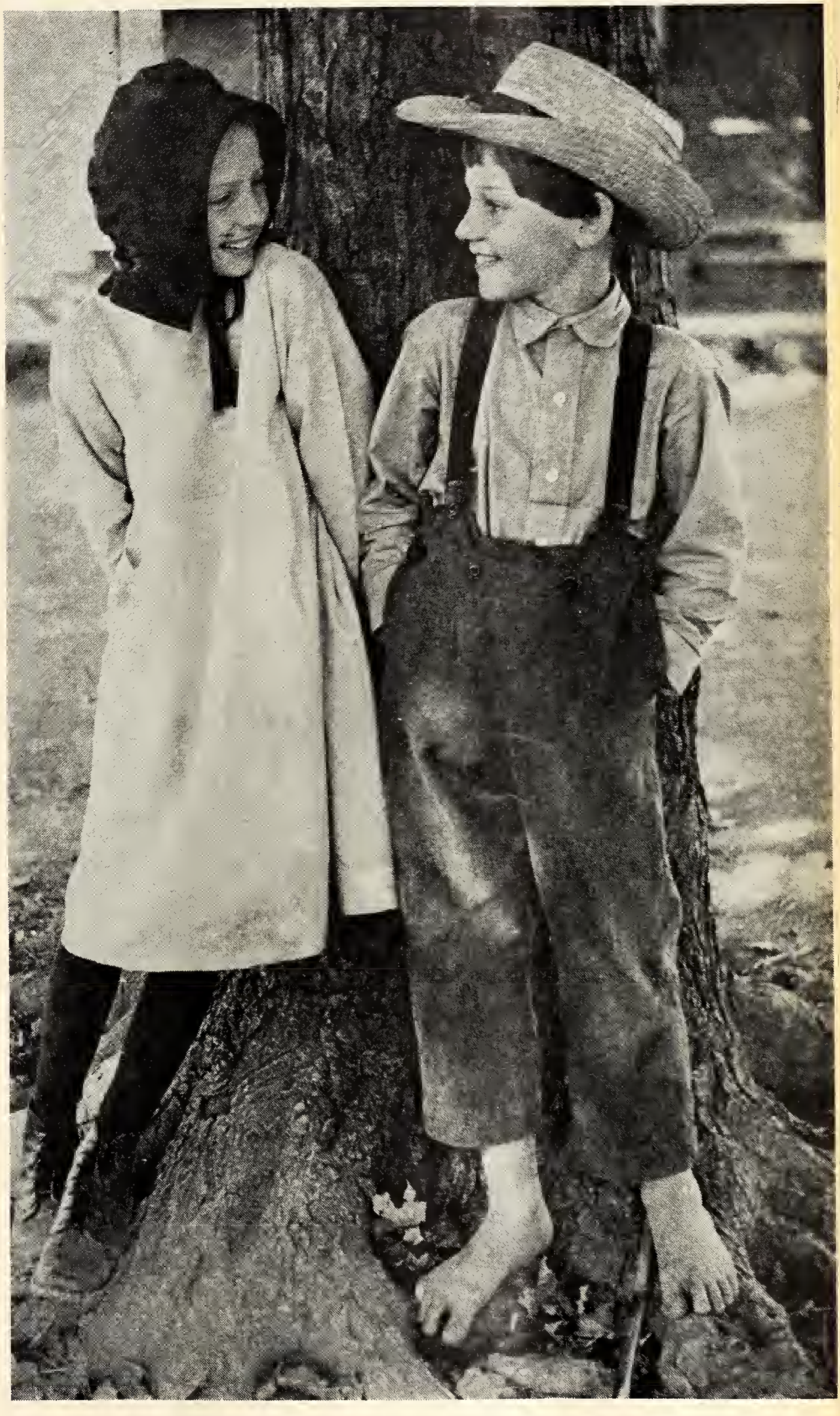
claim, with compelling merit, that their education produces as good a product as two additional years of compulsory education does" and that two more years of high school "does not help the Amish child in his environment." "To force a worldly education on all Amish children, the majority of whom do not want it or need it, in order to confer a dubious benefit on the few who might later reject their religion, is not a compelling interest," said the Court.

Justice Nathan Heffernan noted that "there is strong evidence in this case that the purpose of the prosecution was . . . to force the Amish into the school only for the purpose of qualifying for augmented state aids." (The New Glarus school district lost $18,000 in state aid when the Amish failed to enroll their children in the public schools.)

The Wisconsin Supreme Court said that attending "any high school, public or private, constitutes a deterrent to his [the Amish] salvation." Further, the Wisconsin Supreme Court said excusing the Amish children from school attendance will not likely water down compulsory education laws "because of the uniqueness of the Amish people." There is no other known similar group — exceptionally good citizens—who are so threatened by mainstream educational programs.

Attorney General Robert W. Warren of the State of Wisconsin, earlier this month, petitioned the United States Supreme Court for a *writ of certiorari* requesting a hearing. He seeks to reverse the Wisconsin Court on the ground that its decision "will have great impact on the effectiveness of compulsory education laws of the other forty-nine states." In support of his petition, he contended that the decision undermines "the police power of the state and the doctrines of *parens patriae* to protect the best interest" of children. Warren's petition also asserted that any accommodation for the Amish was "within the province of the legislature, not the courts." *National Committee for Amish Freedom.*

An innocent people whose sole offense is persevering in the ways of their distinctive faith.



Land ownership fuels Paraguayan unrest

Conflict with the church has precipitated the downfall of many Latin American dictators — of Argentina's Juan Peron in 1955, for example, of Venezuela's Perez Jimenez in 1959, of the Dominican Republic's Rafael Trujillo in 1961. These are precedents that should be making Paraguay's Alfredo Stroessner more than slightly concerned.

Stroessner's regime is the longest lived of current Latin America's dictatorships. He came to power in a 1954 army coup, three years before "Papa-Doc" Duvalier organized in Haiti the secret police force known as the Tontons Maconte which has, since that time, been the bulwark of his dictatorship.

Like Duvalier, Stroessner is short on ideology. An old-style strong man, he runs his primitive landlocked country, the size of California, like a feudal estate. In return for their unremitting efforts to suppress all opposition, his generals share with him the profits of the smuggling which is Paraguay's principal revenue producer. Cigarettes and other products from the United States and Europe are imported legally into Paraguay, then funneled across the borders into the black markets of neighboring Brazil, Uruguay, and Argentina.

While a few grow rich, the people suffer. For the past two years, in particular, bishops and priests have been openly supporting the student protesters and demanding social, economic, and political reforms.

"A mighty aspiration for complete liberation from oppression is stirring the souls of this noble and long-suffering Paraguayan people of ours," the bishops of Paraguay declared at their recent national meeting. "We see their yearning for genuine peace, solidarity, and justice paralyzed and frustrated by an atmosphere of insecurity, mistrust, and even persecution."

The bishops went on to detail the major issues: the "unjustified restrictions on the free expression of public opinion," the "police apparatus that spreads terror and distrust," the holding of political prisoners without trial, the "attacks against the physical integrity of those held in certain police jails" (meaning torture), the exclusion from public employment of citizens not belonging to the official party, the "monopolizing of vast tracts of land by a few powerful individuals."

The issue of land ownership has now become the most critical point of conflict. One and one-half percent of the country's farmers own 89 percent of the arable land, leaving only 11 percent for the remaining 98½ percent of farmers.

Under the inspiration and leadership of a group of priests, and with the approval of the bishops, an organization called the Christian Land League was set up some years ago to help the peasants create a power base and promote in particular a fairer distribution of farmlands. In the past year, this League has grown rapidly and is now regarded by the dictatorship as its greatest threat.

In March, Christian leaders transmitted to the correspondents of international news agencies a report on a secret meeting held by government officials in the office of the police chief in the city of San Ignacio. That meeting, they said, decided to liquidate the top national leaders of the Christian Land League, four priests and four laymen. They called on world opinion to save the lives of these innocent men.

Another recent indication of the mounting tension was the announcement by Archbishop Ismael Rolon of Asuncion that he would no longer attend meetings of the Council of State. Archbishop Rolon, who last July replaced the eighty-year-old Arch-

Land reclamation in the woodlands of Paraguay: One and one-half percent of the country's farmers own 89 percent of the arable land, leaving only 11 percent for the remaining 98½ percent of the farmers.

bishop Anibal Mena, a Stroessner supporter, explained publicly that his conscience as a bishop forbade him to participate in the "institutional violence that rules this country."

Catholicism is the established religion in Paraguay, and the archbishop of Asuncion is an ex officio member of the Council of State, a kind of presidential cabinet. The refusal of a member to attend, after taking the oath of office, constitutes a challenge such as Stroessner had not previously faced during his many years as dictator. *Gary MacEoin, Universal Press Syndicate, 475 Fifth Avenue, New York 10017. Reprinted by permission.*

Poultry business in Kenya Project of 119 developers

The Mennonite Economic Development Associates (MEDA) annual meeting was held in Chicago, April 1. Preceding the annual meeting, several committees assembled on March 31, to consider new areas of opportunities.

New projects were considered in Bolivia and Colombia. Funds were allocated for new projects in India and Taiwan. A project in Kenya will be opened, with a group of twenty Christian families engaged in the poultry business.

In 1970, ten new members brought MEDA's total to 119. They have projects in fourteen countries and have accepted new projects in five other countries. Investments and assets grew in 1970 from $347,000 to $366,000.

Also at the annual meeting, Erie J. Sauder, Archbold, Ohio, was elected president of MEDA, replacing Ed J. Peters, Wasco, California, who had served as president since the beginning of MEDA in 1953. Elected to the executive committee as a member-at-large was John R. Dyck who is presently completing a term of service with Mennonite Central Committee in Korea. He is replacing Howard Yoder, Wooster, Ohio, who has served on the MEDA executive committee for many years. Officers reelected were Henry J. Pankratz, Mountain Lake, Minnesota, vice-president; Maynard Sauder, Archbold, Ohio, secretary; Olen L. Britsch, Archbold, Ohio, treasurer; Peter A. Enns, Dinuba, California, member-at-large, and Milo Shantz, Preston, Ontario, member-at-large.

Mennonite radio series Awarded Catholic trophy

"For outstanding artistic, informational, and educational achievement in a program which enriches the audience with a vision of man and of life," says the Gabriel Award presented to the Mennonites for their radio broadcast *Choice II*.

Choice II is a cooperative project of the General Conference Mennonite Church and the Mennonite Church. Production and marketing is done by Mennonite Broadcasts of Harrisonburg, Virginia, and Mennonite Radio and Television of Winnipeg.

It is presently being marketed to stations in Canada and the United States. It is designed for a men's audience and for airing in "drive-time" during weekdays. The thirteen-week series grapples seriously with such problems as extramarital affairs, husband-wife tensions over money, a father's problems with teen-age rebellion, and use of leisure time.

The writer-narrator is David Augsburger. He begins each daily three-minute broadcast with actual situations facing today's men. Then he presents alternatives that men might consider in making their choices. Among these choices is also a vivid portrayal of the potential for making authentically Christian choices.

Accepting the award for the Mennonites at the April 27 banquet in Beverly Hills, California, were David Thompson of Harrisonburg, Virginia, and Bernie Wiebe of Winnipeg.

Gabriel Awards are presented by the Catholic Broadcasters Association of America. This organization has been presenting awards for excellence in broadcasting over the past twenty-three years.

Fresno '71 Some questions answered

Why is the conference meeting on the West Coast?

Every triennial conference is hosted by a different district conference and the site is chosen by them, usually within the boundaries of their conference. This year's host is the Pacific District Conference.

Why is the conference so expensive?

Your cost depends, in part, on how expensive the hotel or motel is in which you stay. Rates are as low as $8.00 per day for a double room and as high as $20. At $8.00, lodging for a couple would be $56 for the week. Ten dollars per day for meals adds another $70 for a total of $126. At the Estes Park, Colorado, conference in 1968, the least expensive rates for a couple staying on the grounds, including meals, was $112 and the most expensive was $182.

What arrangements are made for meals?

Delegates and visitors will have to pay for all meals. Only noon meals will be served by the conference and will cost $1.50 per adult and eighty-five cents for the children's lunch box. Two meals per day are included in the fee paid by those attending the Youth Convention. A Sunday noon meal that will be served must be reserved on the Advance Reservation form. It will cost $3.00 per adult and $2.50 per child. Registrants will receive a list of nearby eating establishments.

Why is there a twelve dollar registration fee?

The Fresno Convention Center can be rented at a greatly reduced rate if no offerings are taken. So a twelve dollar fee is being charged to all adults attending. A reduced rate will be charged to those attending part time. Registration costs are included in the Youth Convention fee of $65. Even with this fee, the money gathered will hardly cover rental costs, report books, and many incidental expenses.

Must I register in advance?

Yes. If your church is not on the Every Home Plan of *The Mennonite*, your pastor received information brochures with advance registration forms included. You may get one from him. Additional ones may be secured from Conference Planning, Box 347, Newton, Kansas 67114. Mail them by July 1 to Conference Registration, Box 111, Reedley, Calif. 93654. Note that reservations for the Sunday noon meal should be made on this blank. Do not include your registration fee. It will be collected at the conference.

Hilton out for Probe '72
Too plush for needy world

Probe '72, the All-Mennonite Consultation on Evangelism, is moving to a new location. Some feedback has been negative toward a meeting in Chicago's Conrad Hilton. Executive secretary Eugene Witmer is exploring other possible locations in the Chicago area and elsewhere in the midwest.

The Conrad Hilton was chosen last summer for the 1972 All-Mennonite Consultation on Evangelism. "The hotel is one of the few places with a meeting hall large enough to hold over two thousand people," Witmer says. "We felt that it met our needs, admirably, but there are brethren who think it does not suit our Anabaptist witness in simplicity."

After the Hilton announcement, last year, criticism began to be heard. Some pointed to the Hilton image of materialism in a world of need. It was implied that inner-city members of Mennonite congregations would misunderstand the thrust of Probe '72.

Further, the thinking of many Mennonite students today turns toward a simpler life-style. Young voices protest what they think is a Mennonite migration toward upper middle-class values. As one college junior put it. "North American evangelism is already too closely identified with affluence."

Probe planners were surprised at the feedback. "We were being practical in choosing the Hilton," Witmer said. "There are less than a dozen hotels or auditoriums in midwestern cities that can hold us.

"It's a matter of cost. We were offered, free, use of the Hilton convention hall, and several smaller meeting rooms, if we used five hundred sleeping rooms."

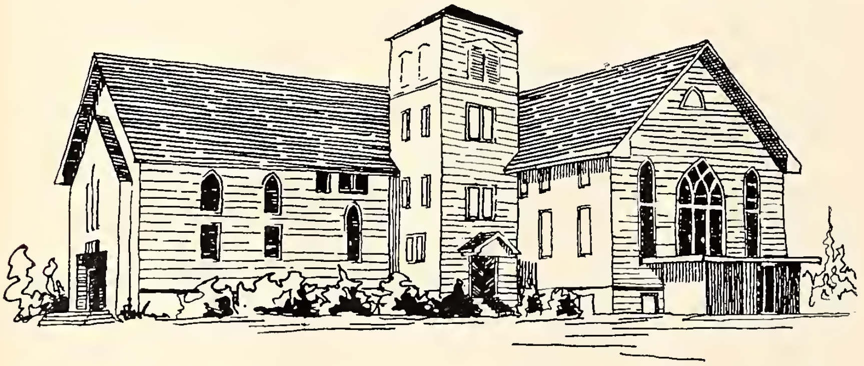
Witmer also pointed out the need for a broad selection of accommodations, since over two thousand are expected at the meet. "The Hilton is close to the YMCA and several moderate to low-cost hotels and motels. There is also a good selection of low-cost restaurants nearby.

"This is the sort of thing we'll have to find somewhere else, where people can get to easily by plane or car."

Probe '72 chairman Myron Augsburger assessed executive committee response to criticism. "It has not been an easy decision to make. I am not sure the brethren know all that is involved in a large-scale, inter-Mennonite meeting like this.

"But we are brothers in the Lord, and we will do everything possible to find an appropriate setting for Probe."

Moundridge church booklet marks 75 years for Eden



The Eden Church, Moundridge, Kansas, celebrated its seventy-fifth anniversary last November 15. A transcript of the anniversary services plus pictures and a chronology of major events in the life of the congregation have been published in a fifty-four-page booklet.

Also included is an historical sketch of the congregation's history by William E. Juhnke, chairman of the anniversary committee.

The congregation was organized in 1895 by members of the pioneer Hoffnungsfeld congregation and was known until 1924 as Hoffnungsfeld-Eden. First ministers of the congregation were Peter M. Krehbiel, Peter Stucky, and Christian J. Goering. Other pastors of the congregation included Philip A. Wedel, Walter Gering, Peter J. Dyck, Arnold Nickel, and Wendell Rempel. Henry A. Fast is the current pastor.

Epic of the Russian Mennonites

Canadians tend to disparage their native writers as second-rate. So do Mennonites. An aspiring author, therefore, who is both Canadian and Mennonite faces two difficult hurdles. Rudy Wiebe is one writer who is slowly winning some recognition as a top-flight novelist, despite his nationality and his membership in a self-conscious ethnic group.

Wiebe's third novel, *The Blue Mountains of China,* an epic of the tortured wanderings of Russian Mennonites, came off the press late last year. Some reviewers, looking for a repeat of the more modest dimensions of Wiebe's first two books, *Peace Shall Destroy Many* and *First and Vital Candle,* were clearly disappointed by his latest effort.

Tom Saunders, a columnist for the *Winnipeg Free Press,* objected to Wiebe's experimentation with a difficult new style. For him, the step was retrograde.

Bernie Harder, an English professor at the University of Windsor and an acquaintance of the author, also seemed ambivalent about the new book. Writing in the *Canadian Mennonite,* he said:

"Whether Rudy Wiebe will be praised or damned for his achievement must be decided by future readers. We know, from reactions to his first novel, that our emotions might be sharper than our understanding of his contribution."

Wiebe felt that Harder's failure to take a stand on the book was a cop-out.

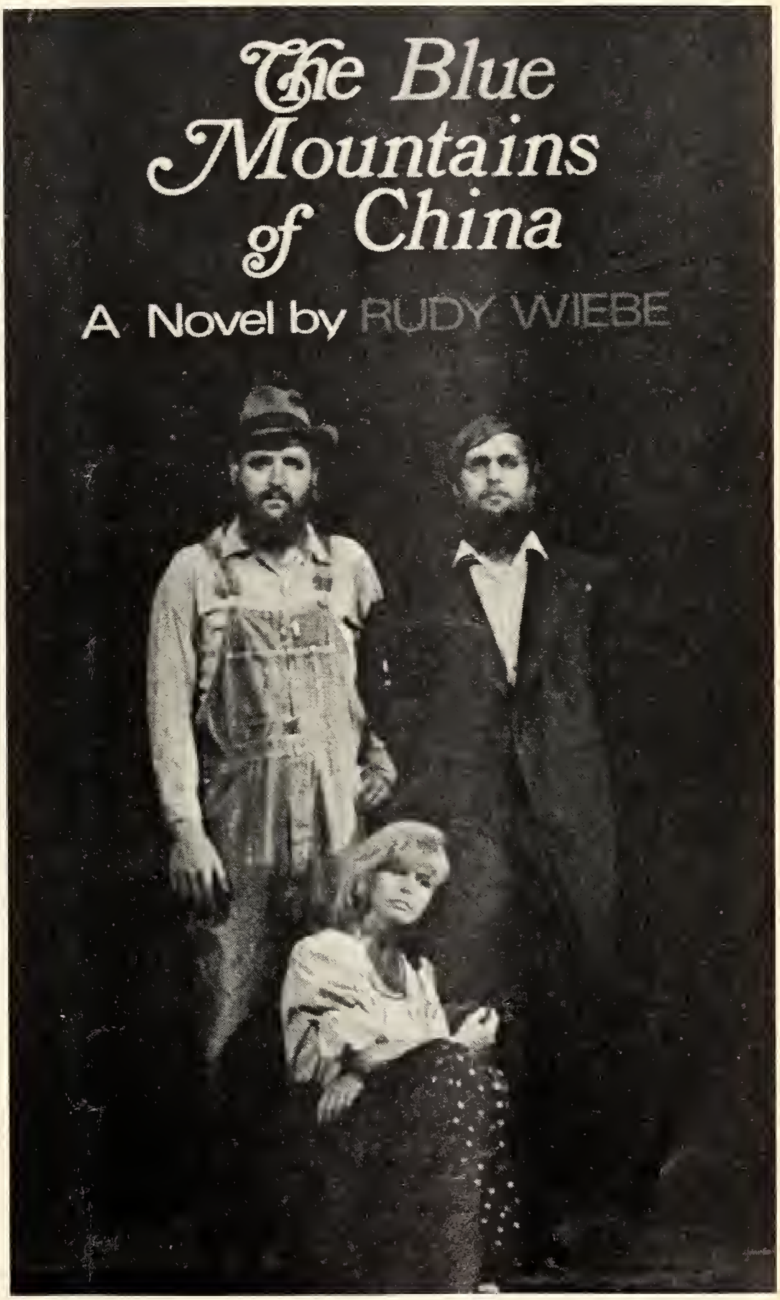
But there was also warm praise for the novel. *Saturday Night,* one of Canada's leading magazines of commentary and reviews, lauded *The Blue Mountains of China* unstintingly. The book, noted reviewer Jim Christy, "clearly indicates the growth of a remarkable writer."

It is, continued Christy, "an important and refreshing exception" to the weak and unconvincing pap which is passed off as Christian writing, today.

"Not only does he display a grasp of the force and dynamism of modern life but also, more important, he offers a realistic alternative to the despairing existential dilemma."

"Rudy Wiebe is an important novelist whose works have not received the attention they merit," wrote Christy in his concluding paragraph. "He is one of the few Canadian novelists addressing the serious problems of the modern world. He has the courage to present an honest and reasonable alternative to meaninglessness in contemporary life. His answer is not violence, hedonism, or escapism, but rather, liberation through a personal Christianity."

Blue Mountains is a Mennonite


The Blue Mountains of China
A Novel by RUDY WIEBE

novel, but without the self-consciousness and the self-deprecation which so often mars Mennonites' self-image and their writings.

The numerous threads of the story span 12 years of the Russian Mennonites' restless search for a homeland and for "true religious freedom." Their sojourn takes them from Russia to China, Canada, and South America. The novel helps strip away some of the myths and folklore which have encrusted our view of the past.

Rich in symbolism, but minus a conventional plot, and studded with Low German words, phrases, and thought patterns, the book is not one that can be skimmed quickly for its main story line. It's a difficult book to read, perhaps, but it's an important one.

Wiebe, thirty-six, was once editor of the *Mennonite Brethren Herald*, a Canadian publication, but now he instructs creative writing at the University of Alberta. He also participates actively in the Lendrum Mennonite Brethren Church in Edmonton.

The Blue Mountains of China is published in Canada by McClelland and Stewart and in the U. S. by Wm. B. Eerdman's. *Larry Kehler.*

VS for those over thirty

Houston

The facilities of the Mennonite church in Houston were built so that they would be flexible in their use. Part of this flexibility has allowed the church to develop a day nursery in their church facilities. This nursery is an important part of the churches reaching out and concern to the people in the community around them.

The Houston (Tex.) Church is interested in having an older couple volunteer to work in general maintenance and in cooking. Voluntary Service, Box 347, Newton, Kan. 67114.

Book evangelism outreach Planned by Alberta group

The Alberta Conference of Mennonites opened its annual session on April 16 at Taber, Alberta. The theme for their forty-second conference was "The Christian Church in Missions and Service."

Guest speaker for the conference was David Schroeder, dean of Canadian Mennonite Bible College, Winnipeg, whose messages related to the theme of the conference. Also, a tour group from Swift Current Bible Institute sang a varied selection of songs.

The conference accepted the motion to establish bookrack evangelism to serve as an outreach for good Christian literature in the community. In constitution changes, the conference combined the missions and the service committees.

The newly elected chairman is Werner Froese from Didsbury, Alberta. The next conference, in 1972, will be held in Tofield, Alberta.

Four-church communion

Four Mennonite churches of the Munich, North Dakota, area celebrated their oneness in Christ in a joint communion service held at the Salem church in Munich on Wednesday evening, April 7.

The proposal for the service came from the regular monthly meeting of the pastors of the four churches: Swiss, Alsen; Rosehill, Munich; Bethel, Langdon; and Salem, Munich. The Rosehill church is Mennonite Brethren while the others belong to the General Conference. The churches have been regularly cooperating for some time in special service, youth work, and other ways, but this was the first time they met together for communion.

Over one hundred participants gathered around tables in the basement of the Salem church. After watching a filmstrip of Pilate's reaction to Jesus entitled "The Uninvolved," the group passed the broken loaf from hand to hand and drank from the cup. A time of testimony closed the service.

One participant said, "Ten years ago, this would never have happened."

Words and deeds

Sociology of contemporary American religion is a summer course to be offered by Bethel College from June 21-July 9 with part of the study being done in Denver where a variety of new religions have appeared. Information is available from Howard Snider, Bethel College, North Newton, Kan. 67117.

Adolph G. Goering, Moundridge, Kan., had deeded four sections of farmland, conservatively estimated at a half million dollars, to Bethel College. The property, located in Harvey, Reno, Marion, Sedgwick, and Scott counties, represents the largest individual gift to the college in its history. Income from the gift is to be used for student scholarships. It is not to be placed in the current fund nor used for debt reduction. With this gift, the college endowment fund now totals two million dollars. In 1953, a major gift from Goering of $216,000 made possible the erection of Goering Hall, a dormitory for 100 men students.

E. Raymond Wilson, secretary emeritus of the Friends Committee on National Legislation, will be the leader of the opening session of a course in peace studies being offered by three peace church seminaries—Associated Mennonite Biblical Seminaries, Bethany Theological Seminary (Brethren), and Earlham School of Religion (Friends). This year's course will begin on Aug. 22 at Earlham School of Religion, Richmond, Ind. (See News, Apr. 13, p. 245.)

Men's chorus of the Associated Mennonite Biblical Seminaries has cut a record of traditional and contemporary church music. Information on the record is available from Marlyn Fast, 3003 Benham Ave., Elkhart, Ind. 46514.

More copies of Scripture were distributed in the United States during 1970 than anywhere else in the world, over 99 million copies compared to 173 million for the whole world. The American Bible Society distributed 132 million copies in the United States and elsewhere.

RECORD

Calendar

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 19—Saskatoon, relief sale.

Baptisms

First Church, Mountain Lake, on May 16: Veronica Neufeld.

Hotevilla (Ariz.) Church, Hugh Poliyumptewa.

Hebron Church, Buhler, Kan., on Dec. 20: Connie Jo Schroeder, David Arthur Dick, Keith Wayne Dick; on May 23: Bradley Dale Franz, Linda Ann Neufeldt.

Film

Manana Is Today, a new film on South America, filmed by Peter J. Dyck is now available from MCC and constituent offices. The 27-minute color film is accompanied by a fact sheet and discussion guide to further aid in the discussion of the film. The film shows what is being done in Brazil, Bolivia, and Paraguay by nationals, Indians, Mennonite immigrants, and Mennonite Central Committee to bring about change for the better. But all of this is only a beginning. Poverty, unemployment, illiteracy, exploitation, graft, and plain discouragement plague our neighbors to the South. Some believe the answer lies n yet tighter military control. Others yearn for revolution, while a few still ook to the church as the agent for change. *Manana,* meaning *tomorrow,* may be too late for South America. Tomorrow is already here. Those interested in the film should contact heir conference office; MCC, Akron, Pa. 17501; or MCC—Canada, 201-1483 Pembina Hwy., Winnipeg 19.

Marriages

Glenn Berman, Ft. Lauderdale, Fla., and *Jane Anders,* First Church, Newton, Kan., on May 15.

Delmar L. Duerksen and *Arnette Plenert,* both Lehigh (Kan.) Church, on May 2.

Charlie French, Methodist Church, Osage City, Kan., and *Ramona Stucky,* First Church, Pretty Prairie, Kan., on May 15.

James Goering, First Church, Pretty Paririe, Kan., and *Karen Jo Hauser,* Faith Baptist Church, Topeka, Kan., on May 29.

Gaylord Hackney, First Baptist Church, Newton, Kan., and *Ilene Koehn,* Alexanderwohl Church, Goessel, Kan., on May 15.

Bob Handsaeme and *Nola Goertzen,* Coaldale (Alta.) Church, on May 15.

Nick Kassebaum, Iowa City, and *Barbara Ann Adams* on Apr. 25 in the Eicher Emmanuel Church, Wayland, Iowa.

Jurgen Nepfmann, Wuppertal, Germany, and *Annie Warkentin,* Coaldale (Alta.) Church, on May 18.

Everet Shultz and *Judy Ann Krehbiel,* both of First Church, Pretty Prairie, Kan., on May 29.

Stan Stucky and *Jane Krehbiel,* both of First Church, Pretty Prairie, Kan., on June 3.

Workers

William Klassen has been appointed head of the religion department of the University of Manitoba where he has served as professor of religion since 1969.

Gladys Siebert, General Conference missionary, was to return to Taiwan on May 11. However, due to illness in her family, her return to the Mennonite Christian Hospital, Hwalien, Taiwan, has been postponed indefinitely. She is at home in Henderson, Neb.

Ministers

John A. Esau has accepted a call to the pastorate of the Bethel College Church, North Newton, Kan., to begin Sept. 1. He has been pastor of the Faith Church, Minneapolis for ten years.

Donald Kaufman, has accepted a call to become pastor of the Faith Church, Minneapolis, on Sept. 1. Presently, he is associate pastor of the Bethel Church, Mountain Lake, Minn., and earlier had been program director for the Mennonite Central Committee in Indonesia for six years.

Deaths

Herbert Baer, First Church, Upland, Calif., was born Aug. 1, 1901, and died Apr. 7.

Rosemary Brazda Base (Mrs. William E.), Bergthal Church, Pawnee Rock, Kan., was born May 1, 1916, and died May 19.

Lydia Toews Enz (Mrs. Henry), First Church, Newton, Kan., was born Aug. 4, 1890, and died May 14.

Lillian Waltner Jantz, Menno Church, Ritzville, Wash., was born Feb. 28, 1914, and died May 14.

Susie Goertz Schmidt (Mrs. P. B.), Alexanderwohl Church, Goessel, Kan., was born Sept. 1, 1895, and died May 11.

Lillian S. Naffziger (Mrs. William F.), Calvary Church, Washington, Ill., was born June 26, 1879, at Wheatland, Mo., and died May 11.

Peter H. Penner, First Church, Hillsboro, Kan., was born Mar. 4, 1898, and died May 10.

Anna Franz Schroeder, Hebron Church, Buhler, Kan., was born Nov. 23, 1876, in Marion, S.D., and died May 13.

Virgil E. Unruh, Alexanderwohl Church, Goessel, Kan., was born Apr. 2, 1918, and died May 7.

FOREIGN MISSIONS
RUMOR
#19

"world conditions make foreign missions obsolete."

FACT:

We hear this one every now and then . . . usually from those with a not-too-clear idea about missions.

Or from someone who read about a certain country that now restricts foreigners. Or that a new wave of nationalism makes mission work harder.

But just a minute! From the Book of Acts until this morning there's never been an *easy* era for missions. Or one where there weren't uncertainities or dangers. But the commission of Christ remains the same. We're told to go into *all* the world and make disciples . . . regardless of how we happen to find that world.

world missions
a christian imperative

DISCUSSION

Tax refusal not politically effective

PROBABLY, NO OTHER living person has spent as much time in Civilian Public Service as I have. During that time, and since, I associated with many young men who struggled with their conscience. I argued with some, but only with those who wanted to argue, and usually, it was with some who had conscientiously chosen either noncombatant or full military service.

I also knew quite intimately a few who struggled with an attempt at total separation from all war effort, including nonregistration. This was at a time when the nation was solidly supporting World War II. Today, the Vietnam war is not popular and the climate for vigorous opposition is utterly different from what it was then. I deeply respected the convictions of the absolutist then as I do now and have never cared to debate their point of view, even though it did not coincide with mine.

It does seem to me, however, that there has been growing confusion about the payment of taxes during wartime. There is no doubt a sense in which nonpayment finds its place, in the continuum from all-out participation to suicidal protest. Mrs. Franklin D. Roosevelt had some sympathetic appreciation for conscientious objectors. While visiting one of the camps, she was reported to have remarked that short of living on a desert island, it was impossible to live without being involved in the war to some degree. Because there is truth in this, it is most difficult to talk about a clearly right or a clearly wrong position. However, if we believe the way of war is inherently wrong, our conscience will push us as far away from participation as possible, consistent with other considerations, human and divine, that we cannot conscientiously ignore. Just where does nonpayment of taxes belong on this continuum?

We need to distinguish between refusing to participate in war as an immoral act, on the one hand, and the moral compulsion to do what we can to stop an immoral war on the other. Part of the confusion concerning nonpayment of taxes has to do with failure to distinguish clearly between these two somewhat different moral considerations.

Nonpayment of taxes is not getting much serious consideration from our traditional Mennonite nonresistant believer, because it does not relate with his views on participation as an immoral act. The "give unto Caesar the things that are Caesar's" edict of Jesus makes it difficult for him to see a clear immoral act in paying taxes, even though he knows that a large portion is needed for war purposes. The case becomes clearer for the person whose conscience is also concerned with a moral compulsion to do something about stopping the war. Today, many of us believe we need to be as much concerned about our moral obligation as citizens of our country to do what we can to stop our country's immoral war as we are about participation in the immoral act of war.

Is payment of taxes an immoral act? We have already pointed out that, traditionally, Mennonites did not consider payment of taxes immoral, in part, at least, because of Jesus' edict. However, when taxes are labelled "war taxes" as the telephone excise tax is, many begin to have second

LETTERS

thoughts. When mustaches were popular among military men, Mennonites shunned mustaches. Guilt by association becomes a real consideration.

What everyone ought to know is that these taxes all go into the same general treasury. The "war tax" label on the telephone excise tax has significance only in that it helped ease it through Congress, and none, whatsoever, as to its use. The use of tax money for war purposes is an entirely separate matter, and is determined by appropriations for this purpose by Congress. So long as Congress appropriates what the Pentagon asks for with overwhelming majorities, nonpayment of taxes will have absolutely nothing to do with the amount of money available for war purposes. But, unfortunately, it does have something to do with the availability of funds for less popular but terribly important poverty programs as well as health and education programs. Those who do not pay their taxes must realize that the net effect, if any, is not at all what they have in mind.

Is nonpayment effective politically? Many of those who do not pay taxes are probably more concerned about the political impact this might have, and hope it will help turn our country away from war. Certainly, this would seem like much more solid ground. The sheer drama of civil disobedience for the sake of conscience makes an impact that cannot be ignored. Even though much of the reaction may be negative, this is not necessarily bad. Jesus' crucifixion was the result of negative reaction, too. The point is, let us be clear about what we are doing and why we are doing it.

Apart from the attention-getting quality of nonpayment of taxes, the technique, however, is subject to serious questions. It is essentially a pitch to the Bureau of Internal Revenue and to the telephone company, neither of which has anything to do with determining policy concerning Vietnam. Witnessing to Internal Revenue about such matters is about as effective as writing a letter to a computer. The telephone company has trouble enough giving good telephone service, without being harassed about something for which it has no responsibility and for which it has no competence.

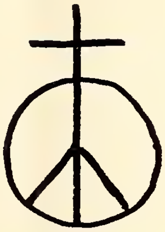
We do all have a direct line to the White House and to Congress. Here are the people who can do something about it. If we believe, as literally millions of Americans are now believing, that our presence in Vietnam is a tragic mistake, these are the people to talk to.

I suspect Jesus was more of a tax economist than are some of His spokesmen when He got a bit vague about payment of taxes. *Carl M. Lehman, Bluffton, Ohio.*

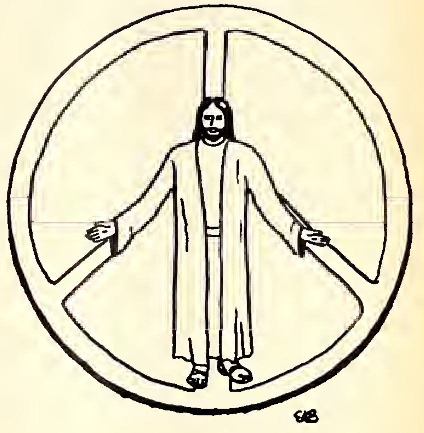
Angles on peace symbols

SIR: It was with interest I noted the letter and symbols sent in by one Randall Witmer (April 20). Slogans and symbols have been especially popular of late, although some feel it is a fad already dying on the scale, at least, with which slogans and symbols have been used by the youth these last five years or so.

However, to some extent, we will always have symbols and slogans. Some of my friends and my brothers have been using them and experimenting with them for years. Scarcely a letter passes between us through the mails that doesn't have some kind of message on the outside. One wonders what the reaction of mail handlers who see these letters is.



The symbol sent in by Brother Witmer is clever and tries to express the same idea about real peace that we have sometimes expressed by the following adaptation of the prevalent peace symbol: The meaning, I think, should be fairly obvious: it points to peace that comes by way of the cross and what happened there.



Symbols that need a lot of explanation aren't too helpful. Brother Randall's symbol has now been explained to *Mennonite* readers. I think I have suggested one way he can use it, too, namely, on correspondence.

I might add that the real or present peace symbol can also be seen as a representation of Christ standing over the earth with outstretched hands of invitation. *E. Lorne Brandt, 1108 - 6 St., E., Saskatoon* May 5

Dream of a work for peace

DEAR MR. SHELLY: As one who enjoys reading *The Mennonite,* I wish to thank you for the service rendered our people as editor. I especially enjoyed the articles that seemed to draw criticism as I am one who feels that we need to have our thinking challenged and our prejudices irritated, from time to time, to reevaluate our thinking and strengthen our convictions. May God's blessing be with you in whatever your future field of endeavor may be.

I would appreciate these ideas printed in *The Mennonite* if it meets with your approval.

I am, admittedly, a dreamer. As such, I know from past experience that dreamers are not usually taken seriously. Many times, people are so busy looking for a complicated solution that we overlook the simple and practical solution.

We live in a time and country in

which we have a right to expect and demand equal time. I believe we also have the right to demand equal spending for equal benefits.

Our country has spent thousands of human lives and billions of dollars to promote a war. Are not those who would prefer peace (the vast majority in our country today) entitled to some consideration? Just suppose, instead of Vietnam, we had sent five hundred thousand of our youth out into the many countries of the world armed with a good education, a willingness to work, and a sincere desire for peace. In that event, I could conceive that the billions spent in that direction would be a good investment.

I would like to suggest that our youth be given a free choice to serve in the military or to serve in an organization set up to promote peace in our country and the world over. The pay for these persons would be the same as the Army. They would be given training in language and customs of the areas in which they serve and could even be given the opportunity of helping plan their program and the most promising program would be eligible for the highest priority of funds to use. Many of these young men might well serve in the poverty areas in our own country, remodeling homes and rebuilding faith in our country. Even our affluent society might stand a little peace education.

Many of the young people of our country believe it is possible to bring peace to the world today. Many would, after the two required years, become so interested they would be willing to devote their lives to this cause. They are telling us today that there is a better way. Let's give them a chance to prove it. *Peter Ropp, Rt. 1, Normal, Ill. 61761.* Apr. 26

Vietnamization

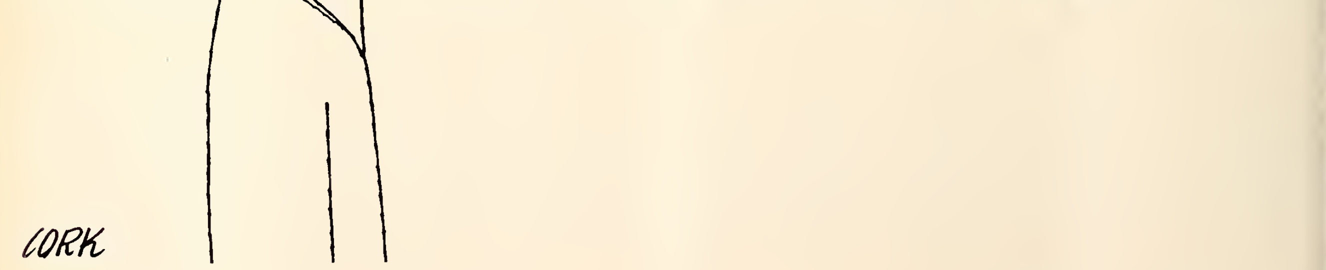
Vietnamization is succeeding
To change the color of the corpses,
To save American lives.
The situation is well in hand;
The war has been programmed,
The computer needs feeding.
We arm the friendly forces—
Grenades, bombs, and bullets.
Death drops from the sky.
They arm the unfriendly forces—
Grenades, bombs, and bullets.
Death lurks in the jungle.
Brown is the color of the civilian dead,
Increasingly brown are the soldiers dead.
But the blood of the dead is always red.
Villages are uprooted, peasants live in fear,
The rich become fat, the people cry for peace.
But the war course is set to run on and on. . . .
Advanced technology destroys land and people.
Its efficiency will bring a quiet emptiness.
Great will be the victory!

Atlee Beechy, Goshen, Ind.

Wandering stars

Wandering stars, O wandering stars
you seem so faraway, and yet,
so near and dear.
In the heat of the day;
at evening's twilight, too.
you sparkle
like diamonds in the sky.
All through the night,
all through the morning dawn.
you brightly shine and glow,
your rays reach down to earth,
they even touch my spirit.
You are enticing.
I pray, O wandering stars, tell me,
Do you have any passengers?
Are they bombarded by spirits
from outer space?
Do they have wants?
Do they strive?
Do they study war?
Or do they exercise *love*
in words and deeds?
Wandering stars with your satellites
like unto
a watchman, a color guard,
your orbits so far, far around,
glide, safely, swiftly, on and on,
I pray.
The night of space shall never veil
your splendor.
Your presence makes my burdens
lighter.
This one request to you I make,
forget me not.
I, too, will sail on, on and on,
until my Master calls me to
that perfect and eternal harbor.

Clarence Unruh, 314 SE 5 St., Newton, Kan. 67114. Mar. 31



MEDITATION

Need for holy reality

If the Bible is to become something desirable for people reading it today, there must be the possibility of reconciliation.

People are aware of the lack of understanding among them, within the family, within the church, within a nation, and internationally. . .

We know what a broken marriage, an angry neighbor, and an estranged child are. We know of people who are not reconciled with themselves. We read the *Remnant,* a forum for radical Mennos, and are amazed at how far this estrangement can go. I hear in it nothing less than the cry of our youth for meaningful relationships, for understanding and fellowship, for reconciliation.

Reconciliation is the cry of the whole world but the possibility for it is becoming increasingly more difficult.

Reconciliation is a difficult way, that is why God led the way.

"Reconciliation is our business—back it!" This is the battle cry which our General Conference is using to try to enlist us. That is very well! However, it seems that the $1,000,000 Poverty Fund is hardly getting off the ground.

Naturally, I know that reconciliation cannot be seen in economic terms.

One thing is certain: as long as the money remains in our pockets and in stocks and bonds, we will not be free to speak about reconciliation, and people will not recognize us as ambassadors for Christ. Paul Tillich writes: "The disenchanted masses need symbols which are immediately understood without intellectual hangups. They need holy realities."

This is the holy reality which God had in mind when He spoke to Abraham and the forefathers, and to Moses and the children of Israel: ". . . . and by your descendants shall all the nations of the earth bless themselves" (Gen. 22:18); ". . . . and you shall be to me a kingdom of priests and a holy nation" (Ex. 19:6). Paul writes: ". . . . you are God's temple" (1 Cor. 3:16).

In this way, through the entire history of the people of God, both in the Old Testament and New Testament, the thread of God's reconciling activity unfolds.

Jesus Christ, the Son of God dying on Calvary, became the visible, attainable, personified act of reconciliation, the holy reality.

Shouldn't we as individuals, as churches, and as conferences do everything, as ambassadors for Christ, to make God's offer of reconciliation a holy reality?

However, it must become a reality within ourselves, within our own Conference, before Christ's message can be passed on.

"As the Father has sent me, even so I send you" (Jn. 20:21).

The call to reconciliation is the mission of the church.

Erwin Cornelsen.

Partly sunny today

While driving in my car, I heard the weather report. The reporter said, "Partly sunny today," then he apologized somewhat and said he meant, "Partly cloudy." Too often, we look at life as partly cloudy when really it's partly sunny. *Ward W. Shelly*

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COVER

Mennonite Church in Aspen, Colo.: "Quietness is requisite to wholeness (which is only another way of saying holiness), to seeing, finding, and understanding ourselves and the world around us."

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Prelude to Fresno

Heinz Janzen

A TON OF fresh peaches, plums, and grapes per day is slated for the enjoyment of delegates to Fresno '71. We may also visit the Sun Maid raisin plant or the world's largest winery. Sun, soil, and water nourish thousands of acres of fruit in the Fresno area.

Courageous pastors and editors remind Christians that fruit is also a necessary part of the Christian life. Arid, abstract preaching is not enough to meet personal and social needs today. Lists of no-no's aren't adequate, either.

Christian love and peace need to be proclaimed and practiced as never before to a nation looking more and more like the demonic civilization of Revelation. Yet even peace can become a new legalism proclaimed in arrogance, adding to paralyzing guilt.

The corrective to law is Jesus Christ himself. He is both the Man of Galilee and the risen, present Lord of life. He said, "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (Jn. 15:5).

The General Board also feels that if a person or congregation is to be alive, its members will need to experience anew the saving actions and present life of Christ in their lives and in the world. Fresno '71 begins with a focus on Jesus Christ.

He himself is the good news. He is the demonstration of the love of God. Freedom comes from Him alone. He erases our guilt. New life comes from Jesus. He himself is our unity amidst the forces that pull us apart.

But how do we get hold of Jesus, or better, how does He reach down to us? How do we abide?

Jesus comes to us in the proclamation of His life, death, and resurrection. Jesus preached, His followers preached, and Menno preached. We preach Jesus Christ and find that, mysteriously, a new living presence comes to nourish our empty lives.

Prayer opens our lives to the Spirit of Christ. Morning prayer groups at Fresno aim to make us ready to hear the voice of God and to impel us to walk His ways.

Participation in discussion groups of disciples fulfills the words of Jesus, "For where two or three are gathered in my name, there am I in the midst" (Mt. 18:20).

The four program commissions of Conference, telling the work of Christ over the past three years, remind us that Christ is our contemporary. Local churches, as well, testifying to the renewal that God is bringing, lead us to praise.

Praise is the result of experiencing Christ. Praise also communicates Christ to others. Fresno '71 plans include praise in song, word, drama, and banners.

May we, together, focus on Jesus Christ our living Lord as we travel to Fresno and confer there.

Fresno '71

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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CHOSEN PEOPLE HOLY PLACES HOLY LAND AND JUST WARS

Frank H. Epp

A Mennonite presence in the Middle East dates back to about 1870 and the settlement in Palestine, at that time, of German Templars. The present Mennonite Central Committee relief and missions programs, on the other hand, were foreshadowed in humanitarian projects in Syria, going back to 1898 and 1919.

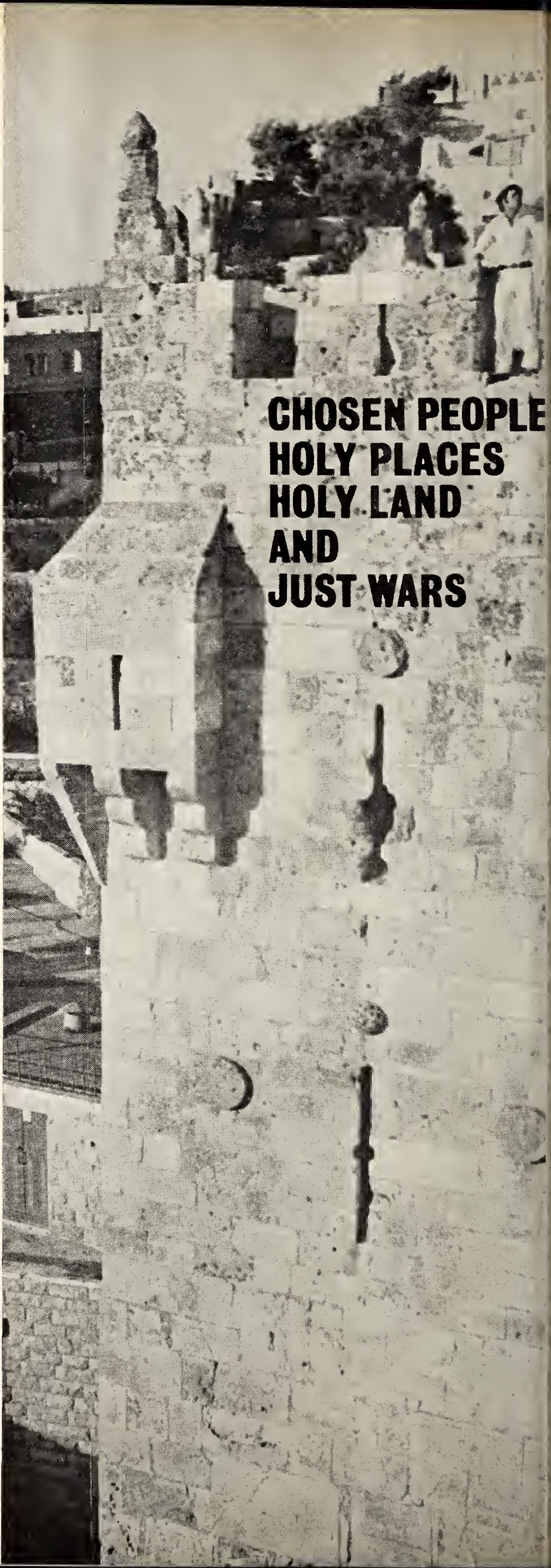
Today, however, we are more concerned about the future than the past, as we wonder how long and in what ways we may be useful in the Middle East. Part of the answer, undoubtedly, lies in the results of current peace talks under United Nations' mediator, Gunnar Jarring.

What might that outcome be? In some ways, we may be optimistic, because both the United States and the Soviet Union are now most anxious to avoid a serious military confrontation, and thus the pressure on their client states. These nations, Israel and Egypt, would themselves like to get out from under their heavy military burdens. Of the taxes which Israelis pay, for instance, 90 percent goes for military purposes, though we must remember that Israel has revenue sources other than taxes.

Our expectations from the peace talks must, however, be tempered with the realism of certain facts. While the big powers have officially been promoting peace during the last year, they have also been filling both sea and land in the Middle East with the instruments of war. While Israel and Egypt are willing to talk, there is yet no willingness on either side to make concessions on territorial claims.

The same holds true for Jordan and Syria. And, more significant, yet, is the fact that the Palestinian Arabs are not party to the negotiations, nor are their fundamental grievances very high on the agenda of the talks.

Thus, the immediate signs of the times are at least as discouraging as they are encouraging. The debit side of our peace ledger is further weighted by the fact that the deep-rooted and long-standing causes of the conflict remain, and, pending their removal, any peace agreements will be little more than new patches on an old garment.



Religion is at the root of it all, and more often than not, it has not only motivated Jews, Christians, and Muslims, but it has also served to instigate and interpret the policies of nation states and imperial powers.

Fundamental to the Middle East onflict is a certain kind of religious hinking and feeling, which tends to e characteristic of all three monoheistic religions involved in the area: udaism, Christianity, and Islam. All hree have had, and still nurture, trong notions on such matters as hosen people, holy places, holy land, nd just wars.

The concept of the chosen people, ar from turning God's children nto humble and servant people, as, more often than not, become the asis for a fanatic tribalism, a rabid acism, a fervent nationalism, and a rusading imperialism. The notion of oly land has turned man not into a teward of the land for his brothers, ut a stealer of land from his brothers.

Man's holy places, instead of being elpful symbols pointing to God, have ecome indispensable sites to the exerience of religion. From these disortions of chosen people and holy and came the justification of holy vars, and all three religious commuities have learned to accept carnal varfare against their fellowmen as he essence of conflict with evil.

The above religious stance is, of ourse, rarely articulated explicitly, so ve do not easily become aware of it. Today's secularism contributes to our lindness concerning the underlying eligious phenomena because, falsely, ve sometimes assume that secularism as replaced religion. But religion is t the root of it all, and more often han not, it has not only motivated ews, Christians, and Muslims, but t has also served to instigate and inerpret the policies of nation states nd imperial powers.

The Roman emperors, for instance, anctified their imperial causes by uilding temples to the gods and asilicas to the apostles and the holy irgin. The popes and their crusadng armies set up a kingdom of Jerualem in the full confidence that this vas essential to the kingdom of God.

Similarly, the Russian tsars found he justification for their Middle East ntervention in the protection of Orhodox Christians. The Soviet leaders, ollowing in their footsteps, religiously justify involvement in the name of their god, liberation, falsely so-called.

The interests of Britain in the nineteenth century and the United States in the twentieth century were both sparked and sustained by the desire of Protestantism for equal space with the Catholics and the Orthodox in the holy land. Today, Protestant discovery of its own most holy ground is symbolized by its careful guarding of the garden tomb, the auxiliary Protestant site for both the crucifixion and resurrection.

The Protestant entry into the holy land had a unique feature about it, in that, unlike the Catholic and Orthodox interest, it was accompanied, aided, and abetted, by the return of the Jews. The theological assistance thus rendered to this return by the Christian community strengthened immeasurably the political and military activities of both British and Americans in the Middle East. The military occupation government of the Israelis, in turn, is now repaying the compliment by posing as a sacred guardian of holy places against Arab terrorists on behalf of Protestant tourists, especially at Christmas and Easter.

So religious thinking and feeling may be the root of it all. Many suggest that the resolution of the Middle East conflict begins with finding the right word. This seems to be the conviction of both the political left and the religious right.

The latter includes orthodox Judaism and fundamentalist Christianity. Both of them insist that the Word of the Lord is the primary agent of restoration in the Middle East. Similarly, a growing number of voices within the Mennonite church are insisting that the Mennonite ministry should be spiritual rather than material, that the Mennonite Central Committee should primarily save souls rather than feed bodies.

From the political left, the Democratic Popular Front for the Liberation of Palestine says that what is necessary for national salvation is "a revolutionary ideology," and more and more of the destitute Palestinians are joining in this demand for the good word rather than more works of welfare.

The Fatah leaders at Al Karameh camp last September refused to accept any payment for a banquet laid out before our study group, though they insisted on our obligation to the ministry of the Word in the West. Even the Arab Christian representatives have asked the World Council of Churches that at least 10 percent of all the money for refugee relief be spent on giving the word about the refugees to the world.

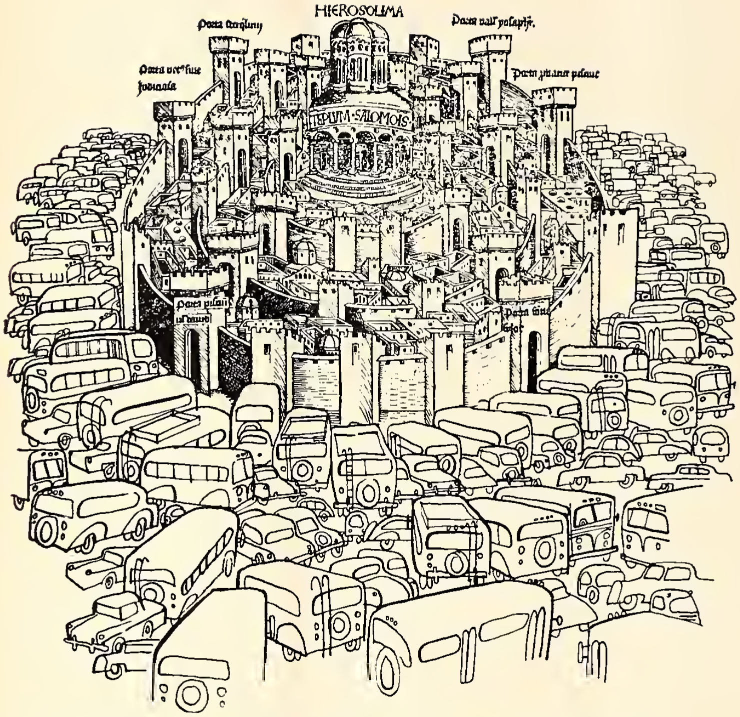
Both the political left and the religious right deserve to be taken seriously in their insistence on the word, but we, in turn, must insist on the right word. An idea saves only if it represents the Word of the highest God, the King of kings and Lord of lords.

In this respect, I have been troubled not a little by the tendency of the religious right to escape the Word which has already been given.

The Orthodox Jew, for instance, neglects to take seriously the words of the prophets and the Messiah who has already come and explains his position by his waiting for the Messiah yet to come. Similarly, the Christian, who wants to avoid present obligations and delay all fulfillment until the Messiah comes again, misses the significant message which the Messiah delivered for our serious consideration, already, with His first coming.

That Messiah gave us the Word of God, the ideology if you will, by which we should be saved and by which the government of peace would increase and never end. He gave us that Word when He spoke about the kingdom, which transcends the nationalisms and imperialisms of every age. He gave us that Word when He called men to worship in spirit and in truth rather than in holy cities or holy mountains.

He gave that Word when He reinforced earlier insights on property, which emphasized all the world belonging to God and to all His people. He gave that Word when He fraternized with the subordinated Samaritans, thereby reminding all chosen people that chosenness belongs to those



"Our feet shall stand within thy gates, O Jerusalem" (Ps. 122).

who love and serve rather than to those who hate and rule, to those who extend chosenness to all of humanity rather than to those who constantly narrow it down. He gave that Word when, in confrontation with His enemies, He chose to suffer and die on their behalf rather than to insist that they be vanquished so that He might live.

In short, Jesus, our Lord gave the saving Word by what He said and did about the kingdoms of this world, about religion, about property, about humanity, and, not least of all, about the enemy. It is this good Word which is needed in the Middle East and, more importantly, in North America as both churches and governments consider their approach to the Middle East. It is this good Word which alone validates our presence and our program.

This emphasis on the ministry of the Word must not, however, he superficially interpreted. The word is more than language, more than words. The Word of God in Jesus was more than words, because He himself was the Word. The Word of God, incarnate in Him, consisted of what He said but also of what He was and what He did.

To call for a Mennonite presence in the Middle East that emphasizes the ministry of the Word, therefore, is a call that goes beyond our common understanding of such a ministry. It is not a ministry that eliminates the deed or the works of relief. Nor are the works of relief simply a way of getting the foot in the door for the words of the gospel. On the contrary, the works are themselves the good Word, provided they are based on, are informed by, arise from, and flow to the King and His kingdom.

Therefore, the ultimate meaning of our presence in the Middle East determined by our basic orientati to the Word. We either serve the kin dom of this world and thereby nu ture the perennially smoldering co flict in the Middle East and the mise of its humanity, or we serve the kin dom of God in which and throu which all men are drawn to Him a to each other in a common stewar ship of the whole of God's holy worl

And the difference does not depe on whether we go with works or wi words, as relief workers or as mi sionaries. Rather, the difference determined by whether or not we with the Word. Our presence in t Middle East as relief workers, as mi sionaries, as educators, as travel agen as nurses, and as farmers can, in t long run, either help or hinder t peace of its peoples. And this is tr elsewhere in the world where we ha chosen to witness and work. T Word makes the difference.

As the Mennonite Central Co mittee, we seek to be "a Christian r source for meeting human need." Th resource can include the abundan of personnel, big depots full of clot ing and food, and a variety of pr grams. The resource that gives depth, however, is the Word of Go After that, our programs can a probably should have the breadth re ommended by Urbane Peachey a other past and present workers in t Middle East, including communic tion and reconciliation between a among various groups; service pr grams on behalf of the needy; inte pretation and witness before church and government.

Depth, however, comes first, b cause, in the final analysis, our lon term contribution to the Middle Ea depends not on the breadth of o program or the length of our sta but on the quality of the Word whic we represent.

Without the good Word, we wi more likely than not become part the problem rather than the solutio

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture
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NEWS

Aroma of printers' ink in bouquets for Mennonites

FLOWERS BLOOMED FOR Mennonites all over the media in May. Last month's mail brought bouquets of press clippings to Mennonite editorial offices from some big-name flower arrangers.

The *Washington Post* notes the approaching 1974 centennial of the coming to Kansas of the Russian Mennonites, whom the traveler may find to be different from the Mennonites and Amish of the East. "For though they are conservative in many ways, they are progressive in others," says a writer in the travel section of the May 16 *Post.*

"The Kansas boys who are Mennonites, of course, have never gone [to war] when called," says an article in the May 22 *New Yorker*, indulging in what Mennonites in Kansas must recognize as overstatement.

Editorial writers in two Kansas papers heaped praise on students from Mennonite colleges in Kansas and Virginia for the peace demonstrations.

The *Topeka Daily Capital* on May 18 noted the 140-mile Walk for Freedom and to End the Draft initiated by Bethel students. "The disorder in Washington hurt the peace movement," the editorial said. "Conduct of the Bethel College students and the democratic channels through which they worked bring credibility to their cause, even in the eyes of those who are in complete and honest disagreement with them."

Students from Eastern Mennonite College, Harrisonburg, Virginia, got together a group of sixty-one high school and college students to go to Washington on May 15 to spend the day picking up broken glass, repairing park benches, and filling in barren campsites following the spring's demonstrations. Mennonite Disaster Service also sent volunteers.

The act received national attention through the *Washington Star* and back in Kansas, the *Wichita Eagle* identified the project with Mennonite Disaster Service. In a May 21 editorial, "Mennonites Clean Up Mess," the *Eagle* said, "The Mennonite volunteers are to be commended for their deeds. They approve of war no more than do the demonstrators they cleaned up after, but they show their concern for their fellowman in a positive way."

The Eastern Mennonite group prepared a statement that said its members sought peace "in Vietnam and America, between dissenting students and angered adults, between hawks and doves—in obedience to our commitment to God."

The group also said, "Our work is not a condemnation of the cries for peace expressed in this city in the past weeks, but it is an effort to go beyond this to heal some of the wounds created and show that Christ's peace speaks to all of life."

The Bethel students got high marks for their courtesy and conviction from the Topeka newspaper. "There was no obscenity, no interference with the rights of others, no destruction of property, and no shouted threats, the *Capital* editorial said.

"Along the route to Topeka, they asked people to walk with them, if only for ten minutes or for a mile so that they could present their reasoning to others.

"Their objective was not to intimidate but to persuade others to their point of view and to urge them to write their views to Congressmen who will be voting on the question of extending the draft."

The *Capital* felt that this approach was more productive than "the sorry spectacle in Washington when antiwar protesters attempted to prevent citizens from reaching their places of work and thereby bring the United States Government to a halt."

Wider acceptance of Mennonite expressions on peace was the theme of the three paragraphs in the *New Yorker,* part of a longer piece by Calvin Trillin called, "War Without Hawks," a survey of antiwar sentiment in Kansas. Trillin had written a similar and longer article on Kansas in 1967. The portion of his earlier report dealing with the Bethel College Peace Club's 1966 Repentance Walk appears in *U. S. Journal,* a collection of the writer's essays published by E. P. Dutton.

"During wartime, Mennonites around Newton have always tried to maintain what people in Washington would call a low profile," Trillin says. Now Mennonites are making their concerns felt.

"Although the Mennonites have been more vocal in protesting the war than they were during past wars, there has been relatively little unpleasantness in Newton," he says.

James Juhnke, a Bethel professor of history, ran for Congress last fall as a peace candidate, won the Democratic primary, and got as many votes in the general election as Democrats usually do.

Dennis Koehn refused to register for the draft. "He was at Newton High School when his refusal to register became public, but no one in the non-Mennonite majority there accused him of being a slacker," reports Trillin, a native Kansan who now lives in New York. "He has heard from only one Mennonite who blames him for doing something that could bring trouble to the church."

Kent Ruth, a free-lance travel writer from Geary, Oklahoma, and a member of the General Conference, wrote, "The Paradox of the Kansas Mennonites" for the *Washington Post.* He describes the Mennonite contributions to three Kansas towns—Hesston, Halstead, and Newton.

"One need only drive about, almost aimlessly to see striking indications of this culture," he says.

But the old order, though stubborn, is changing. "The Mennonite way of life is slowly disappearing here," he says. "But the quiet people just don't change rapidly. Even the relatively modern-minded ones that live in southcentral Kansas."

Indeed, Mennonite life is changing and may someday become so homogenized that no one notices it. But in the merry month of 1971 called May, it got its share of press notices, not all nostalgic, by any means. M.S.

Prayer began 8-day walk Found to be mind-cleansing

An hour-long service of prayer and devotions preceded the May 5 to 12 Walk for Freedom and to End the Draft by about a dozen Bethel College students. Goal of the 140-mile walk, which began at the North Newton campus, was to deliver a statement opposing the draft to the Topeka office of U.S. Senator James Pearson.

Dean of Students Wendell Rempel led the group in prayer. In a statement to the walkers, he outlined his belief that Christians believe that in Jesus there is a new world, that war is over, and that men can no longer be conquered or won by means of death.

"Even if love does not win men to

Doubt that the draft can ever be fair and just

The following statement was delivered to the Topeka (Kan.) office of U. S. Senator James Pearson by a dozen Bethel College students and others on May 12, the end of a 140-mile and eight-day walk for Freedom and to End the Draft.

We're sure it's no secret to you that we have come to Topeka because we want the draft repealed. Many of us have already written letters to both you and Senator Dole, and we have urged the people we've met on our 140-mile walk to write, too. Although we all have different reasons for making the walk, we share a conviction deeper than our letters can convey that the Selective Service System should be abolished. We hope that our personal witness will influnce your decision in the upcoming vote.

1) We want America to be a land of freedom. The draft is a violation of each young man's freedom as guaranteed by the Constitution. The draft is two years of slavery for those who must go. For all of us, it makes planning for the future impossible—it interferes with our love life, our studies, our careers. We are not free to live our own lives.

2) We want to live under a government we can respect. The draft, more than anything in America, makes our government illegitimate in the eyes of young people. The old men who run this government make wars, we young people must fight them. The President's honor is at stake, and for his honor, we or our friends are called to die. Our Black and Chicano friends are forced to fight for freedoms they have never enjoyed. Puerto Ricans are drafted to fight for a nation that is not even theirs. The draft destroys respect for government.

3) We want to live in a society dedicated to peace and serving human needs. The draft militarizes all of society and gives the President the power to fight wars without consulting the nation. Every soldier should have a choice as to the war he might die in. The draft must be abolished as a first step to demilitarize America before we can concentrate on the other problems of our society.

4) We want to live under laws that are fair and just. The Selective Service System discriminates against the poor, against many types of conscientious objectors, against those minorities who have little stake in the dominant American culture. Draft boards give hasty judgments on matters of life and death. We doubt that the draft can ever be fair and just.

5) We want to live in a land that prizes conscience. The draft is a means of conscripting young men's consciences, teaching men to hate and to kill the enemy, whoever the president may say he is.

We want a country we can serve with integrity and that is why we have walked 140 miles from Newton to Topeka.

This walk has given us a chance to talk with and relate our concerns to many people along the way. Most of the people we met both recognized and encouraged us by honking their horns, flashing the peace sign, by friendly hospitality, and stopping to talk with us. All those we encountered, especially servicemen, ex-servicemen, and Vietnam Veterans agreed that the draft negates the personal liberty and other individual rights prized by the American people.

We were dismayed that organizing to petition our government in a legal way, as we have done, was viewed by some as subverting democracy when, in fact, we were responsibly practicing it.

Our decision to walk indicates our concern, and on the whole, the people we met encouraged us and assured us that our point was well taken. We hope you will look to your conscience, we hope you can agree with the concern for which we have walked.

itself, it exposes to them the evil within them," he said. He then called upon persons to say why they are opposed to war, to which several responded.

Rempel said that following John 3:17, which states that God sent His Son not to condemn the world but to save it, the Christian's opposition to war comes out of an affirmation of faith.

He said that war protesters should ask if there is blood on their own hands. There was a short time of meditation after which Rempel asked for statements of repentance.

He suggested that nonwalkers could spend the day in letter writing or meditation.

During the following days, the walkers spoke to people and groups along the way. In Topeka, they were interviewed by four radio stations and received television coverage from a Wichita station.

Daryl Nickel, student from Mountain Lake, said that in general the walkers were received well along the way. Only one town would not let them come through to speak or distribute literature. "We got the most solid support from Vietnam veterans and ex-servicemen. We met some in Peabody and going past Forbes Air Force Base in Topeka," said Nickel.

Nickel said that the walk was a good experience for him and he described it as "mind-cleansing."

"When you're walking along and you've got sore muscles and sore joints, you get to thinking about why you're doing this and you figure you don't want to be doing it unless you've got a good reason," he said.

Nickel said that the group felt that in many ways they accomplished some things by the walk. "We felt that when we got a wave or a peace sign or a negative response, we had communicated something without even talking," he said.

The group went to the Topeka office of Senator James Pearson to speak with his staff. They also called Pearson in Washington to read their prepared statement and discuss the draft issue with him. *G. C. News Service.*

Refugees from East Pakistan arrive in Cooch Behar, India.

Bengal refugees clothed Saris, dhoties, and lungies

Vernon Reimer, Mennonite Central Committee director for India, was recently contacted by the relief minister of Bengal to help with the influx of refugees which are pouring into his country from Pakistan. Reimer visited the refugee camps in the Nadia district, which has thirteen different camps, with approximately twenty-six thousand refugees living in the camps. Approximately the same number of persons are living with friends and relatives elsewhere.

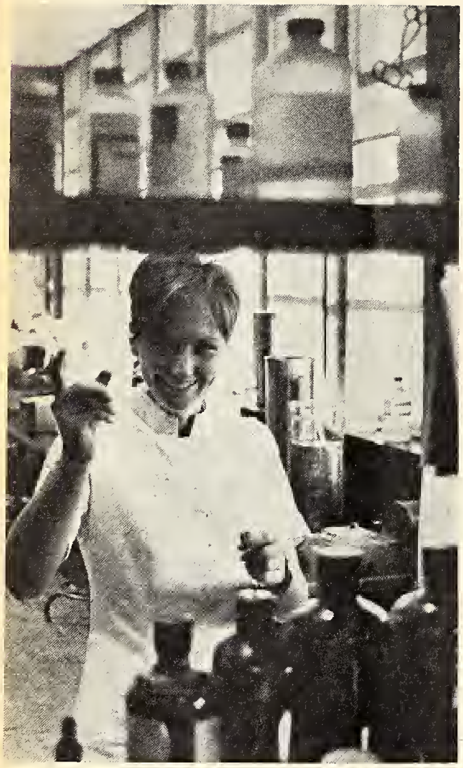
Reimer learned from camp directors that they needed two things which the government was not supplying—clothes and blankets. Upon his return, Reimer was asked by the relief minister if MCC could supply clothing and blankets for the refugees.

He ordered enough saris for four thousand women, two thousand dhoties and two thousand lungies for men (traditional Indian clothing), four thousand outfits for boys, and four thousand dresses for girls. He was also able to order eight thousand blankets from the wholesale supplier. The government indicated that they would arrange for the pickup of the goods at the warehouses and transport them to the camps.

The government is also interested in having soap, of which MCC has at least thirteen hundred cartons in the warehouse or on the docks. Reimer agreed to supply the Nadia district camps with soap.

The government officials are pleased with the offer of the clothing, blankets, and soap. The camp directors will distribute the goods and an MCC representative will be present at the time of distribution. A certificate and master roll of all those receiving goods will be given to Reimer.

Reimer indicated in his recent letter that the Indian government will be happy to receive any amount of food it can get. Especially needed is rice, although wheat will be accepted. India has its own problem with food, apart from all the refugees now flocking in.



In a Haitian hospital lab

Maxine Mast, Lancaster, Pennsylvania, a lab technician working under the Mennonite Central Committee in Haiti, tests blood samples for the doctors. Maxine says, "Our laboratory at Hospital Albert Schweitzer is capable of doing the same type of tests any small laboratory in the States can offer. However, we operate with less-sophisticated equipment and a shortage of glassware, which can be a frustration in itself. Laboratory magazines are featuring articles on the latest automation for chemical analysis and other items entitled, 'Remember Those Old Manual Methods?' There is no nostalgia in it for us—all of our chemistry tests are done manually. One advantage is that we have no fear of instrument breakdown."

Kenya teachers lend hand

Soup kitchens aid starving

Three Mennonite teachers in Kenya, Colin Mishler, Dan Miller, and Jay Goering, spent ten days in mid-April in Garissa, Kenya, establishing and directing Mennonite Central Committee famine relief activities in that area. All three are in the Teachers Abroad Program.

Mishler and Miller set up procedures for purchasing cattle to be slaughtered to provide meat for the emergency soup kitchens which had been set up to aid the starving people. Goering was in Garissa a week later to check the progress of the soup kitchens. He reported that the cattle-purchasing scheme was working well and that a local man had been hired to buy the cattle and see that the meat gets to the soup kitchens.

Five thousand dollars was sent to Kenya for the purchase of food at the beginning of the famine. Most of this money was used to buy cattle to feed the famine-stricken people. Two thousand dollars was donated by CARE for the same project.

In March, MCC had also sent five hundred thousand vitamins to Kenya. (See News, Apr. 20, p. 263.) Since that initial shipment, TWA has airlifted a second shipment of 78,000 vitamins to Nairobi.

The Swiss Mennonites received a donation from their government of 8800 pounds of whole milk powder. This was shipped by Africa Air Lines to Kenya, the last week of April.

In recent letters, Hershey Leaman, MCC representative in Kenya wrote, "The rains have come to most parts of Kenya and everyone is looking forward to a quick recovery from the past months of suffering. It is estimated that there are now enough funds, food, and medical supplies to handle the present emergency. The coordinating committee for famine relief has predicted that it will take from two to three months to restore the drought-stricken areas to normal living conditions. Thus many of the relief efforts will continue for this period of time. The cattle-purchasing scheme is working well. I feel that our most effective contribution at this point will be to continue purchasing the cattle at selected areas and supply more milk powder. We no longer are in need of vitamins, cornmeal, dried vegetables, or canned meat. The urgency for food is not as great now as it was earlier." MCC *News Service.*

Evangelism drive benefits

Felt in South Dakota city

Hutterthal Church of Carpenter, South Dakota, sees continuing benefits from a crusade held by Vernon Duerksen in January and feels most keenly the recent death of the evangelist in an automobile accident.

Careful preparations had been made well in advance of the crusade. The pastor began a class in witnessing last September. This was followed by special training for over thirty counselors just prior to the crusade.

One hundred and twenty people made decisions during the meetings. About one half of these indicated it was a first commitment to Christ. These are being followed up with literature and a minimum of six contacts by counselors.

A men's breakfast, women's tea, and Teen Happening involving one hundred seventy-five youth from as far away as thirty miles were featured during the crusade. One young man, after making a commitment to Christ, went to get his brother who had stayed at home, and he, too, decided to yield to Christ.

Local churches in the area gave good cooperation and converts are relating to several churches. A number are among the twenty-five attending the instruction class taught by pastor Menno Pullman. This class includes some who are already members of Hutterthal church.

Pullman says that one of the lasting benefits has been the changes in the lives of some of the lay workers and counselors. Some of them are talking to others about their faith for the first time. Interest among the youth and their participation in the church are another highlight. Some of the youth had special prayer meetings for their friends during the crusade. Reconciliation has brought together people who had been at enmity with each other. *G. C. News Service.*

Exchange visitors coming 60 need homes and work

This year, nearly sixty young people from nineteen countries in Europe, Asia, Latin America, and Africa will again participate in the Mennonite Central Committee's exchange visitor (trainee) program beginning August 3. This will be the twenty-second year that exchange visitors have come to work in America for one year. They will come from Hong Kong, India, Indonesia, Taiwan, Vietnam, Argentina, Brazil, Bolivia, Colombia, Paraguay, Congo, Germany, France, Austria, Switzerland, Netherlands, Italy, and Yugoslavia.

Work placements and sponsors are urgently needed for these exchange visitors—on farms, in child-care centers, children's homes, a beauty shop, in broadcasting work, occupational therapy, in an institution for deaf and dumb persons, social service agencies, homes for the aged, families' homes, and in hospitals for persons trained as nurses, lab workers, orderlies, nurse's aides, and public health nurses.

Sponsors are important in the exchange visitor program. As one former sponsor said, "We learned to live with an outsider as a member of our family group. He did many things for us that were conducive to good fellowship and good feelings."

The sponsors are responsible to give the trainee a home away from home for six months, accept him as a member of the family rather than as hired help, make it possible for him to become acquainted with church and community activities, and give him an opportunity to work, preferably in his chosen vocation.

"I had an entirely wrong impression of the American people. But during the year I've spent with them, I've learned to understand and like the United States, the people, their life philosophy, and many other things," said one trainee.

Interested persons should write as soon as possible, but in any case before June 15, to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501. Congregations might take a sponsorship as a special project. MCC *News Service.*

New building for Doland

Good progress is being made in the erection of the new meetinghouse of the Emmanuel Church near Doland, South Dakota. The metal building with brick trim will be equipped with a new organ and furnishings, and will cost about $84,000. It is being erected by Harvey Gapp, a Huron contractor.

The main meeting area measures about sixty feet by forty feet and will be supplemented by a spacious fellowship room, a kitchen, and nine classrooms. There will be no basement. Completion is expected in summer.

Fresno '71
Answers on youth meeting

Why is there a youth convention again this year?

The youth-adult sessions of the 1968 conference were highly rated by both age groups. It was assumed, on that basis, that another youth convention would be held this year.

Will youth and adults be separated?

Both the adult and the youth sessions will be held in the Convention Center and persons are free to attend either session. There will be daily joint sessions in which the two groups will share with each other. Opportunity for interaction will exist all the time.

What will the program be like?

The program is designed to explore the Jesus way of life as it is seen from a variety of viewpoints in the modern world. The convention is a setting for exploring, hopefully finding, and then risking the Jesus way of life. This will take place through Bible study, interviews, seminars, coffeehouse, films, celebrations, singing, and more.

Will the youth be chaperoned?

Adults participating in the Youth Convention will be natural chaperones. In addition, a number of adults have been asked to assist in the youth convention. However, it is assumed that young people will take responsibility for themselves.

CRISIS: *Protein*

Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

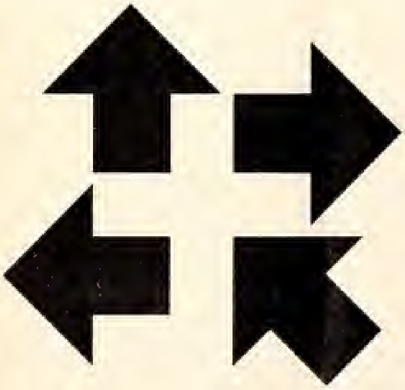
What ages are involved?
Youth who are in the ninth grade through college are considered natural participants of the youth convention. Adults working with youth are also invited.

Where will the youth be lodged?
Registrants who ask for lodging will be located in dormitories at Pacific College, a Mennonite Brethren liberal arts college, three miles from the Convention Center.

Who is planning the convention?
The planning group consists of eight youth representatives from the various districts and provinces, plus the central office youth staff. This group has met several times during the past year and will spend July and August together in preparation for the youth convention. There is also constant consultation with the planners of the adult triennial conference.

How can one register for the youth convention?
Send the completed registration form with registration costs to the Youth Office by July 31. Forms and information are available from Jake I. Pauls, Convention Coordinator, Box 347, Newton, Kansas 67114.

An additional note. For those interested, following the General Conference, the California Youth Retreat will be held at Camp Keola on Huntington Lake on August 21-28. Any high school youth who wants to join them is invited. Write for a registration blank to Alvin Friesen, P.O. Box 407, Reedley, California 93654.



Hospital costs to rise Bethel association told

Hospital costs will increase about 350 percent in the next twelve years. This is what Henry J. Meiners, vice-president of Blue Cross, Topeka, Kansas, told the annual meeting of the Bethel Deaconess Hospital Association in May.

He said that public concern about continually rising costs of health care would certainly bring changes. He cited thirteen different bills to the Newton, Kansas, group that have been introduced in Congress calling for some sort of national health program as evidence of this concern.

He called on hospital people, physicians, and others to act responsibly in helping shape the changes that are inevitable in patterns and programs for health care so that they may serve people most effectively.

During the past year, Bethel Hospital has experienced a decrease in occupancy but increases in the use of its laboratory, X-ray, physical therapy, and inhalation therapy services. M. H. Ewert, hospital administrator, reported that the hospital's income for 1970 was $1,195,141, up 4.6 percent from the previous year, with expenses of $1,372,494, up 15 percent.

Ewert reported that a study had been undertaken to determine the future of the hospital's school of nursing. He indicated that this was being done in view of the changes that are taking place in the nursing profession and the shifting in some places of the preparation of nurses from hospital schools to departments of nursing in colleges and universities.

Bethel Home for Aged, a part of the association's operations, provided care to eighty-six residents during 1970. Total costs at the home for the year were $264,521, an increase of 8.4 percent over those for 1969. Expenses increased 13.4 percent, to $265,174. The home's operating deficit of $16,954 was covered by contributions, which amounted to $25,600 for the year. Discounts on charges made to welfare clients contributed $5963 to the home's operating loss.

Walter E. Regier and Ralph Weber, of Newton, and Hartzel Schmidt, of North Newton, were elected to the board of directors of The Bethel Deaconess Hospital Association at its annual meeting in May. Weber and Schmidt were nominated by the Western District Conference and will serve as representatives of this group on the board. Regier will be serving as a Newton community representative.

Meat canner cans 150,714

The Mennonite Central Committee meat canner has completed its annual winter tour of eight states. This season, it visited communities in Kansas, Nebraska, Minnesota, Illinois, Indiana, Ohio, Pennsylvania, and Oklahoma. Heber Ramer, Nappanee, Indiana, and Maynard Bender, Kitchener, Ontario, volunteer operators and drivers of the canner, reported a total of 150,714 cans of beef, beef broth noodles and broth, pork, and lard. This compares with 141,709 cans in the spring of 1970 and 109,810 cans in the spring of 1969.

The first shipment of 24,000 cans of this meat is already en route to Nigeria to be distributed through hospitals, feeding centers, and clinics. Three thousand eight hundred cans have also gone to Haiti, with a large percentage of this shipment to be used in a children's feeding program by the Church of God in Christ Mennonites. The balance of the shipment to Haiti will go to the MCC medical and development programs in Grande Riviere du Nord.

Shipments are planned to Bolivia, Taiwan, Vietnam, Brazil, and more to Haiti and Nigeria in 1971.

Church on verge of suicide If standing still in world

Churches which try to stand still in the modern world are "slowly committing suicide," Dr. Carl F. H. Henry, the noted evangelical theologian, recently told an audience at Eastern Mennonite College, Harrisonburg, Va.

He urged earnest and energetic commitment to social reform, while advising churches not to identify with revolutionary causes concerned only

RECORD

with the overthrow of existing structure.

Founding editor of *Christianity Today* magazine and now a professor at Eastern Baptist Theological Seminary, Henry said the church must proclaim both "the God of justice and the God of justification and truth."

He said that some evangelical groups that have, in the past, stressed truth, need to speak now of justice and to protest social evils. "Fundamentalism has too long identified itself with status quo capitalism," he stressed.

Henry said that Christians "must use the mass media and let the world feel the sting of a Christian alternative" to the various solutions for political and social ills put forward.

"Evangelical Christianity faces the choice of either retreating to the Dead Sea caves or taking an initiative that places modern man on the defensive amid his moral and spiritual compromises," he said.

VS for those over thirty

Denver
The Mennonite churches of the Denver area are interested in pooling their resources to work in the area of housing reconstruction. Patterning themselves after Mennonite Disaster Service, they wish to have one person work full time as a coordinator of volunteer efforts in the area of housing reconstruction.

The person who takes this job would need to have general organizational ability and familiarity with some aspects of housing reconstruction, but would not need to be a professional carpenter. Voluntary Service, Box 347, Newton, Kan. 67114.

Calendar

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 19—Saskatoon, relief sale.

Northern

June 27—Mountain Lake, Gospel Church, Children's Day service.

Baptisms

First Church, Normal, Ill., on May 23: Stephen Baum, Sherry Dunn, Debbie Miller, Jean Miller, Randy Miller, Gary Stutzman.

Inman (Kan.) Church, on May 23: Jerry Sisson, Larry Pauls, Mickey Petrocci, Jewel Plett, DeDoris Limberhand, Judy Friesen.

Deaths

Anna Bergman, First Church, Upland, Calif., was born Sept. 8, 1886, and died May 17.

Marriages

Robert Cagle, Baptist Church, St. Charles, Mo., and *Connie Berryman*, Pulaski (Iowa) Church, on May 22.

Stephen F. Friesen, First Church, Newton, Kan., and *Margarete Ann Claassen*, First Church, Beatrice, Neb., on May 16.

Gary Hull and *Jane Franz*, Inman, (Kan.) Church, on May 23.

Alan Klaus, Saint Paul Lutheran Church, and *Janele Penner*, First Church, both of Beatrice, Neb., on May 22.

Workers

Eldon Bargen, Avon Lake, Ohio, will spend two months this summer in Colombia as a self-supporting volunteer with the Inter-American Mission of the Oriental Missionary Society. His work will be to prepare and draw building plans for schools, churches, parsonages, and bookstores in consultation with national workers.

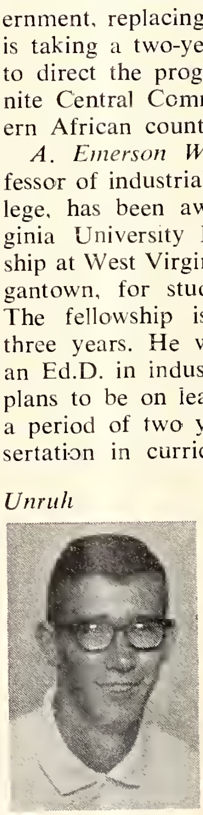
David Unruh, Burrton (Kan.) United Methodist Church, joined the Fort Wayne voluntary service unit on June 1. He will spend two years as a hospital worker. His parents are Mr. and Mrs. Merlan Unruh.

Harland Unruh, Calvary Church, Liberal, Kansas, has been accepted as a guitarist with the Continental Singers, a group that is touring the Southern United States, the West Indies, and Latin America with a ministry of music during the summer.

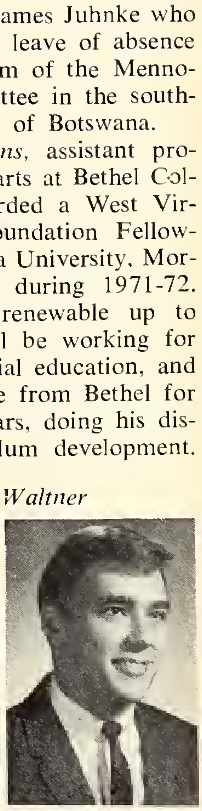
John Waltner, who is completing a master's degree in history at the University of Kansas, will join the Bethel College faculty this fall as instructor in American history and government, replacing James Juhnke who is taking a two-year leave of absence to direct the program of the Mennonite Central Committee in the southern African country of Botswana.

A. Emerson Wiens, assistant professor of industrial arts at Bethel College, has been awarded a West Virginia University Foundation Fellowship at West Virginia University, Morgantown, for study during 1971-72. The fellowship is renewable up to three years. He will be working for an Ed.D. in industrial education, and plans to be on leave from Bethel for a period of two years, doing his dissertation in curriculum development.

Unruh



Waltner



DISCUSSION

Funds misused by nonchurch mission

Ruth Unrau is a teacher at Woodstock, a school for children of missionaries in India. She sent us the following observations on the work of a certain independent children's home in India.

While we were visiting our General Conference mission families on the plains, we were reminded again of the problem of the church member at home who wants to give his money where it will do the most good.

Next door to one of our mission stations is a children's home. You can see advertisements for this home in a number of reputable magazines, and they sound like many others that ask the reader to adopt an orphan, to become foster parents.

"Give $5.00 a month so that a sick, hungry, and deprived child can have nourishing food and a chance to know what a Christian home is like," this one reads.

But this is what our missionaries see and hear about this particular "Christian" children's home:

The children come to their door to beg, at times. Their clothes are usually ragged. When the night watchman scared away some thieves from the mission orange trees, I heard the missionary wife say, "If they were children from the __________ Home, I wouldn't begrudge them. Goodness knows, they need the food."

The Indian workers at the home have told our friends that they have not been paid for several months.

When an investigator from a charitable agency in England came to look at the home, at the request of the director, the agency refused the proposed grant. (However, as an afterthought, the English agency accepted an invitation to look over the General Conference work next door. The result was a good contribution for agricultural work on the mission property.)

Rumor has it that the local director of the children's home is unscrupulous. When the U.S. sponsor of the home came through on a preaching mission, all the children got new clothes and made a good impression, so there must have been money available. A sign was painted on the building naming it in honor of the sponsor. Perhaps it is unkind to add that the director's second wife, a reputable Indian doctor, has left him.

Rumor also says that the director goes into the villages and takes children from their parents so that he can increase his census figures which are used for promotion. Some of these children have run away to go back home.

When MCC asked for a financial statement from the office of this organization, they got the reply that these people were doing the Lord's work and did not have time for such nonsense as financial reports.

What do all these facts and rumors and implications mean to us who want to give our mission money where it will do the most good? I think it means that we should ask ourselves whether we know, when we give money, that it will be used for what we intend for it to be used. Does the $5.00 or $10 a month that one gives to this children's home get to the child? How do you know?

Mennonites are giving to this organization. They are caught by the appealing advertisement. They might even think that it is our own project.

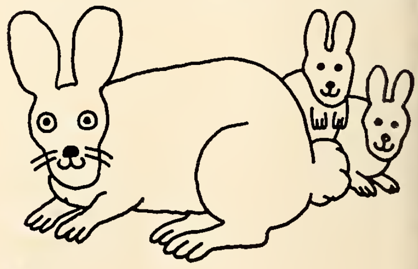
What can be said for our own mission work in India? Are our missionaries making the best use of their budgets? My husband and I spent two months with them a few years ago auditing five sets of books. We were convinced that the money was being well spent and accounted for, in spite of the fact that most of those keeping books started out as inexperienced bookkeepers. Missionaries are expected to make up their own cash discrepancies. We were impressed with the dedication of our workers, with never a feeling that someone was serving himself rather than the cause of Christ. The books are now audited by outside professional auditors.

There *are* reputable foster-parents agencies, and of course, they are not all under the General Conference or MCC umbrella. Should we spread our contributions over these other worthy causes?

We Mennonites have channels for giving. Qualified people have identified the needs in the countries where we have projects. We elect people whom we trust to determine how the mission dollar should best be spent, and we send people who are committed to take the gospel of Christ with them when they go to serve.

If all of us worked together on one program, that program could be strengthened. If all the money spent by Mennonites on doubtful causes outside our church were put into the Conference and MCC programs, the budget could be met without pressure from money-raising campaigns.

living, active congregations

Forest fires burn more than trees.


LETTERS

Peace and purple houses

To the Editor: Bethel College is no longer needed to acculturate the Mennonite young people from Moundridge, Goessel, or Henderson. What, then, is Bethel's future?

I believe that a prudent direction for Bethel is to abstract, by some means, what is essential and unique to the Mennonite interpretation of the Christian faith and apply it. It may be our witness is peace and reconciliation; it may be the construction of purple houses; it may be something else. Whatever it is, it should become a central focus for Bethel. This means that: (a) people are chosen for the Board who are interested in peace or purple houses (non-Mennonites and Mennonites, alike). The economist Kenneth Boulding and the industrialist Cyrus Eaton are perhaps some who may want to become associated with such a college.

(b) students would be recruited on the basis of their interest in discussing issues of peace or purple houses.

(c) faculty, though liberal arts oriented and primarily interested in teaching, would be expected to do research on peace or purple houses, or apply the principles of peace or purple houses to their discipline. For example, the music department would not only compose songs of peace but sing songs of peace in purple houses. The mathematics department would study the mathematics which is useful in conflict resolution. Most departments would relate meaningfully to peace or purple houses.

Bethel should not only have an undergraduate major in peace but should have a Center for Peace Studies (CPS). (This idea was communicated to the author by Professor Wayne Wiens of the University of Chicago, on leave from Bethel College.) Some students would want to pursue their interest in peace further and enter the Ph.D. program in peace research at the University of Pennsylvania.

If Bethel College did *not* exist today, would there be those who would come together and create the kind of college which I have described? If not, what kind of college would they create, if any?

The commitment to Bethel College shown by the delegates at the special session of the Western District Conference meeting about Bethel College in November was impressive. Many in the world today, on discovering what Bethel College is doing and can do in the future, will want to be a part of that future. Let's make it comfortable for them to participate. The *world* needs Bethel College. *Arnold M. Wedel, Ottawa University, Ottawa, Kan. 66067.* May 3

Emperor's suit looks good

To the Editor: Mr. O.K. Galle's letter in the April 27 issue of *The Mennonite* is right on. Of course, there is no war tax, Mr. Galle. There is no war, so this must be true. Congress has not declared war on any country or people. And even though over fifty-thousand American young men have been murdered in a "remote corner" of our globe, we have more than evened the score by killing thousands of Asian young men—and their wives, children, parents, grandparents, friends, to boot. The tax money that supports this effort should be called "protection tax." Or maybe we should call this tax money "taxes from American working people to protect them from Vietnamese." You're correct, Mr. Galle—there is no war tax, after all . . . and the emporer's clothes are as lovely as ever!

Galle also tells us that the Pentagon monies are utilized to save lives, the Coast Guard saves lives at sea. This is, of course, true. The Pentagon—that massive, mysterious, meandering, multiplex along the Potomac—is really interested in saving and protecting life. Why, I haven't been bothered in weeks by any Vietnamese, unless you count the ones I see homeless and mutilated on TV and in my dreams. But, then, neither TV nor dreams are real, are they, Mr. Galle?

And all those bombs and missiles and anti-missiles that the Pentagon pays for with your taxes are sort of like life insurance . . . that is, unless someone gets an itchy button finger! . . . .

Galle is right on again when he says that making inaccurate statements might lessen my influence with "the non-Christian listener." I mean, suppose, instead of saying "You Pharisees are really interested in leading people to God, it's too bad that you have to get involved in weighty legal questions that sometimes obscure the spirit of Moses' teaching," Jesus had actually said, "You phony Pharisees are talking about justice and mercy, faith and Moses' teachings, but you practice prejudice, extortion, and egotism. You guys are a bunch of hypocritical fools — whitewashed tombs full of death and filth." Imagine! If Jesus had ever said anything like that, say, in the temple or some other public place—boy, He might have been a stumbling block to some poor struggling sinner—like maybe Peter or John!

And you know what else . . . ? Maybe it was a really good thing that Jesus got that office and staff started in Jerusalem—you know, the one above the delicatessen. Man, if He hadn't developed some sort of bureaucratic control at such a centralized location so that Christians everywhere, even in Ephesus, could hear about the latest Imperial edict and send codices to their senators, then they might never have prevented Titus' war on Palestine. We Christians should do the same thing today. Let's get a big office in Washington and maybe that'll stop the "lush war contracts." Say, how are those things financed, anyway? Somebody told me that the government pays for 'em. I sure am glad *they* pay for all those bombs and missiles and rifles. If they asked me to pay for such weaponry, I'd tell 'em to forget it!

Thanks for straightening me out on this, Mr. Galle. Next year, I'm going to pay my taxes. I'll even file early, in case they run out of money! *Daniel E. Hood, 270 Crown St., Brooklyn, N.Y. 11225.*

May 13

Mirror will not be dull

Dear Maynard: My attention has just been drawn to a recent article in your Canadian section on our proposed publishing venture, *The Mennonite Mirror* (Apr. 13, p. 249). Your Canadian correspondent has an interesting view of our purpose in starting a new paper. He claims to know that we will "studiously avoid controversy," the implication being, I suppose, that we plan to have a dull, nonprophetic paper. I wonder how he knows this, since he has not spoken to anyone connected with the venture, and we nowhere state that that is what we intend to do. I am afraid that this is just one more example of the *objective* reporting that has characterized so much of our Mennonite press, and which often hides behind the label of *honesty* and *boldness.*

There are several things that we hope to do in our paper. Basically, we want to produce a paper which will do justice to the variety of Mennonite experience. We realize there is considerable variety both in thought and action. Our editorial position will be subdued, not because we want to avoid necessary conflicts (though we feel there are unnecessary ones which might profitably be avoided) but because we want our readers to feel free to express a variety of opinions. The Mennonite people we know don't want to be treated like children, being told that this is what they *ought* to think about Vietnam, communism, racial conflicts, the true church. We find that they have all kinds of interesting, sincerely-held beliefs on these subjects. Many have never felt free to discuss these beliefs in a public forum because our public forums have too often been led by *prophetic* figures who, while professing great openness, stifled discussion by pushing one particular viewpoint. As editors, therefore, we will not studiously create controversy, but we hope, in fact, to create a vital public discussion on many important issues. . . .

Our paper will also reflect the variety found in Mennonite life today. Our people are not only theologians and church workers (though they are this, and we will report on it) but lawyers, doctors, businessmen, golfers, hunters, hockey players.

Some of my theologian friends have hinted that a paper which reports such activities in detail will inevitably be dull. I think our readers may not concur.

Our convictions, of course, can only be tested through actual publication. Whether our chances of getting the effort off the ground in September are only one out of ten as your correspondent reported (actually he said the chances were 10 to one, but I assume he is not a gambling man and meant just the opposite), time will tell. We make no prediction. We think we are working with a valid idea, however, and the enthusiasm of many co-workers, most of whom have never been associated with a Mennonite venture of this kind before, has already given us some ground for hope. *Roy Vogt, 311 Brock St., Winnipeg 9.* May 17

I don't believe Clayton is quite ready for marriage.

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

God gave me a miracle

AT THE AGE of three, I was stricken with a handicap, a handicap which affected my whole body. The doctors called it, "a high temperature of the brain, which caused my muscles not to function right." I thought that there would be no hope or joy in life for me to enjoy. I could not speak plain enough for anyone to understand me and I had to crawl on my hands and knees to get around. So you can see why I felt so bad. At that time, life for me was dim and unhopeful. As I became older and aware of these things, many was the day when I felt like giving life up.

Many times, I would wonder why God had let this happen to me. Neither my sister nor brother was sick; they were well and healthy. At times, I even wondered why God wanted me to live. I even used to curse God for His seeming cruelty to me. But as I grew older, I found some help in the way of medical treatments. These seemed to help me a lot, they helped me to walk better, and speech lessons helped me to pronounce my words more distinctly.

But a greater treatment started to work in me. It was God's wonderful power. His treatments are good for everyone. Praise God!

God started to deal with my life in 1950. At that time, I was living in Denver. I still remember the date when I took my first step on making a decision for Christ. It was on the fifth day of May, 1950, when I gave my life to God. I felt that I had been a hypocrite long enough, trying to do God's work and, at the same time, asking for God's help, when I wasn't really a committed Christian. All of this proved to me that I was spiritually dead.

Struggling along with my problem of a life of sin, I turned to the Bible to Romans 3:23, and I read where "All have sinned and fall short of the glory of God," and then I turned to Romans 6:23, where I read, "The wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord." After reading these, I said to myself, "No more death for me, I've had enough, I'm going to change my life and take the free gift that has been offered to me, the gift of salvation." And I did. It wasn't long after that that things began to change in my life. Because I have given my life to Christ, to this day, I'm happy and full of joy that only Jesus can give and I'm communicating with God.

How about your life? Are you happy or discouraged? Are you a Christian? Can others see Christ in your life? Is your life what God intended it to be?

If you're one who is reading these words and does not know God and do not have Him in your life, let me say this—that you are missing the greatest blessing that life has to offer. You, who may be living the life of sin, let go of the reins and let God guide your life. If you will do just what I have said, you'll be happy in life and you'll want to tell others about God's great love. Today is the day for your salvation, tomorrow may be too late. Live for Christ today, won't you?

Dave West

Put bingo back

A BILL TO legalize bingo for charitable organizations was being discussed in the Illinois legislature in April 1971. Supporting the bill, one of the representatives told the House, "It's time we took bingo out of the supermarkets and put it back in the churches where it belongs!" With this, I suppose, Culbertson could add another chapter to his revealing books *Games Christians Play.* *Ward W. Shelly*

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COVER

"Choseness belongs to those who love and serve rather than to those who hate and rule." See "Chosen People."

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Frank H. Epp, 1830 Kilborn Ave., Ottawa 8, director of studies in international conflict for the Mennonite Central Committee Peace Section, has recently been appointed associate professor of history at Conrad Grebel College, Waterloo, Ont. His article is adapted from a paper presented to the annual meeting of the Mennonite Central Committee in Chicago on Jan. 23.

Dave West, 592 Tryon Ave., N. Salem, Ore. 97303, a member of the Salvation Army, tells how God's grace helped him find life in spite of a serious handicap.

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To be or not to be the church?

Jacob T. Friesen

Who are we who meet at Fresno?

Christians: committed but aware of failure; concerned but frustrated; fearful but expectant.

Church people: leaders and followers in local congregations; youth and the-over-thirty; elected to represent; delegated to act.

Mennonites: traditional and radical; evangelical and evangelistic; peaceful and patriotic; silent and outspoken; Anabaptist and antiliberal.

Friends of the church: relaxed, vacationing; casual but curious; interested but without a vote.

Agenda item number one at Fresno is for each person present to ask himself, "Who am I?" The answer makes all the difference!

The second item calls for a group response, "Who are we?" No meaningful dialogue or Christ-centered action is possible without an honest answer. We will gather in diverse groups small enough for each person to accept the other as a significant human being. Together, under the saturation-bombing of the Holy Spirit we need to seek a common mind of who we are. Everything depends on this intense, honest sharing, in small groups, before we face the hard decisions of being "living, active congregations" in session as a Conference.

Before we seek to speak to the churches, we must become the church gathered at Fresno.

Before we presume to speak for God, we must hear the Holy Spirit speaking to us through persons.

Before we cast our vote as a delegate, we must prove ourselves a brother.

Before we pass resolutions, we must establish meaningful personal relationships.

Before we direct statements to people far removed, we must learn to speak the truth in love to persons as significant human beings gathered around us.

As a conference of congregations: Our relationship is a voluntary association, with mutual trust rooted in our common loyalty and obedience to Jesus Christ. We gather to celebrate God's grace as well as to admonish one another.

We are more concerned about feelings and relationships of persons present than in recorded actions; process is as important as product, communication is as important as pronouncement.

We are the church gathered under the lordship of Jesus Christ, worshiping, instructing, proclaiming the good news of God's love in Christ, listening for the Spirit speaking *through* the congregations and *to* the congregations.

We recognize diversity of gifts and concerns within our fellowship of believers as a challenge to speak the truth in love, to test the spirit of each other, to see whether it be of God. Each person has the responsibility to test his concerns with a brother of another viewpoint, to establish trust and respect, even if they cannot reach a common mind.

The greatest thing that can happen at Fresno is to become the church gathered active, alive, visible, committed to Jesus Christ, listening, learning, loving, forgiving, embracing, communing, and finally, disbursing as seed ready to die so that others, through us, may find Jesus Christ whom to know is life and peace.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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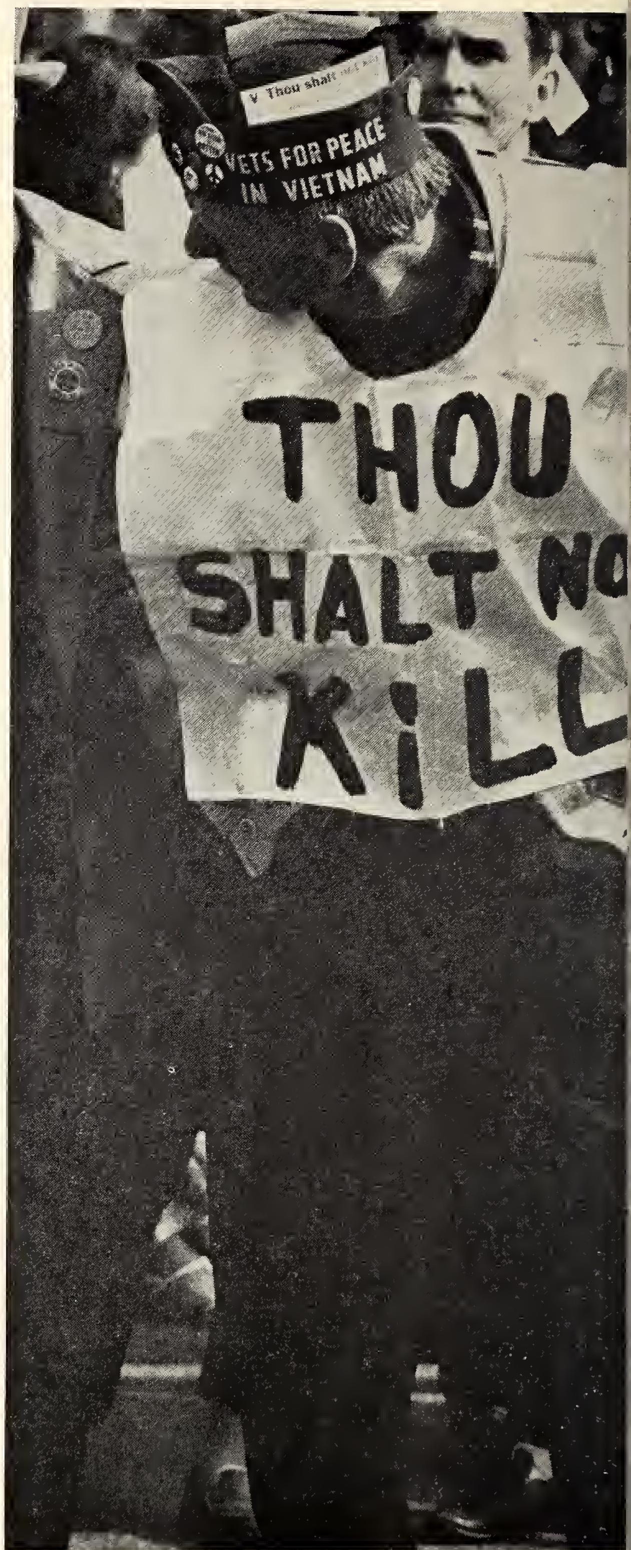
Christ's lordship and Caesar's

Larry Kehler



THE CONFERENCE OF Mennonites in Canada has not been at peace about peace, but if a recent talk-it-through encounter attended by several church leaders can serve as a barometer, the storm clouds may begin to thin out soon.

Differences of opinion about the church's historic peace emphasis led to disruptive misunderstandings and distrust during the past few years. The problem broke open as a front-line issue last summer when a statement on conscience and conscription was presented to the annual conference for adoption.

The lengthy document, originally drafted at an inter-Mennonite assembly in Chicago, was not helped by its occasional ambiguities and its U.S. orientation. It called for aid to draft refugees, support for those young men who refuse to cooperate with the U.S. Selective Service System, and the abolition of military forces. Some conference delegates, particularly those who still vividly recalled the communist take-over in Russia, saw the germs of revolution hiding just beneath the surface of this declaration.

Out of that debate, came a resolution to patch up some of the broken relationships within the conference. The delegates asked the conference to "encourage and assist our congregations to grapple seriously for new clarity on the relation between the lordship of Christ and our position on peace."

The Christian service and education boards were assigned to work out a plan for achieving the aims of the resolution.

Their major endeavor was a daring two-day encounter which brought together eight opinion leaders from across the country. The participants were selected on the basis of their differing personal convictions about the place of peace in the church's scheme of things and also for their expertise in biblical studies and church-state affairs.

> We assert the lordship of Christ when this lordship is challenged. . . . The early church asserted the lordship of Christ over against the lordship of Caesar. *Frank H. Epp.*

The eight men who sat down together for eleven strenuous hours of listening, probing, and formulating and reformulating their own concepts of peace and the lordship of Christ were: Norman Bartel, pastor of the Mayfair Church, Saskatoon; Erwin Cornelsen, pastor of the Sherbrooke Church, Vancouver; Ernie Dick, coeditor of *Ottawa Report,* Ottawa; Frank Epp, director of studies in international conflict for the MCC Peace Section, Ottawa; George Groening, pastor of the Foothills Church, Calgary; Peter Harms, pastor of the West Abbotsford Church, Abbotsford, B.C.; Waldemar Janzen, professor of Old Testament, Canadian Mennonite Bible College, Winnipeg; and Gerhard Lohrenz, pastor of the Sargent Avenue Church, Winnipeg.

"Let's think of ourselves as being a congregation here," suggested the group's moderator, Adolf Ens, as the discussion got under way. Ens is dean of students at Canadian Mennonite Bible College. He encouraged the men to be themselves as much as possible. "Let's think primarily that we're speaking to each other as brothers in Christ, and we let others listen in if they want to," said Ens.

The chief protagonist of the extemporaneous drama, however, was Frank Epp. He was alternately the goading gadfly needling his partners to stop playing games, the defendant on the witness stand answering criticisms, and the evangelist calling on all who would hear to acknowledge the totality of the lordship of Christ.

> I have become aware again that the will of the Spirit is made known in the discussion of the brotherhood. I have also seen anew here that God is not speaking to us in exactly the same way. *George Groening.*

Epp is seen by many as the spokesman for and the architect of the radical peace position within Canadian Mennonitism. Consequently, he has often been the butt of criticisms and denunciations. But he fared well in this encounter, and he seemed to appreciate the opportunity to discuss his stance openly, and at some length, with conference opinion-makers who held somewhat different views.

Gerhard Lohrenz, often seen as the voice of conservatism and caution within the conference, was an outspoken opponent of the statement on conscience and conscription, last summer. His attitude at the encounter now was conciliatory. He still was uneasy about the statement's apparent revolutionary tone, but he also confessed that there was much in the document with which he agreed.

The planners and the participants were unanimous in their positive evaluation of the encounter. Jake Letkemann, of the Board of Christian Service, was happy with the event, but admitted that quite a few of the problems which they had hoped would be dealt with remained unanswered.

The panel members, too, were pleased with the experience. Erwin Cornelsen, who lived through the church's acquiescence to the Fuehrer in Nazi Germany and who is now keenly sensitive to the dangers of nationalism, told the panel, "I have learned to listen to you brethren, and I will go home enriched. . . . I will try to do the same thing in my church and try to help my people to learn, to listen to one another, to appreciate one another, and to give everyone room to carry out the message which the Lord has given him."

George Groening admitted to some misgivings before the encounter began, "I expected to hear some controversies with people with whom I didn't agree, and I pleasantly find myself agreeing with some things that I hadn't expected. I have become aware, again, that the will of the Spirit is made known in the discussion of the brotherhood, and we ought not to lose sight of this, in the future. I have also seen, anew, here, that God is not speaking to us in exactly the same way. He may be laying one burden upon me and another upon someone else."

Here are snippets of the dialogue from the 116-page transcript of the two-day meeting.

EPP: When we say Jesus is Lord, is He Lord of all of life? We have fallen into the habit of dividing life into categories. There are the political, nonpolitical, economic, and religious spheres, and so forth. The first question, if we are going to discuss this at the theoretical level, is to ask ourselves: Is Jesus Lord of all of life? My answer to that would be, "Yes." And all these categorizations are artificial divisions which do not hold in the mind of God. What we call politics, He may call religion. . . .

ERWIN CORNELSEN: That means that if a Christian professes Christ as his Lord, he is actually taking political action.

EPP: Obviously, because he is saying that Caesar is not Lord. . . .

PETER HARMS: Often, we speak of Jesus being Lord over government, over society. I have not found this in the Scriptures. Jesus was always personal. Each person has to decide for himself whether Jesus is going to be Lord of his life or not.

NORMAN BARTEL: Frank, how would you answer when Christ says, "My kingdom is not of this world"? Is this another kingdom in which we are involved? And in Matthew 24, it speaks about wars and rumors of war.

EPP: If we don't witness against the sins that are going on, we make ourselves part of the kingdom of this world. Precisely, because we are members of the kingdom of Christ, we project a different value system for society.

> I'm willing to accept this person as he is, no matter what he thinks or what his reasons for coming across the border. *Erwin Cornelsen.*

BARTEL: OK, but I have identified myself with that new kingdom, the Christ kingdom.

EPP: But, seemingly, it has had no effect on the way you look upon the western military system. You're identified with the kingdom of Christ, and yet you accept the kingdom of the world. . . .

BARTEL: What do we really mean when we speak of Jesus as Lord? To some people, the lordship of Christ means something quite different from what I think it means. Are we as a conference split on this question? . . .

CORNELSEN: This brings to mind a personal experience which we had when we were about to take in the first draft refugee into our home. The question came up whether we should really do it or not, or whether this person was really deserving of our help. So we said, "Who are we to judge? Christ is the Lord and, in His name, we will accept this person into our home." My wife and I agreed that Christ is the Lord and it is up to Him to judge this person. I'm here just to help him. I'm willing to accept this person as he is, no matter what he thinks or what his reasons for coming across the border. . . . I think if we get through with this question in our own lives, we will find a way for churches to seek Christ the Lord in our relationships. . . .

EPP: I like that. Erwin found a way of clarifying what the lordship of Jesus meant in a practical situation. I think that's how the clarification comes. We assert the lordship of Christ when this lordship is challenged. . . . The early church asserted the lordship of Christ over against the lordship of Caesar. . . . We can't assert the lordship in a vacuum. . . .

WALDEMAR JANZEN: Our biblical teaching that is, for me, a coordinator of many things is the doctrine of signs. . . . What is it like when God really rules and His will becomes effective? We see signs of it in the history of Israel. We see particular fullness of it in Jesus Christ, and we are pointed forward to the future where the kingdom will come with complete fullness. But, in the meantime, we are to take up the succession of the work of Jesus by giving signs of what it is like when God rules. This is what I feel myself called to do. The lordship of Christ means that I let Him rule in my life. I realize that there is a resistance, that, in one way, I am committed to Him fully, but in the sense of actually reaching completion, this does not happen. In the church, this will also be so. But, still, there ought to be a manifestation of what God's rule is like, and others should see that in individuals and the church. . . .

EPP: Governments are dominating our lives. They are making tremendous demands on us in taxes, in allegiances and psychological involvement, in loyalty, in underwriting policies. I think that resolution which the Board of Christian Service brought to Winkler was an attempt to assert that Jesus is Lord over against the demand . . . of Caesar. . . . There was disagreement because some people felt that Caesar was not making these demands as much as the board felt, and others felt that Caesar has a right to make these demands and if he makes these demands, he is really making them in the name of the Lord.

> We are to take up the succession of the work of Jesus by giving signs of what it is like when God rules. This is what I feel myself called to do. *Waldemar Janzen.*

LOHRENZ: Most of us would agree with the interpret tion given by Brother Cornelsen, when you deal with individual. . . . Most of us would take the position th there is a need and we are willing to help this individu as far as we can. . . . But when an organization, such the conference or MCC, passes a resolution as to a certai group . . . the draft dodgers who are coming over, then . . it seems that this is a political act, an act which intentiona ly is opposed to the government that is in force today. . .

ERNIE DICK: I have great difficulty understanding th distinction. If an individual helps, that's just as much political act as when the church does. . . .

LOHRENZ: I read the Russian Baptists' paper just th other day. . . . Their argument is: Obey the governmen If you are a Christian, then you must obey. To even brin up the question of not serving in the army is neither goo nor Christian. And they quote Scripture verses in suppo of it.

EPP: That is also the position of the evangelical Chri tian in North America.

LOHRENZ: Well, yes, that is the position of some evan gelical Christians.

EPP: The Mennonites are articulating that positio too. More and more, whenever you bring up this subjec they say you must obey the authorities.

LOHRENZ: Possibly. . . . You know the situation in th U.S. better than I . . . but when you read this, here, i black and white, it shocks you.

EPP: Do you agree with them?

LOHRENZ: I don't agree with them, at all. I definitel don't.

EPP: In what areas do you not agree?

LOHRENZ: I get the impression that the church is to b more or less, a blind servant of the state, to help the stat to influence people so that they will serve willingly i the army and do better work on the collective farms, an so on. Although I think that a Christian should be a goo worker, I don't think that the church should let itself b used to promote the interests of the state.

EPP: Only in Russia?

LOHRENZ: I didn't say that; any place. I don't take thi position only in Russia.

EPP: You were critical earlier about that resolutio that the Board of Christian Service brought before th conference. . . . Its general intent was to wake up Chris tians to the fact that Caesar was asking too much, an that the state was using them, and that, by and large evangelical Christianity was responding as an obedien servant to the state. . . . And, yet, I sense that you ar unhappy with the resolution.

LOHRENZ: Absolutely. But maybe if it would have bee worded differently, the way you are putting it, now, yo and I would possibly have gone hand in hand on it. . .

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Genero Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

DICK: If individuals in the church can go to government as individuals and make their case, then . . . why can't we talk about it? But when I want to talk about it, I'm always told, don't get involved in politics. . . .

GEORGE GROENING: Am I hearing you correctly, Ernie, that we work on a kind of double standard? When it suits us, then we say it is OK to talk to government. When I don't agree with it, then it is wrong? . . .

> Jesus was always personal. Each person has to decide for himself whether Jesus is going to be Lord of his life or not. *Peter Harms.*

EPP: We are not opposed to speaking to government as a church, in principle. We have done it in the past. We will do it in the future. But when the issues for us are not palatable, we will devise all kinds of theories and schemes that provide an escape. We will say, speak with authority, denounce evil, cry out, and then to get rid of our obligation, we will say from the other side of our mouth, but refrain from trying to legislate . . . don't concern yourself so directly with the kingdom of men, or we will invoke the separation of church and state. Or we will say private individuals can go, the church can't. . . . We have plenty of examples in the Mennonite church where we have spoken as a church on crucial issues. . . . We did this with respect to our brethren in Russia, several times, and we have done it with respect to our brethren elsewhere in the world, several times. I wish we could get away from the inconsistencies, the hypocrises, and begin to admit that these escapes, these formulas, and theories that we are constantly throwing in are simply put forward because we don't dare speak on a particular issue or because we can't accept what the Gospels say on that issue.

GROENING: But, Frank, is there not another reason for this, namely, the autonomy of the local church? As far as the conference is concerned, we make resolutions, but they are not binding on our churches. We go home and fulfill them if we want to, but we don't have to, and we carry that same individualistic idea within the congregation. So we have no voice that can speak for the Mennonites. . . .

EPP: If I should propose to you today that there is a resolution in Paraguay which is affecting our brethren adversely, and that most of them have managed to make their ways to Asuncion, with the possibility of securing passage out of the country, and all of them want to come to Canada, but Canada isn't sure about letting them in, we would send the whole MCC (Canada) board to Ottawa to lobby on behalf of those Mennonites. All those reasons that we constantly give for not making our witness would suddenly fall by the board. So the issues that we are constantly raising are ways of trying to get away from it. . . .

ENS: I have heard the suggestion from Ernie that when we are in favor of government, individuals may go and say something, and nobody says anything about it. But when individuals go and say something against a certain government policy, or against a majority feeling of the Mennonites, then that is considered political action, which is forbidden the individual. . . .

GROENING: I don't understand that, at all. I think every individual has the right to speak for himself, but what they are saying here is that he does not have the right to speak for the brotherhood. . . .

EPP: I am about ready to start speaking against speaking to government because of all the ridiculous distinctions that we are making. . . . If you are a minister and you preach the gospel and the church asks you, like they asked me one time, "Are you speaking for yourself or are you speaking for us?" Well, I said to them, "I know that I am speaking for myself, whether I am speaking for you, that is for you to decide. . . ." The point I'm trying to make is that when our brothers from the church go to Ottawa to speak on tax reform, they haven't left the church behind, at all. They have taken that much of the church with them, which they represent. . . .

HARMS: Could I pick up, once more, the idea about someone having a message or a light, as Frank put it, and then expecting another body to, in some way, enforce that light? Doesn't this, in a way, say that our authority and our Lord cannot do this? We have to go to another authority to bring this light about. Are we, then, denying the Lord and His lordship? . . .

GROENING: Doesn't God work through people? . . . When some of those liquor places ought to be closed, I think that some Christians ought to cry out, "Thus saith the Lord!"

HARMS: That's precisely what I'm saying. Instead of going to another agency and saying, "You close those liquor outlets. . . ."

EPP: Peter [Harms] is saying that the way to close those outlets is to preach the gospel in such a way that the people who keep them in business will make decisions unfavorable to these outlets, and they will be closed down. Let the power of the gospel be fulfilled in that way. . . . I am sympathetic to that, Peter, and that is why I have been saying that if we could change the minds and hearts of all Christians in North America on the military question, President Nixon would have no alternative. He couldn't wage war. But it is not a question of either/or. It is both/and. . . .

HARMS: But would you agree that if the first agency would be used and the power of the Lord would change men's hearts and desires, then the others wouldn't be necessary?

EPP: Yes, and I am more in favor of the true evangelistic message going out than for us to run off to President Nixon, because, finally, the direction of the nation's policies depends on the thinking and feeling of people, and how they think and feel depends on how they understand the Lord and the gospel.

Latin churches eager to meet brothers

A NEW AWARENESS of Mennonites in the nonwestern world will be emphasized at the Ninth Mennonite World Conference sessions, to be held July 18-23, 1972, in Curitiba (population 700,000), Brazil.

For the first time, the conference will meet in a location outside Europe and North America.

The theme, Jesus Christ Reconciles, will focus on the shared task of Mennonite congregations around the world. World membership of all Mennonite bodies totals 495,785, with nearly one member in three represented in Third World nonwhite churches. Henrique Ens, one of the five world conference vice-presidents, lives in Curitiba.

"I note a new mood of solemnity and soberness in anticipations for '72," said Erland Waltner, president of the world conference. "Whereas celebration, festivity, and listening characterized recent conferences, Curitiba reflects a sense of tremendous challenge. We are faced with the crucial character of being reconcilers in today's world."

Although the conference is being held in Brazil, the entire Mennonite church in Latin America is, in a sense, serving as host.

"The church is being brought together in sharing and working in a common endeavor," said James Kratz, associate secretary of overseas missions for Mennonite Board of Missions, Elkhart, Indiana, and a former missionary in the Argentine Chaco.

Kratz indicated that Latin Americans are "especially excited to become acquainted with Christian brothers and sisters from other parts of the Third World." Close ties already exist among German-speaking Mennonites in Latin America and Mennonites in Europe and North America. North Americans and Europeans are also known to the Latins through mission and service workers, as well as through travel.

Cornelius J. Dyck, world conference executive secretary, said North Americans would be involved "whether they go or not." He sees the awareness and work of those who do not attend the sessions in Curitiba as still central and essential to the work of reconciliation.

"Reconciliation lies at the heart of what Jesus came to do," Dyck said. "What happens in Curitiba has implications for how we work in reconciliation at home . . . in race relations, for instance. . . ."

The format of the sessions will emphasize small groups for face-to-face Bible study and sharing. Dyck sees the participation in listening, study, and sharing as providing the base for "recovering a new consciousness of being the believers' church together."

North Americans will need to plan carefully for their participation. "Latin Americans want and need North Americans," said Dyck, "yet this will not be a North American conference in South America." The conference will be smaller than the two previous conferences in Amsterdam (1967) and Kitchener (1962).

The physical facilities in Curitiba—a state college and auditorium—are not as elaborate as the RAI Auditorium in Amsterdam. Major addresses will be printed in the four official languages — Portuguese, Spanish, German, and English—and no electronic translating devices will be used. Communication in the fifty small sharing groups will employ dialogue, with brotherly understanding through oral translation and, perhaps, partly accomplished through signs and gestures.

North Americans are encouraged to take advantage of Spanish language study which is close enough to Portuguese to be understood by the Brazilians. Some visitors will stay in Curitiba homes. Travel arrangements by charter flights are being arranged by Menno Travel Service.

Persons going to Curitiba will have a significant opportunity for personal dialogue and awareness of the shared task facing world Mennonites. Guests prepared in advance to understand the culture, language, and geography of

Curitiba, Brazil, has a population of 700,000.

Brazil will be able to share with brother and sister Mennonites around the world and receive much from them. The conference could have been held in the ultramodern convention centers of Sao Paulo, yet the decision to locate at Curitiba was partly based on the fact that most German-speaking and many Portuguese-speaking Mennonites live in the Curitiba area. Reduced costs in Curitiba was also an important consideration.

To assist Mennonites from Asia and Africa to attend the conference, a travel fund (current balance $10,000) has been established. Contributions from all who are able to share, above their own travel cost, will be included in the registration fee.

Participants are reminded that the time of year during the conference is winter and homes are not heated. Warm clothes are recommended for the July temperatures ranging from 43 to 66 degrees.

A total of 175 delegates will attend the conference. Representation is based on membership totals—Africa (25), Asia (29), Europe (36), North America (50), and Latin America (35). *John Bender for Mennonite World Conference.*

Kehler to edit *The Mennonite* from Winnipeg

Larry Kehler, Winnipeg, has been named editor of *The Mennonite* for a two-year term to succeed Maynard Shelly who resigned in February. He will begin his service on July 15 and assume full editorship in September.

Kehler completed four years as editor of the *Canadian Mennonite,* an inter-Mennonite paper which ceased publication in February.

He was chosen for his journalistic abilities as well as the nature of his Christian commitment. "We wanted to continue the high quality of journalism that *The Mennonite* has enjoyed so far," said Heinz Janzen, general secretary of the General Conference, "and as editor of the *Canadian Mennonite,* Larry certainly proved that he is capable in this area. We were also looking for a committed Christian and he has shown that he is concerned about the life of the church." Kehler was selected jointly by the Commission on Education and the General Board.

Prior to his editorship of the *Canadian Mennonite,* he worked in the information services of the Mennonite Central Committee in Akron, Pennsylvania. Kehler is a graduate of Canadian Mennonite Bible College and Bethel College and received a master's degree in communication from the University of Pennsylvania.

During the first two years of his service, he will edit the paper from Winnipeg. It is hoped that this will help to enhance the feeling of the North American Mennonite brotherhood on both sides of the Canadian-U. S. border.

The editorial policy of the paper will remain the same as described in the paper's manual of operation. Janzen said that the General Board wants "to continue the policy of openness to the variety of concerns represented in the General Conference brotherhood."

Until the end of this year, *The Mennonite* will be under the administration of the Commission on Education. After January 1, however, it will be placed under the jurisdiction of the General Board in accordance with a resolution passed at the Council of Commissions meeting last February.

Kehler and his wife Justina have two children, Daryl and Faye. *G. C. News Service.*

NEWS

Current issues and faith Feature of Bethel courses

The Bible and religion department at Bethel College is being restructured with the addition of some new courses, changes in others, and in giving the student more choice in the courses he will take. The changes are being made to try to relate the department to the needs of young people today.

Students will continue to be required to take three courses in the department for graduation, but may select among a group of courses. After taking Christian Foundations, they may choose for their second course from three alternatives: History of Christian Thought, Man as a Religious Being, and World Religions. For the third course, they may take Basic Issues of Faith and Life or World Religions, if that was not the second elective.

In addition to these foundational courses, a group of courses which deal with the Christian faith in conversation with contemporary issues will be included in the department. These are the Christian Faith and the Environmental Crisis, the Ethics of Nonviolence, Races and Minorities, and Political Ethics. In these courses, the Bible and religion faculty will work closely with persons in other departments.

A new course in biblical Theology will attempt to look at the total message and meaning of the Bible in a systematic way.

Two new courses have been added that deal with the meaning of the Christian life; namely, Christian Ethics and the Nature and Work of the Church. The course on the church will meet one evening every week throughout the year and involve laymen and pastors from the surrounding churches. A wide variety of issues will be considered, such a worship, Christian education, social action, the church and the ecumenical movement, and church organization.

The Bible and religion department seeks to encourage young people to choose either a major or minor in the department, Alvin Beachy, chairman, indicated. The number of hours required for a major is thirty, and for a minor, eighteen hours.

Hospital administrators meet in Taiwan

The Mennonite Christian Hospital, Hwalien, Taiwan, under the auspices of the Coordinating Committee for Christian Medical Programs in Taiwan, sponsored the first hospital administration workshop ever held in Taiwan. Thirty persons from nine Christian hospitals, including two Catholic hospitals, participated. Dr. David Schrieber, professor of economics from the University of Wisconsin, who has a particular interest in hospital management, led the discussions. He is on a two-year assignment in Indonesia under a Ford Foundation grant as consultant to the business departments of two Indonesian universities and will also be working with some Indonesian hospitals.

Two charter jets to Fresno

Two charter planes may take Mennonite delegates to the Fresno General Conference in August.

A TWA *707* jet will leave Wichita, with room for 119 persons on Saturday, August 14 at 9:00 A.M. for Fresno, California. At noon of the same day, a ninety-eight seat United *727* will leave from Chicago, also bound for Fresno. Both planes will return the following Saturday.

Adult round-trip fares for the Chicago flight will be $145; for the Wichita charter, $125. Both fares are about one hundred dollars less than the regular fares. Lower rates are available for youth delegates, with the ticket from Wichita set at $112 and from Chicago at $135.

Whether the planes will fly depends on whether enough delegates can be found to fill the planes, says Jake Pauls, who with Verney Unruh, has made these arrangements with the airlines and Menno Travel Service.

The contract for the Wichita charter needs to be signed by June 14; for the Chicago flight on June 22.

Persons wanting to be included should make their interests known, promptly, by making a $25 deposit with the Conference office. Space will be assigned on a first-come, first-served basis. Payment is needed by July 1.

— — — — — — — — — — — — — — — —

Please reserve space on the charter flights to Fresno (Aug. 14-21) for ________ persons on the plane leaving from and returning to ____ Wichita; ____ Chicago. Enclosed is a deposit of $25, to be refunded if plans do not materialize.

Name____

Address____

Telephone____________________ Congregation______________________
Mail to: Fresno Charter, Box 347, Newton, Kan. 67114.

Russian churches licensed 10 Mennonite groups cited

Six Mennonite congregations in the Soviet Union, with 1100 members have been registered with the government.

Four other congregations, with a total of 500 members, have semi-official recognition and are also active.

This information was given in a letter from a Soviet Mennonite published in the March 16 issue of *Mennoblatt,* a German-language publication of the Mennonite colony of Fernheim in Paraguay. The unidentified writer implied that other congregations exist, on which he cannot give definite information.

He does indicate that German is the language most frequently used in the worship services of these Mennonite congregations. Russian is used rarely.

North American estimates set the size of the Mennonite community in Russia at about 45,000, composed of the Mennonite Brethren group and the *kirchliche* (church) Mennonites related to the General Conference Mennonites in the United States and Canada. Mennonite Brethren congregations have generally related themselves to the Baptist Church of Russia and, therefore, enjoyed the benefits of government recognition.

The *kirchliche* group has been reluctant to identify with the Baptists because of the issue of baptism, and, therefore, have had to take the risk of applying directly for legal status, which means confrontation with the officially anti-religious bureaucracy.

Whether the congregations mentioned in the *Mennoblatt* letters are of the *kirchliche* group is not clear. Specific location of these congregations is also not given. (For further information on Mennonite churches in the Soviet Union, see articles in the following issues: Feb. 4, 1969, p. 70; Mar. 3, 1970, p. 152; June 2, 1970, p. 374.)

CENTRAL DISTRICT REPORTER

une 15, 1971

CENTRAL DISTRICT EDITION

People committed and concerned launch

The program of the churches with new faces and new imagination at Camp Friedenswald, May 14, 15

Executive Committee

EXECUTIVE COMMITTEE

Members: Larry Voth, Jacob T. Friesen, Marlyn Fast, Phyllis Baumgartner, Phyllis Suter, Leslie Lehman.

Concerns: Conference offering of $1269.18 was disbursed, divided equally between Congo Inland Mission and Commission on Overseas Mission.

1971 Conference sessions were evaluated with an eye toward 1972.

1972 Conference will be at Camp Windermere in the Ozarks, April 27-30. This is one week later than announced at conference time.

Program Committee

PROGRAM COMMITTEE

Members: Wilma Dyck. Don Steelberg, Ruth Naylor, Phyllis Baumgartner, vice-president, representing the Executive Committee.

Concern: It is our goal to help achieve discussion with love and help other committees disseminate their work and goals so their concerns can be represented to everyone.

Continued on A-3

HAPPENINGS

CHRISTIAN EDUCATION WORKSHOP HELD

Christian education workshop, May 22, at First Church, Bluffton, Ohio, featured General Conference children's worker, Cornelia Lehn, author of *God Keeps His Promise,* for kindergarten children. The revised curriculum, grades one through eight, was introduced.

JACKSON TO BE ORDAINED

On July 25, First Church, Chicago, will participate in the ordination of their pastor, Arthur Jackson. The Ministerial Committee of the Central District Conference had previously licensed Arthur and has approved the request of the congregation. The members recently voted to extend a call to Jackson for another three years.

NEW ORGAN DEDICATED

Grace Church, Pandora, Ohio, dedicated the new Shantz organ on May 16, with a special service and an organ concert by Doris Lora, completing her degree in musicology.

MCKENNA AND OSBORNE INPUT FOR FRESNO

A Free Methodist and a Presbyterian will help Mennonites fashion their Christian identity at the 1971 General Conference. David L. McKenna, president of Seattle Pacific College, and Ralph E. Osborne, field director of Faith at Work, have been secured for the triennial conference Aug. 14-20 at Fresno, Calif.

SUMMER BIBLE SCHOOL

A new Bible school program is being planned this year in cooperation with Plymouth United, Presbyterian, United Church of Christ, and City Church of the Brethren, which promises enthusiastic support by teachers, workers, and children alike. Four-year-olds who will be in kindergarten in the fall, through third grade will meet each morning in the Presbyterian education building: fourth graders through sixth will go to a day camp program in either Shanklin or Rogers parks, and a Family Festival program, for both parents and children, will be planned, for one week only, in the evening at City Church.

—Eighth Street *Messenger*

MARKHAM ENLARGES SERVICES

The Family Service and Mental Health Center has embarked on a new service program geared to meet the needs of autistic and other severely emotionally-disturbed young children.

Through the cooperating efforts of Lawrence Voth and his congregation, this group will now meet in special facilities at the Community Mennonite Church of Markham, being provided at no cost to the Center. Here, the children will have a large fenced area in which to run about, outdoor playground equipment, and many toys that will be used in play therapy.

FOUR SEASON OPERATION

The four-season operation at Camp Friedenswald in 1970 included 6707 persons representing 102 groups. 400-500 meals were served. Attendance at youth retreats was down 10 percent, while family retreat interest increased by over 100 percent in two years. Total enrollment trends, which includes rental groups, has increased from 3600 in 1967 to over 6000 in 1970.

HAPPENINGS AT COMINS

As a result of the Holy Spirit's leading, the month of January was evangelistic-emphasis month. I hadn't planned it that way, but it just goes to show us that the Lord works, in spite of our plans, as He sees fit. By the end of January, the Lord had called seventeen to new commitments and recommitments. Ten were baptized in February, another baptismal service on Palm Sunday for seven others. Our Creator is at work today in the church, continuing the work of creation. To create is to bring into being something that never was before. Praise the Lord! *Pastor Paul.*

WHO WALKED?

Young people should have marked May 8 on their calendar as the day to join more than three million other high school and college students as they Walk for Development. Money raised is used to support domestic and overseas projects selected prior to the walk. In 1970, these walks raised more than two and one-half million dollars for development.

COOPERATIVE DEVOTIONAL

A new family devotional for use by Mennonites was projected at a meeting of representatives from the General Conference Mennonite Church, the Old Mennonite Church, and the Mennonite Brethren Church, in Chicago, in January. The first issue is scheduled for publication in March 1972.

TOOL OF WAR IS MONEY

In earlier days, men were the primary tool of war. But now the primary tool of war is money. Military technology needs only a few men. This is making conscientious objection to military service less and less meaningful. Conscientious objection to killing will have to take new and different forms if it is to retain its vital significance. *Western District statement, adopted on Oct. 24.*

HONOR SCHOLARSHIPS

Twenty-six entering freshmen and two transfer students have been awarded either first-or second-honor scholarships at Bluffton College. Among them are the following: Elaine Boyer, Sugarcreek, Ohio; John Dick, Woodburn, Ind.; Douglas Friesen, Hagerstown, Md.; Judith Hartzler, Pandora, Ohio; Joslyn Hostetter, Wadsworth, Ohio; Mary Lehman, Berne, Ind.; Donald Miller, Normal, Ill.; James Miller, Berlin; Mark Roeschely, Graymont, Ill.; Jerold Stahly, Akron, Pa.

DEGREES IN PEACE STUDIES

A master's program in peace studies begins this fall among three participating schools of religion. All share a common believers' church and peace witness history.

The Associated Mennonite Biblical Seminaries, Earlham School of Religion (Quaker), and Bethany Theological Seminary (Church of the Brethren) will cooperate in the program. The seminaries desire to further peace education in a theological perspective.

EICHER PASTOR MARRIES

Nick Kassebaum and Barbara Adams repeated nuptial vows before the congregation as a part of the morning worship service, on April 25, at the Eicher Emmanuel Church. The double-ring ceremony was written by the couple and featured them in a d version of “Bridge Over Troubl Waters.”

The bride is a daughter of Mr. a Mrs. Bruce A. Adams of Solon, Iov the bridegroom is the son of Mr. a Mrs. Franklyn Kassebaum of T rence, Calif. He is pastor of the Eich Church.

MISSIONARY WORK TRIP

Paul and Alice Boyer will again on a missionary work trip this su mer. They will be doing buildir repair work for the Oriental M sionary Society in Japan, for a peri of approximately five weeks, and th visit other mission fields. They wa to have a spiritual ministry as they g also.

CHURCH VISITATION DAY CONFERENCE SUNDAY

The church council again des nated Sunday, April 18, as chur visitation day. Because of the Cent District sessions, no worship or Su day school will be held here. Membe are encouraged to use the day f visiting another church. The past will be happy to receive a bullet from the church you visit. *Fi Church, Sugarcreek, Ohio.*

Banners to Fresno

In keeping with the emphasis on “Li ing, Active Congregations” at the A gust 14-21 session of the Gener Conference Mennonite Church Fresno, California, the program cor mittee of the Conference encourag congregations to prepare banners f display in the exhibit hall. The cor mittee anticipates that the banne will reflect a particular congregation emphasis or expectation, or that th represent an interpretation of tl Conference theme. Hundreds of co orful banners in various sizes ar shapes should enhance the exhib hall and contribute toward the deve opment of the theme, and they w also bring to the sessions many uniq contributions of particular congreg tions which would otherwise not l heard. Jake Letkemann, program cor mittee member, said, “They will ser as a reminder that a Conference exis not for the sake of staging session but in order to promote Christ's kin dom in both the hundreds of comm nities represented by the congregatio involved and the more distant region They will be expressions of victor failure, faith, hope, and love.”

People Committed and Concerned

(Continued)

Camp Friedenswald Committee

CAMP FRIEDENSWALD

Members: Mary Hope Stucky, R. A. Ekstrom, Mary Ann Augspurger, Carol Sprunger, Robert Stutzman, David Bertsche, Jess Kauffman. Not present: Joe Sommer, Richard Baum, Fred Amstutz.

Concerns: About 20 percent of Central District people come to camp and the other 80 percent do not seem to support or take advantage of the different opportunities offered. The dream of the committee is that we may protect the land we have here, that we may provide a setting for the future, providing what is needed for each one.

MINISTERIAL COMMITTEE

Members: Ward Shelly, Ed Stucky, Glenn Esh, Loris Habegger. This committee will be meeting in the near future.

Historical Committee

HISTORICAL COMMITTEE

Members: S. F. Pannabecker, Delbert Gratz, Paul Roten, Merl Lehman. Not present: R. L. Hartzler.

Concerns: Historical records of a church may be, in part, dependent on the way records are kept. For help, in the future, for securing historical details, and, now, for better records of the church and of committees, the Historical Committee suggests the chapter "How minutes are kept" in Lucy R. Milligan and Harold Milligan: *The Club Members Handbook* (New York, Barnes, and Noble).

For help in collecting material, and in writing a church history, the committee recommends Davis C. Woolley: *Guide for Writing the History of a Church* (Nashville: Broadman Press, 1969). This is well worth the $1.25 price, and it is practical. *Paul Roten, chairman.*

PEACE AND SERVICE

Members: Lois Rensberger, Arthur Jackson, James Harnish, Stan Hostetter, Stan Clemens. Not present: Nathan Habegger.

Concerns: The committee would like to work on a grass-roots approach, activating a peace team to visit different localities. As a peace team is working in northern Indiana this summer, it is hoped that this can be extended to a year-round program. It is also hoped that peace and service can be given a more evangelistic emphasis; and that people shall be opened to the peace issue rather than threatened by it.

Missions Committee

MISSIONS COMMITTEE

Members: John Bertsche, Stan Bohn, Earl Sutter, Larry Voth, conference president; Jacob T. Friesen, conference minister; Al Bauman, Richard Tschetter, Lynn Liechty, Ruth Ramseyer.

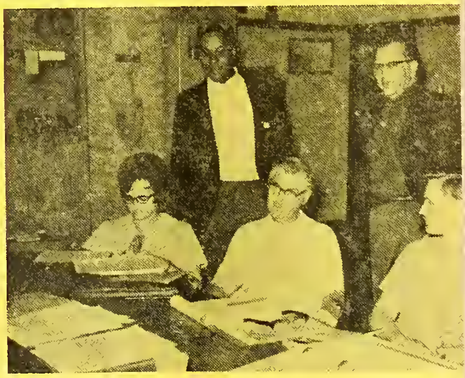
Concerns: The proposal and hopes of this committee are: 1) that the churches report all contributions and mission work, not only that which is in direct relation to the Central District, 2) that people living in a new community and are self-supporting, pull together for a fellowship in that community, 3) that we inform each other of the exciting things happening in the conference and thus stir up interest, and 4) to develop an evangelism retreat for the coming fall season.

EDUCATION AND PUBLICATION

Members: David Schrag, Roger Wyse, James Dunn, Roy Smucker, Helen Fretz, Kathleen Kindle.

Concern: How can we relate in a meaningful way to our youth? This committee will meet May 29 to explore answers to this question.

Peace and Social Concerns Committee



New Peoria church

On Sunday April 4, the Ann Street Mennonite Church and the Gospel Mennonite Church voted to merge and form a single congregation at a new location in the city of Peoria. The Ann Street Church approved the proposal by 75 percent, and Gospel Church, by 85 percent.

The congregations will begin meeting together, form a single new organization, begin relating to both the Central District and the Illinois Mennonite conferences, and select a site for the location of the new church. Combining the two churches will result in a membership of about two-hundred persons. The current average attendance of the two groups totals 150. A church this size can provide for adequate facilities, plan more effective programs to meet the needs of various age and interest groups, and provide adequately for pastoral leadership.

The conferences are pledged to work with the new group to establish a strong Mennonite church with a mission in the community. The Gospel congregation envisions a day-care center as a part of the new facilities. The Ann Street Church has a strong program of boys' and girls' clubs in their present location.

This decision culminates discussions over a period of three years, in which the respective conference representatives were often involved. Pastor Walter Regier gave effective leadership in clarifying the issues and helping the church councils make concrete proposals for the immediate future.

The Gospel Church was sold within the past year to a black church group. The congregation is currently meeting in the Peoria Christian School.

The two church councils decided that both groups will begin meeting in the Ann Street Church beginning June 13. The congregations, separately, will need to approve the pastoral leadership team, for the interim period, which will include Pastor Walter Regier and a minister from the Mennonite Church. After the initial steps are completed, the united Mennonite Church of Peoria will call a pastor for a regular term of service. The opportunity for service in this congregation will call for and challenge effective leadership gifts. Jacob T. Friesen and Richard Yordy will continue to work closely with the congregations in the process of implementing the decision to merge.

Will you pray with the people of Peoria that the decisions and experiences of the congregation may result in spiritual renewal and a faithful congregational life, witness, and growth? *Richard Yordy.*

Markham debt liquidation A 1971 goal

By assuming the payments on a $23,000 loan against the Markham (Ill.) Church building, the Central District Missions Committee has made the church self-supporting in all program planning.

Members of the Markham Church are available to visit every church in the district, to share the mission of Markham at Sunday morning services and the Sunday school classes or other groups of the church. It is hoped that travel can be minimized, with Markham members traveling in one car and then splitting up to share with more than one church on a given weekend.

Faith pledge forms are available to indicate contributions to be made before the end of 1971. If we eliminate this $23,000 indebtedness in 1971, we will save $7000 in interest payments.

You may share in the Markham mission by pledging or contributing generously. Contributions or pledges may be sent designated Markham Mission, Box 28, Bluffton, Ohio 45817.

Service assignments

Kevin Gratz, Ebenezer Church, Bluffton, Ohio, is serving a two-year 1-W assignment at Grace Children's Home, Henderson, Neb. He is the son of Mr. and Mrs. Richard Gratz.

Terry and Louise Lehman and son Todd, missionaries in Miyazaki, Japan, since 1968, returned to the States the last of April. Both have bee teaching English in the Miyazaki are and assisting in church work. He is member of First Church, Berne, Ind and Louise, of the Zion Church, Sou derton, Pa.

Vernelle Yoder, First Churc Berne, Ind., will return to Colombi in mid-May. She has previously bee stationed there but had been hom on furlough for three months.

Stewardship seminar

Stewardship Seminar

Resource people: Harry Marten Harry Yoder, Erwin Goering, Gre Hartzler, Russell Oyer.

Concerns: Deferred giving an stewardship of possessions was th focus of attention of the secon stewardship workshop held concu rently with the council of committee Pastors and stewardship representa tives from district churches were ir vited to attend. This was sponsored b the district stewardship councilma Russell Oyer, former vice-preside of conference.

New stewardship councilman ap pointed by the Executive Committe is Marlyn Fast, conference treasure

Contempory forms of worship

A call for help

Lord, I'm here this morning because I
need You!
I make mistakes.
I mean well, but I get in the way of
my good intentions
I need Your forgiveness.
Sometimes, I am just too busy to be
available to people who need me.
Sometimes, I am not sensitive to the
loneliness and suffering of people
—their call for love.
Sometimes, I have used other people for my ends instead of seeing
them as children of God.
Lord, forgive me for my lust, my
greed, my inconsiderateness, my
stubbornness, my laziness, my indifference.

Lord, I'm here this morning because I
need You!
I need Your understanding of my
failures, and my hangups.
I need Your encouragement not to
give up when I fail, but to keep
on loving.
I need Your strength to say, "No,"
to some things and, "Yes," to
others.
I need Your help in knowing right
from wrong.

Lord, I'm here this morning because
I need You!
I need Your presence to help me
see beyond today
. . . to see the things that endure
. . . to see that, ultimately, You
are in control and You will
overcome.
I need hope.
I need assurance.

Lord, I'm here this morning because I
need You!
Make me Your servant, Lord.
Take me as I am—and make of me
what You will. *Southern Hills Church, Topeka, Kan.*

Affirmation of faith

We believe in God:
who has created and is creating,
who has come in the true man,
Jesus, to reconcile and make new,
who works in us and others by His
Spirit.
We trust Him.
He calls us to be His church,
to celebrate His presence
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and
risen, as our judge and our hope.
In life, in death, in life beyond death,
God is with us.
We are not alone.

Thanks be to God. *Hively Ave. Church, Elkhart, Ind.*

Youth at Bluffton

Youth of First Church, Bluffton, Ohio, succeeded in dramatizing the central idea of the morning worship service, which they planned. On Saturday, the youth fastened a banner between the tower of the First Mennonite Church and the First Methodist Church across the street, announcing to residents and shoppers in a dramatic way, "Join hands then, Brothers."

Worship included contemporary religious recorded music and opened in a spirit of celebration as youth entered to distribute many colored balloons which were released at an appropriate moment.

Open sharing saw twenty participants come forward spontaneously to present concerns and commitments. *First Church, Bluffton, Ohio.*

Prayer of confession

Pastor: Who are we, Lord, that celebrate and wait?
People: Who am I, Lord?
You look beyond my face, my heart, my soul,
into the void—
And there the masked wish,
the feared desire,
the endless longing.
I fear to look, I hide from seeing,
But I acknowledge that it's there.
Who is my brother?
The one who shares my blood,
the one who breaks my bread,
or he, who has no fire while I am warm?
Your people are the people of this universe.
And this I know: that he is hungry while I feast, that he is cold while I buy clothes, that he is alone, while I am entertaining, that he is losing, while I win, that he is dead, and I don't care.
All this I know, but don't admit.
I cry out to You this moment. (Brief silence.) *Eicher Emmanuel Church.*

Benediction

Let the Truth be spoken among you
in love
Let joy be the spiirt in which you
gather
Let mutual trust be present when you
part
Let hope in Christ bring light to your
dreams
Let peace in Christ become visible in
your relationships
For your own health and the healing of the nations.

Join Hands Then Brothers

WOMEN
AT
WORK
WMA

Women at work! Imagine a sign like that along the roadside! Listen to the brakes squealing as puzzled drivers slow down to get a better look at women ditch-diggers! Shades of women's lib. But let's not demand equal rights as far as signs go. No daughter of Menno would permit a "Slow women at work" sign to be erected anywhere. But keep your eyes open, the the signs are evident everywhere, Women at work!

Women at work! Flashing needles skimming across a quilt that will soon be on its way to Camp Friedenswald or Jordan. Women at work! A room with the floor almost literally carpeted with the scraps, the lint, and the too-narrow strips from yards and yards of bed sheets that are now bandage rolls on their way to a hospital across some ocean. Women at work! A clean new layette from CDWMA held ready to receive its owner—an equally clean new babe in Congo. Women at work!

Central District WMA council members: l. to r.: Mrs. Leonard Yoder, Mrs. Lowell Troyer, Mrs. Lester Diller, Mrs. John Bertsche, Mrs. Valier Flueckiger, Mrs. James Moser, Mrs. Lyle Troyer, Mrs. Leslie Lehman. Absent: Mrs. Grant Noll.

Women at work! A coffee klatch with non-Christian neighbors? Now what are they doing? Praying? Women at work? Why is she listening to that old crab next door going on about all the terrible things the children of today are doing? But look, now they're both laughing? Women at Work? Just writing a letter to that *rebel* in prison? That old granny at the rest home? Women at work? That young thing who says she can't come to sewing, she has a wall to tear down? But she headed toward the ghetto! You don't suppose she means . . . ? Women at work? Yes! Women at work!

"Something there is that does not love a wall," Robert Frost said that some years ago. "The walls of your life are the walls of your grave." The seminary choir sang just a few days ago. "Come, follow Me . . . about my Father's business," Jesus calls us still.

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                 W O M E N

                 A       T
                     W
                     O
                     R
                     K

WWW                   k
AAA                     n
LLL           t o o o o o  o
LLL                     c
SSS                   k          d  o  w  n


     G E S t o B           S o f G O D's
    D           U         N             L
   I             I       A               O
  R               L     P                 V
 B                 D - S                   E
```

Mrs. Lowell Troyer, president.

We met at. . . .

Camp Friedenswald was alive with beauty when the CDWMA council met there in May. Flowering bushes, tulips, green grass, and trees just about ready to burst into leaf made all of us aware of the wonder of God's creation and of the miracle that each springtime brings.

In such a setting, it is no wond that the council also caught the spi of renewed life and growth. "We ca do it!" seemed to be the feeling each member, beginning with our ne president, Mrs. Lowell Troyer. Th newly elected treasurer, Mrs. Leste Diller, was introduced to the counc members, and very quickly becam one of us.

Our Young Missions advisor, Mr James Moser, reported that a ne YMW group has been started sinc the conference in April. It was at th time that Mrs. Moser challenged th women with the importance of in cluding our children and young peo ple in our mission program.

Mrs. Lyle Troyer, Central Distric projects advisor, was encouraged b the council to pursue a new directio of involvement for district wome You will hear more of her project i the fall.

Plans were made for a CDWMA ba ner to be displayed at the conferenc in Fresno, in August, featuring th new name of our page in the *Report* —Women At Work. Do look for if you get there! *Mrs. Leslie Lehma district advisor.*

Meadows auxiliary notes

Eleven Illinois area churches we represented at the annual meeting the Meadows Home in Februar Churches are encouraged to send representative to the quarterly boa meetings, so that current informatic from the Home can be relayed to th local women's societies.

Current needs of the Home are twin-size fitted mattress covers, be spreads, dishcloths, and 40x72 i white dacron curtains.

Officers of the auxiliary are: Pres dent, Mildred Sommer; vice-presiden Lola Amberg; secretary, Miriam No singer; assistant secretary, Caroly Forney; treasurer, Christine Folker assistant treasurer, Shirley Baer.

The treasurer, Mrs. Kenneth Foll ers, R. R., Minonk, Ill. 61760, will b happy to receive the $1.00 per yea per member from the various wom en's societies involved to help suppo the auxiliary. *Mrs. Gerald Nofsinge secretary.*

Material for this page may be sent to Mr Valier B. Flueckiger, 409 W. Water Stree Berne, Indiana 46711.

Your Answer

Then whose shall those things be. . . ?

At long last

Certain of our church institutions and benevolent causes have received notice that they will be receiving bequests in substantial amounts some time this summer, as per the provisions of a will left by a long-time member of one of our Central District churches. This is good news, but a sobering sidelight is that this distribution is now promised a full two years and six months after the death of the testator. And the inevitable question, "Why so long?"

The answer is that questions were raised as to the validity of one bequest, since the organization as named had ceased to exist, at least under the same caption, and the consequent legal review of the matter and court decision. But even so, why so long? It was over a year before the court hearing; and some months after that, until the decision was handed down, but that was a good part of a year ago. So, again, why?

All of this meant occasions for delays, with both these and the length of time seeming to afford bases for added administrative costs, something the good brother never anticipated. Accuracy in designating beneficiaries is so important. *R. L. Hartzler.*

Editor's note: *R. L. Hartzler will continue writing this column.*

R. L. Hartzler terminates Executive secretary of CEEP

The Committee for the Encouragement of Estate Planning was a new venture, nine years ago, among institutions of the Central District, to develop a more systematic approach encouraging people to think of wills and deferred giving as an essential part of Christian stewardship.

The concern developed at the same time that R. L. Hartzler laid down the responsibilities of executive secretary of the Central District Conference, later renamed conference minister. Hartzler was invited to assume the secretaryship of CEEP on a part-time basis. Participating institutions have provided financial support for this program.

R. L. Hartzler

Hartzler has given invaluable leadership in the churches of Central District and the Congo Inland Mission. Words cannot contain our debt of gratitude and appreciation. May God reward you according to His will and wisdom. Rev. and Mrs. R. L. Hartzler continue to reside at 809 N. Evans, Bloomington, Illinois 61701, and maintain an active role in the Normal Church, and Mennonite churches generally.

VITAL STATISTICS

DEATHS

First, Berne, Ind.: Omer Neuenschwander, Mar. 15; Mrs. Marshall Parker; Tilman Steiner, Mar. 19; Rufus Nussbaum, Mar. 31; Mrs. Raymond Yoder, Apr. 5; Mrs. Frances Michaud; Roger W. Sprunger, Apr. 13; Mrs. Metta Stucky, Apr. 21; Mrs. Ethel Pennington; Chester Simon; Menno E. Stauffer, May 1; Mrs. Pearl Graber; Claude Striker; Joseph A. Roth; Harry J. Knoff; Mae J. Nussbaum.

First, Lima, Ohio: Mrs. Caroline Parker, Mar. 10.

First, Wadsworth, Ohio: Ida Mumaw, Feb. 27; Mosco Baird, Feb. 26; Mary Lambert, March.

Meadows, Ill.: Anna Zimmerman, Apr. 7; George Lentz, Mar. 6.

Oak Grove, Smithville, Ohio: Iva Farver, Mar. 27.

St. John, Pandora, Ohio: Mrs. Velma Badertscher, March; Mrs. Albert Lehman; Harry Amstutz; Cecil B. Clymer.

Tiskilwa, Ill.: Mrs. Julius Springer, Feb. 10; Mrs. J. B. Ringenberg, Mar. 14.

Ebenezer, Bluffton, Ohio: Edna Neuenschwander, Apr. 15; Harvey Winkler, Apr. 16.

Eighth Street, Goshen, Ind.: Nancy Miller Matthews, Apr. 28.

First, Bluffton, Ohio: Helen Reichenbach, Apr. 14.

Hively Avenue, Elkhart, Ind.: Otto W. Ganger, Apr. 26.

Silver Street, Goshen, Ind.: Paul Unzicker, Apr. 28.

Wayland, Iowa: Iva Emily Lance, Mar. 29; Mary Lute, age 103, Mar. 29; Ronald E. Roth, Apr. 7; Mrs. Walter Jarrad, Apr. 16.

BIRTHS

Carlock, Ill.: to the Jerry Hoffmans, Becky Lyn, Mar. 22.

Community, Markham, Ill.: to the Rudi Steiners, Nathan Konrad, Jan. 16; to the Michael Devines, Paul Charles, Feb. 2; to the Walter Robinsons, Pamela Evette, Feb. 18.

Ebenezer, Bluffton, Ohio: to the Michael Connells, Craig Anthony, Feb. 19; to the Richard Heges, Janet Lynn, Apr. 24.

First, Berne, Ind.: to the Jerry A. Sprungers, Matthew John by adoption, March; to the Richard Lautzenheisers, Stacy Ann, Apr. 1; to the Thomas Sprungers, Aaron Clayton, May 3.

First, Bluffton, Ohio: to the Terry Chappells, Benjamin Terry; to the Brice Balmers, Brent Christopher, Apr. 6; to the Gene Lehmans, Luke Tyler, Apr. 9; to the Roger Eckenwilers, Daniel Lynell, Apr. 15.

First, Nappanee, Ind.: to the Dennis Yoders, Laurie Anne, Mar. 9; to the Dan Hostetters, Heide Ann.

Maplewood, Fort Wayne, Ind.: to the Ronald Stauffers, Ryan Dean, Mar. 20; to the Richard Reschlys, Richard Thomas, Apr. 15; to the Tom Kressleys, Lori Ann, Apr. 21.

Mennonite Gospel, Peoria, Ill.: to the Cliff Barretts, William Earnest, March 12.

Pleasant Oaks, Middlebury, Ind.: to the Dennis Rissers, Denise Alice and Deanna Arlene, March 29.

Eighth St., Goshen, Ind.: to the Byron Edigers, Tracy Rene, Mar. 22; to the Jan Eisenhours, Jed Dewayne, Mar. 12; to the Nick Eigstis, Gregor Nicholas, Mar. 29; to the Jerald Proughs, Jered Jay, Apr. 28; to the Keith Kingsleys, Nathan Samuel, May 5.

Meadows, Ill.: to the Roger Wilsons, Tammy Michelle, Apr. 1.

Oak Grove, Smithville, Ohio: to the Daryl Bolingers, Jonathan Morris, Apr. 8; to the Donald Nofzigers, Adam Paul, Mar. 31; to the Wade Mullets, Leah Ruth, Apr. 29.

Pulaski, Iowa: to the Larry Ramseyers, Ashley Blaine.

NEW MEMBERS

Calvary, Washington, Ill.: Christine Steury, Lori Gundy, Vickie Noll, Rhonda Snyder, Teresa Baker, Philip Schertz, Randy Noll, James Schertz, Rollie Springer, Timothy Worner, Gloria Arens, John King.

Community, Markham, Ill.: Richard and Louise Dearman, Odell and Ruby Segers.

First, Berne, Ind.: Sara Flueckiger, Janet Habegger, Alvin Lehman, Dawn Lehman, Kathy Lehman, Pam Lehman, Mary Liechty, Raymond Martinez, Sally Stucky, Kathy Wulliman, Diana McKenney, Norman Sprunger, Denise Lehman, Alan Friskney.

First, Bluffton, Ohio: Arthur Engler.

First, Nappanee, Ind.: Winifred and Rose Mast.

First, Wadsworth, Ohio: Charles and Jeanette Mellinger.

Grace, Chicago, Ill.: Theresa Leonard.

Oak Grove, Smithville, Ohio: Mr. and Mrs. James Gauss.

Comins, Mich.: Diane Rhoads, Melissa Lunning, Jane Jenner, Bunny Pfaff, Randy Rhoads, Brent Rhoads.

Eicher, Wayland, Iowa: Pastor and Mrs. Nick Kassebaum.

Eighth Street, Goshen, Ind.: Joyce and David McCreary.

First, Normal, Ill.: Mrs. Gary Miller.

Hively Avenue, Elkhart, Ind.: Laurin and Janet Friesen.

Maplewood, Fort Wayne, Ind.: Dr. and Mrs. Kenneth Miller, Miles Joseph, Mr. and Mrs. Richard Krause.

Oak Grove, Smithville, Ohio: Mr. and Mrs. Richard Reimer, Mr. and Mrs. Leland Yoder.

Silver Street, Goshen, Ind.: Billy Bradford, Cathey and Debbie Hutchison, Judy and Wendy Mierau, Jeffrey Rensberger, Kent and Dru Yoder, Mary and Margaret Yoder, Dale Yoder.

MARRIAGES

Bethel, Fortuna, Mo.: Delores Wenger and Marlin Miller, Apr. 3.

Ebenezer, Bluffton, Ohio: Patricia Jones and Frank Boehm, Apr. 3.

First, Berne, Ind.: Alice Smucker and Orlyn Lehman, Apr. 3; Arlene Hirschy and Alan Friskney, Apr. 9; Margretta Wulliman and William D. Lehman, Apr. 24.

First, Bluffton, Ohio: Laurie Hamman and James Blackburn, Mar. 26; Janet Winkler and Armin Giese, Mar. 27; Carol Cline and John Lehman, Apr. 10; Cynthia Wilson and Richard Ewing, Apr. 11; Joan Essinger and Ray T. Hamman, Jr., Apr. 24.

Eicher, Wayland, Iowa: Barbara Adams and Nick Kassebaum, Apr. 24.

Eighth Street, Goshen, Ind.: Joyce Birky and David McCreary, May 1.

First, Wadsworth, Ohio: Donna Dull and Franklin Hunsberger, Apr. 17.

Hively Avenue, Elkhart, Ind.: Cathy Waltner and David Toews, Apr. 17.

Silver Street, Goshen, Ind.: Dave and Sharon Rensberger, Apr. 6.

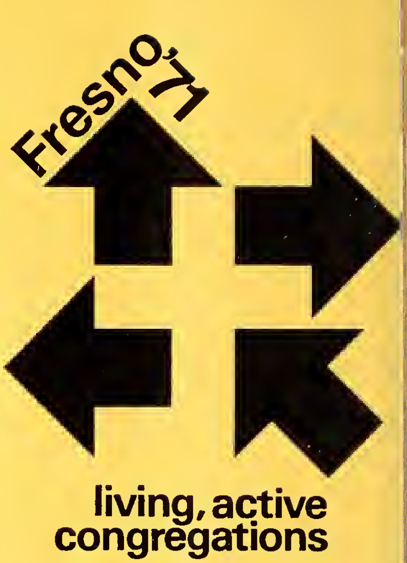
Wayland, Iowa: Linda Graber and LeRoy Riley, Apr. 4.

ANNIVERSARIES

Salem, Kidron, Ohio: Mr. and Mrs. Menno Zuercher, who were married fifty years on Mar. 6, were honored at a reception in the church.

First, Berne, Ind.: Congratulations to Mr. and Mrs. B. Franklin Sprunger and Mrs. E. W. Baumgartner, who observed their fifty-fourth and fifty-eighth wedding anniversaries, respectively, on Apr. 20.

Topeka, Ind.: Mr. and Mrs. Cletus Hooley celebrated their golden wedding anniversary on Apr. 18.



Symbol of Fresno
Four arrows and a cross

The symbol for the Fresno, Califo nia, session of the General Conferenc Mennonite Church features a fou arrow design which forms the outlin of a cross.

The design visualizes the theme o the Conference session, "Living, Active Congregations." A number o meanings may be found in the symbo

"The inward-pointing arrow ma represent the ministry of a congregation's members to one another, and or their relationship to Christ," say Lester Janzen, stewardship secretar who is assisting the planners of th Conference program.

"The outward-pointing arrows ma express the wide variety of congregational ministries—to others in th community, to other congregation and throughout the world," he adde "The direction of the arrows remind some viewers of the vertical and horizontal relationships which are a pa of their Christian faith."

The symbol was developed by Robert W. Regier, professor of art a Bethel College.

Material for the Central District Reporte should be sent to: Jacob T. Friesen, Box 2 Bluffton, Ohio 45817.

RECORD

Questions answered Fresno banners

What are banners?

Banners are large pieces of art that people put together to express what they think or mean. For the conference, congregations will make banners in response to the general theme of "Living, Active Congregations." As in all art, it is important that the people making the banners express what they feel and not only what they think will make a good banner. All the banners will be good, because they will all be made by us. They will be things which will state who we think we are, and they can help us in learning about each other.

Why are we doing it?

Together, the banners will make a display and will give each church a chance to say what makes it a living, active congregation.

What should the banners be made of?

The banners can be made of anything, depending on your wishes and your creativity. Several types of cloth, such as felt and burlap, make good banner material and may be preferred for rolling up the banner for transportation to the conference.

When do the banners need to be there?

The banners should be in the exhibit hall of the Convention Center by Saturday noon, August 14. Each church is responsible to see that its banner gets there.

What size limits are there?

This is one restriction. The banners may be any shape not exceeding thirty square feet. This is because of the limitations of space. It would be helpful if each banner is longer than it is wide.

How will they be displayed?

They will be tacked up above eye level on the outside walls of the exhibit hall. There are plans to ask representatives from the congregations to interpret the banners during the sessions.

How many banners may come from one congregation?

As many as the church's members want. Perhaps different organizations within a single church may want to make banners of their own.

Marriages

Larry Gene Albertson and *Vicki Sue Voth,* First Church, both of Hutchinson, Kan., on May 22.

Stuart Allen Dietz, Lutheran Church, Ness City, Kan., and *Linda Albers,* First Church, Ransom, Kan., on June 1.

Ronald Garber and *Verlene Epp* at Bethesda Church, Henderson, Neb., on May 28.

Dale Janzen and *Susan Kliewer,* at Bethesda Church, Henderson, Neb., on May 29.

Gregory J. Stucky, Lorraine Ave. Church, Wichita, and *Susan Carol Unrau,* on May 30.

David Wedel, West Zion Church, and *Malinda Stucky,* Hopefield Church, both of Moundridge, Kan., on May 15.

Keith Willis Woolery, Newton, Kan., and *Donna Lou Esau,* Bethel College Church, North Newton, Kan., on May 16.

Deaths

Jacqueline Brubacher, daughter of Mr. and Mrs. Jack Brubacher, Bethel College Church, North Newton, Kan., was born May 15 and died May 17.

Edward C. Graber, Salem Church, Freeman, S.D., was born on Nov. 12, 1894, and died May 17.

Mark A. Lofland, Turpin (Okla.) Church, was born June 11, 1954, and died May 4.

Helen Thiessen Olfert, First Church, Mountain Lake, was born Aug. 6, 1899, and died May 26.

Mathilda Thimm Schmidt (Mrs. Otto R.), Bethel College Church, North Newton, Kan., was born Dec. 14, 1891, and died May 23.

Reunion

Algeria workers. Persons who have worked in Algeria under the Mennonite Central Committee or the Mennonite Board of Missions are invited to a reunion on the Mennonite seminary campus in Elkhart, Ind., on Aug. 14 and 15. Those interested in attending are asked to contact Marian Hostetler, 127½ Wagner, Elkhart, Ind. 46514, before July 31.

Calendar

June 17-20—Freeman, S.D., Northern District Conference.

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 19—Saskatoon, relief sale.

Northern

June 27—Mountain Lake, Gospel Church, Children's Day service.

June 27—Henderson, Neb., Bethesda Church, Christmas Bundle dedication and children's choir program.

Workers

Richard and Lena Boehr, missionaries to Taiwan, have returned to the United States. He taught at the Morrison Academy in Taichung. His classes included Old Testament with tenth graders, United States history and government with eleventh graders, senior problems with the twelfth graders, plus first- and third-year German. Richard is a member of the New Hopedale (Okla.) Church. Lena belongs to the Nordheim Church, Winnipegosis, Man. Future plans for the Boehrs are indefinite.

Roland and Sophie Brown, missionaries to Taiwan, have returned to Kansas on furlough. They served in Taiwan under the Mennonite Central Committee relief program from 1953 to 1956, after which he pursued further studies. They returned to Taiwan in 1960 and have served two terms since. He serves as medical director of the Mennonite Christian Hospital, Hwailien. He received his AB from Bethel College, and his MD from the University of Chicago Medical School. In 1956, he completed his residency training in general surgery at Harper Hospital, Detroit, Mich.. He then took one year of surgical training at Herman Kiefer Hospital, the Detroit municipal tuberculosis sanitarium, obtaining his resident certificate in thoracic surgery. Sophie received a BS from Bethel College. She has been working with the Meilun Mennonite Church and helping supervise kindergarten. He is a member of Bethel College Church, North Newton, Kan., and she, of the Alexanderwohl Church, Goessel, Kan.

Elmer and Esther Dick have been active in missionary service in the Congo since 1946. They planned to come home on furlough in early June. They have been active in evangelism and church development, and for the last few years, they have taught in the Bible Institute at Kalonda, where Elmer also served as superintendent. They are members of the Salem Church, Munich, N.D.

Royce and Jennifer Flaming, Tabor Church, Newton, Kan., began a two-year term of voluntary service with the Markham, Ill., service unit on June 7. Jennifer has attended Sidney's Hairdressing College of Hutchinson, Kan., and is the daughter of Mr. and Mrs. Milton Goerzen. She will work with children in the Markham day-care center. Royce has attended Bethel College and the Manhattan Area Vocational Technical School. His parents are Mr. and Mrs.. Herbert Franz. He will do general maintenance work.

Dennis D. Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Meadowlark Homestead, Newton, Kan. His parents are Mr. and Mrs. Daniel P. Friesen. He has attended Freeman Junior College.

Helmut Harder, associate professor of theology at Canadian Mennonite Bible College, Winnipeg, will serve as the school's acting academic dean next term. He was recently awarded the doctor of theology degree by the Toronto School of Theology for his thesis on the work of Wolfhart Pannenberg.

Larry Kehler, Winnipeg, has been appointed editor of *The Mennonite.* See page 395.

Peter and Lydia Kehler, missionaries to Taiwan since 1959, came home on furlough the last of May. Their first term was spent in Hwalien and their second in Taipei. In 1969, the Kehlers took charge of the Chung Ho Chapel. Morning and evening worship services have been held every Sunday since. Peter also was field chairman. Lydia worked with twenty-four Pioneer Girls in Bethany Christian School and taught English to more than a dozen Taiwanese ladies, and she led Bible study with the ladies of the Ta-Tung Church once every two months. They are members of the Vancouver (B.C.) Church.

James E. Lehman, First Church, Berne, Ind., is serving two years of voluntary service with the Fort Wayne, Ind., voluntary service unit. He will work in housing construction. He graduated from Bluffton College and is the son of Mr. and Mrs. Dennis Lehman.

Dr. and Mrs. Virgil Peters and family of Mt. Angel, Ore., will leave mid-June to spend two months in Hwalien, Taiwan, at their own expense, to assist in the Mennonite Christian Hospital. They will substitute for Dr. and Mrs. Roland Brown and family, who have come home on furlough. Peters served in Taiwan from 1964 to 1967 at the same hospital.

Sam and Hilda Ratzlaff, Glenda Church, Lynden, Wash., have joine the Philadelphia voluntary servi unit as houseparents. They began tw years of service in April. Sam prev ously was employed in the constru tion and lumber business in Custe Wash.

James Rupp, West Zion Churc Moundridge, Kan., is serving tw years of voluntary service with th Philadelphia, Pa., unit, working in hospital. His work will begin June He is the son of Mr. and Mrs. Om Rupp. He attended Hutchinson Ju ior College.

Hugh and Janet Sprunger, missio aries to Taiwan, have returned to th United States on furlough. They hav served three terms. Hugh served pastor of the Nan-Tun Mennoni Christian Church, among many oth activities. He has been invited by th Bible Society in Taiwan to be a men ber of the review committee for th new translation of the Taiwanese B ble. It is hoped that the New Test ment can be completed within tw years and the Old Testament with five years. Janet has a new womer group started and also carried a maj responsibility for the *Taiwan-Hon Bond*. They will make their home Berne.

Prisca Wiens, First Church, Ha stead, Kan., will serve in voluntai service for one year in Gulfpoi Miss. She will work as a teacher tutor. Her parents are Mr. and Mr W. K. Wiens and she attended Hutcl inson (Kan.) Community Junior Co lege and Kansas State University.

R. Flaming

J. Flaming

Kehler

S. Ratzlaff

H. Ratzlaff

Wiens

aptisms

lexanderwohl Church, Goessel, Kan.,
n May 30: John Janzen, Eldon Frie-
en.
Bethel Church, Mountain Lake, on
ay 30: James Baerg, Karen Fast,
ale Friesen, Velma Loewen, Verona
enner, Sandra Schmidt, Donna
chroeder.
Bethel College Church, on May 30:
uentin Ensz, Linda Esau, Jan Niles,
enise Reimer, Amy Rinner, Bruce
chmidt, Rebecca Schmidt, Andrew
helly, Mary Kay Stucky, Rita Stucky,
ynthia Toews, LaDonna Unruh,
uone Unruh, Samuel Yoder, Kerry
ehr.
Bethesda Church, Henderson, Neb.,
n May 30: Carolyn Franz, Arlis
riesen, Diane Friesen, Karen Frie-
en, Nancy Friesen, Pamela Friesen,
ylvia Friesen, Susan Friesen, Joan
uebert, Bonnie Janzen, Jane Janzen,
iane Kliewer, Evelyn Mierau, Janet
ierau, Bonita Peters, Marilyn Pet-
rs, Ruth Peters, Linda Ratzlaff, Diane
egier, Carol Rempel, Jeanne Rem-
el, Judy Rempel, Mary Siebert,
reg Bergen, Stanley Buller, Boyd
riesen, Ross Friesen, Rick Hieb,
lenn Huebert, Delmar Kliewer,
ennis Kliewer, Denton Kliewer,
arry Kliewer, Kelly Kliewer, Brad-
y Kroeker, Jedfry Kroeker, Burdon
eters, Gary Quiring, Marvin Quiring,
eith Siebert, Dale Steingard.
First Church, Hutchinson, Kan.,
n May 30: Susan LeAnn Baker,
andel Scott Dalke, Steven Lee Jan-
en, Don Jay Kaufman, Margie Lohr-
ntz, Rebecca Martin, Kathryn Just-
ne Nachtigal, Geneva Renee Stucky,
honda Gail Wedel.
First Church, Mountain Lake, on
ay 30: Glenn Adrian, James Adrian,
tanley Adrian, Diane Epp, Luanne
ast, Jerald Friesen, Grace Harder,
rome Janzen, Arlen Klassen, Mark
oewen, Joyce Nickel, Donald Olfert,
erle Smit, Ivan Thiessen, Perry
oshage.
First Church, Ransom, Kan., on
ay 30: Mr. and Mrs. William
chreiber.
Grace Church, Lansdale, Pa., on
ay 30: Charles Baum, Kenneth
enner, Vicki Bergey, Molly Burgess,
anice Clemmer, Cynthia Derstine,
Gary Detweiler, David Greiser, Jr., Howard Kramer, Gregory Landes, Jose' Mendez, Randy Moyer, Maria M. Perez, Edward Slifer, Anna Mae Taylor, Shirley Taylor, William Taylor.

Hamilton (Ont.) Church, on May 30: Stephanie Ediger, Linda Friesen.

Turpin (Okla.) Church, on May 30: Nancy Ann Boese, Bobby Gene Regier.

Upper Milford Church, Zionsville, Pa., on Apr. 4: Karen Buss, Roger Mohr, Elaine Kradjel, Sandra Wentz, Joanne Shelly, Barbara Shelly, Donald Rosenberger, Jr.

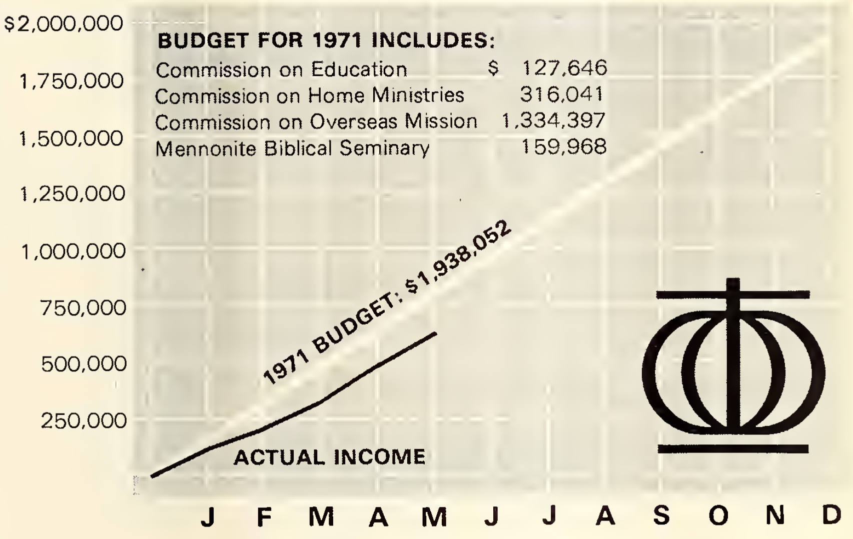
Films

City Poverty: an MCC *report* is a new film being released by Mennonite Central Committee to the constituent offices. Photographed and edited by Burton Buller and written by John Yoder, the 17-minute color film deals with poverty in the city, the causes of poverty, and ways Christians can respond to the problems of poverty.

Pastors and congregational leaders interested in the film should contact their conference's office: MCC, 21 S. 12 St., Akron, Pa. 17501; or MCC—Canada, 201 - 1483 Pembina Hwy., Winnipeg 19.

Conference budget

May



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

Receipts in support of the General Conference and seminary in May were gratifying. Except for a poor February, receipts have been running ahead of last year in every month in 1971. Because of a reduced budget and increased receipts, we can report at the end of five months that 31.6 percent of the budget amount is in. This compares with 27.7 percent at the same time a year earlier. However, during inflation, it is difficult to keep expenditures down to within the reduced budget. We need to borrow heavily at this time of year, but if receipts continue to pick up, we should be in a somewhat better position at year's end than at the end of 1970. We covet your prayer support as well as financial support. *Wm. L. Friesen, treasurer.*

YOUTH
CONVENTION

FRESNO, CALIFORNI
August 14-20, 197

We just want to be there—
in love and in justice
and in commitment to others
so that we can mak
of this old worl
a new world

EXPERIENCE

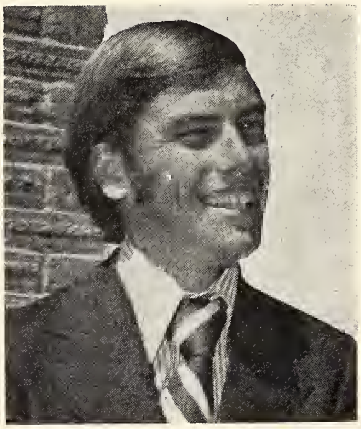
REGISTRATION
August 14, 2 p.m., Pacific College Campus

"INSIDE EASTER" (August 14, 7 p.m.)
A contemporary Multimedia Passion Play. A fresh articulation of an unchanging truth by Paul Koepke, Roy Martin, Lyle Preheim.

BIBLE ENCOUNTERS

(Each day)

The Bible records Jesus' breakthroughs in the lives of people. What really happened? Will Ackles will direct this exploration. He is a recent graduate from Princeton Seminary and presently is youth minister at the First Presbyterian Church, Fresno.


Will Ackles

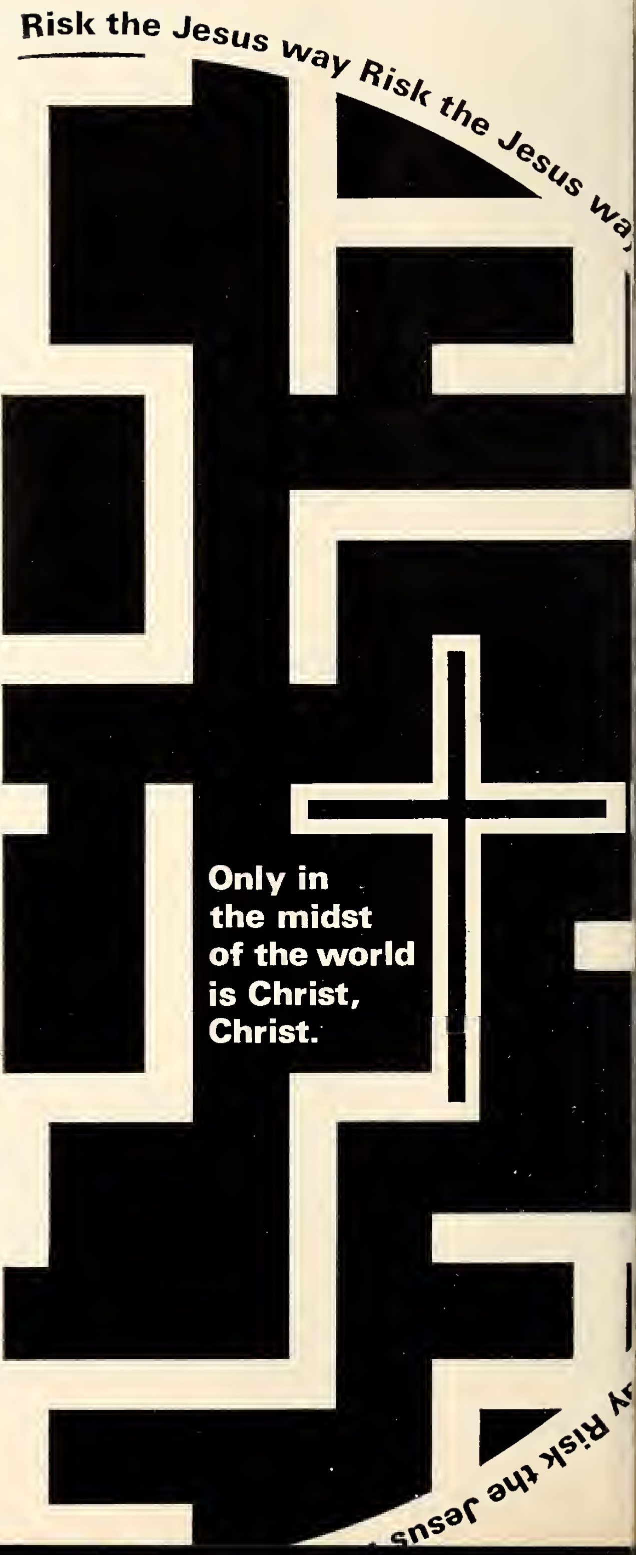
JESUS WAY OF LIFE (3 sessions)
"Dick Cavett style" interviews will help us understand the Jesus way as persons with different experiences discover it.

ADULT SHARING (Each day)
Youth and adults together want to explore and experience the Jesus way. Ralph Osborne, from Faith at Work, will direct this sharing.

DECISION-MAKING
(Each day)
Afternoon options — participate in adult conference sessions, in special seminars, musical and dramatic concerts, special films, recreational activities, or discuss life with....

Faith and Life Singers

SINGING (many times)
Rhythm and rhyme are a part of experiencing the Jesus way. The Faith and Life Singers, Winnipeg, perform


Risk the Jesus way Risk the Jesus wa
Only in the midst of the world is Christ, Christ.
y Risk the Jesus

contemporary religious folk songs, spirituals, blues, and dramatics. The New Directions, Newton, perform rock and contemporary religious folk songs. Various other groups will participate, especially in the coffee-house.

The New Directions

HE COAST (Tuesday)

Vhat may happen when 400 persons move to a acific beach? It can be a time to reflect, to relax, to hare your faith, even to get wet.

EACE CELEBRATION (Wednesday night)

eace is part of the Jesus way. We want to share and elebrate the Jesus peace way with the Fresno community as it relates to various conflict settings: family, chool, street, world. This public celebration is being lanned for the amphitheater in Roeding Park.

OFFEEHOUSE AND FILM FESTIVAL (Most evenings, 9-11 p.m.)

he coffeehouse, an opportunity to listen, to talk, to hink, to commit. Film festival, an opportunity to view series of pictures depicting the world and inviting ur response.

EMINARS

ou will have the opportunity to discuss specific conerns and interests with key resource persons.

MUSICAL, "WALK TO EMMAUS" (Final night)

his will be a premier performance of the musical ames Bixel was asked to write specifically for this ccasion. It poses the question of who Jesus is in a ontemporary setting, involves the audience, and climaxes with a communion experience.

OCATION OF SESSIONS

ll sessions will be held at the Convention Center nless otherwise indicated.

THE YOUTH CONVENTION

A stage for dramatic performance. The drama: an exploration of, and hopefully finding and committing to, the Jesus way.

REGISTRATION COST

$65	registration, includes programming costs, lodging, two meals per day, shuttle service, trip to Pacific Coast, and travel equalization.
$32	Registration, for those not requiring meals and lodging.

Registration payable to Youth Office, Box 347, Newton, Kansas 67114, by July 31, 1971.

TRAVEL EQUALIZATION FUND will grant

$10 to each person from Saskatchewan and Manitoba
$30 from Central District
$45 from Ontario and Eastern District

SPECIFIC INFORMATION

Contact Jake I. Pauls, Convention Coordinator,
Box 347, Newton, Kansas 67114.

REGISTRATION

I plan to attend the Youth Convention to be held at the Pacific College Campus, Fresno, California.

Name ________ (Last) ________ (First)

Address ________________

____

Congregation ________________

Date of Birth ________________

My tentative travel plans are:
☐ group transportation, if available
☐ automobile ☐ train ☐ plane ☐ bus

Detach and mail to:
Youth Office
Box 347

1971 YOUTH CONVENTION

LETTERS

Be in touch with Congress

Dear Maynard: O. K. Galle expresses concern (Letters, Apr. 27) that: "We do not have a good enough organization to keep everyone informed when Congress is working on war-support measures." Galle states further that: "We need to have an office in Washington . . . (with) a large enough staff so that every time Congress is doing something pertaining to war or its machinery, all constituents can immediately be notified. Then Congress can be flooded with letters from their voters."

The MCC Peace Section Washington Office was opened three years ago, because of the growing interest in our Mennonite brotherhood to be alerted to key legislation in the areas of peace and human need.

A bimonthly newsletter, *Washington Memo,* is mailed to all General Conference pastors, peace and service committees, and to a growing number of contact persons, so designated by local congregations, as well as individuals who ask to be on the mailing list—now numbering 1500. The newsletter seeks to inform the constituency of the basic content of key legislation before Congress and to offer aids to constituency response. Supplementing the newsletter is the Hot Line. This legislative bulletin is sent to a growing list of individuals, committees, and congregations interested in being alerted, at such strategic times, when public opinion is crucial in influencing the direction of legislation, the timing of which does not permit waiting for the next bimonthly newsletter.

The expanded demands on the office will lead to the adding of a full-time research assistant. Hopefully, the services of the office will be strengthened to meet the growing interest exemplified in Galle's letter.

The current (May-June) issue of the *Washington Memo* highlights the kind of bills before Congress which Galle is concerned about, legislation to curb excessive war-making expenditures. For instance, the Vietnam Disengagement Act (S.376) will probably be voted on by mid-June as an amendment to the draft bill, currently being debated. It would set a deadline of December 31, of this year, for the withdrawal of all U.S. military forces from Indochina. Beyond that date, funds would remain available only for: 1) arranging the return of prisoners; 2) providing asylum and safety for South Vietnamese who might be endangered by our withdrawal; and 3) offering (redevelopment) assistance to the Republic of Vietnam if Congress approves. (Members of the House of Representatives should be written to support the House version — H.R. 4100.) One further measure, likely to be introduced in late June, is the bipartisan Proxmire-Mathias amendment to the Department of Defen Procurement Authorization Bill (S939 which would place a ceiling on mil tary expenditures as the first effecti legal means of insuring a cut in Pent gon spending in twenty-five years. (T House version is H.R. 3818.)

Constituents seriously interested working for peace by bringing Chri tian conscience to bear upon the d cision-making process of governme will be added to the mailing list f the *Washington Memo* upon reques *Delton Franz, director,* MCC *Pea Section, Washington Office, 1 Maryland Ave., N.E., Washingto D.C. 20002.*

More poverty is . . .

Dear Maynard: This was an instant reaction to the meditation in *The Mennonite* (May 25) which I got today. After having been in voluntary service for three months this summer and living in what was classed a poverty home, I've done a lot of thinking on just what poverty really is. It's so convenient to put it into physical extremes, thereby making it a condition that none of us fat and happy WASPS have ever experienced. Then we can feel all the pity and Christian goodwill we want toward those who are more unfortunate than we. Unfortunate? It's so prejudiced to decide wh poor and who's not. . . . "You're poo whether you like it or not, becau your income does not reach the ave age of $3500 and because you a living in a depressed area and yo schools are not meeting our whit middle-class standards." Poverty h become an image, a label we pas on anyone who's not an *average* co sumer — by defining it in physic terms, we can feel safe. So, this fo lowing reaction to Jan Gates' med tation.

Poverty is having many acquaintances and not knowing any of them.
Poverty is having so many clothes that you "haven't a thing to wear."
Poverty is eating so well you have to think about going on a diet.
Poverty is having every pill imaginable to cure your body's ills because y "can't afford to be sick."
Poverty is parents who kept their marriage together for *your* sake.
Poverty is being loaded down with toys at birthdays and Christmas and th being bored silly because there's nothing to *do.*
Poverty is having three degrees and feeling unfulfilled in your job.
Poverty is having two cars, three TV's, and a dishwasher and then "roughi it" by going camping . . . to get away from it all.
Poverty is day-to-day going from one building to the next and never stoppi to see the beauty in the world outside.
Poverty is spending money on make-up, deodorants, talcs, and colognes a still being worried about the image you are projecting.
Poverty is being white, middle-class, and unhappy.
Poverty is never being curious about the world around you, never wanting explore it or the people in it.
Poverty is of the soul as well as the body.

Debbie Groves, 504 NE 16 St., Oklahoma City, Okla. 73104. May

MEDITATION

Sowing the good seed

N GALATIANS 6:7, WE read, "Be not deceived; God is not mocked: or whatsoever a man soweth, that shall he also reap."

In everyday life, if we want a crop of grain or fruit or vegetables we have to sow or scatter seed, and try to tend it, work it, take care of it, do our share for it, and then the good Lord will do His share and bring forth the harvest, either thirty - sixty - one hundredfold, though we, as farmers, know that sometimes, here on earth, very often, there s a crop failure caused by drought, hail, insects, flood, blight, or heat.

We have been taught, from childhood on, by our parents and in chool that if we want to raise and harvest a crop of grain, such as wheat, we must sow wheat; for harvesting oats, we must sow oats; or potatoes, we must plant potatoes; for onions, we must plant onions; or beans, we must plant beans. Like produces like, not only in nature but also in spiritual affairs and in all conditions. Good seed produces good fruit while inferior seed produces inferior fruit; pernicious, bnoxious seed produces bad and harmful fruit.

Our physical life-span and our stay here on earth is only of short duration. Psalm 90:10, says probably seventy or eighty years, if we are privileged to live long, but our spiritual life is forever and ever, or all eternity without end, so we should be concerned much more about our spiritual harvest than about our yearly harvest here on earth hat we are so eager to gather in. True, we also must be concerned about our harvest here on earth, as God has given us a command o work for and eat our bread, in the sweat of our face, here on earth, until our physical life is ended, and that end is coming soon, ven if we are privileged to get a little older than average. But since our spiritual life never ends, we must use every effort we have to get a good harvest in spiritual affairs. It is sad to see that, in this world, o many, many people are not concerned or do not care about their piritual welfare, all they want is worldly possessions, worldly pleasures, and a good time. Their aim is to eat, drink, and enjoy life here n earth, without being concerned about the most important items: ternity, everlasting life, the home in heaven, being reunited with esus our Savior who died in our stead to save us from damnation, having a clean heart, and peace with God and our fellowmen.

And, yet, after all that Jesus has done for us to redeem us from amnation, we people here in our so-called Christian United States nation, especially in this time and age, seem to be so cold and lax oward God and His kingdom.

The reports tell us that, in 1970, the people in the U. S. spent over one billion dollars for movie tickets, traveled over 350 billion miles n quest for fun and amusement, spent over 14½ billion dollars for iquor, spent over 3 billion dollars for boats and boating for pleasure —or in other words, just for fun and pleasure and amusement they pent over 150 billion dollars. What a sum. We do not know how much it is nor can we comprehend that sum, but we do know that it ould have done a lot of good if it would have been given for the poor, ungry, starving people and for God's kingdom. It could have brought n a large harvest in spiritual affairs had it been given for missions, or salvation of souls.

If we are not careful, we can so easily sow or scatter seed that is not entirely clean and has some weeds in it, and those few weeds are kely to sprout, grow, and crowd out the good plants and destroy what could have been a good bumper crop, had not those few weed eeds been in it. So we should be careful what kinds of seeds we catter and sow, for: "What a man soweth, that shall he also reap."

Edward P. Waltner.

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COVER

June 20 is Sunday of Sharing for the Poverty Fund for many Mennonite congregations. (See May 24 issue, pp. 345-48.)

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Larry Kehler, 440 Best St., Winnipeg 22, is the former editor of the "Canadian Mennonite." His report on talks about peace was prepared for the Conference of Mennonites in Canada. A second report will be published next week.

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THE MENNONITE

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Mad enough to kill

Mennonites don't read it much anymore, but the influence of the *Martyrs Mirror* still lingers on. Perhaps its earlier heavy use through the last three centuries may have been so intense as to so shape the Mennonite gene that we don't have to read it to have absorbed some of its message.

I bought a copy of the 1300-page book back in 1953 and I must have read parts of it, because when I took it off my bookshelf last week, I discovered that I had carefully underlined sentences on many of its pages. But I never finished reading it, having bogged down in its doctrinal statements as many people get lost in Leviticus when trying to read the Bible from cover to cover.

As I paged through the *Mirror* once again, certain impressions and ideas came back to me. Here is the record of eight hundred Anabaptist-Mennonites (out of thousands more) who were killed between 1525 and 1614 because of their commitment to adult baptism and nonresistance. Their letters from prison and their defense of their obedience to Christ during the days before their death cannot fail but grip us even now.

What happened in the sixteenth century to make people in Europe angry enough (or scared enough) to kill off several thousand apparently mild-mannered people who had this quaint notion that they didn't want their babies sprinkled with unboiled water in dark and drafty churches? After all, how long has it been since you've even heard anyone argue for any particular form of baptism with enough emotion to even raise his voice, let alone to dare to kill or be killed for a conviction on baptism?

Reading the *Mirror* doesn't turn us on today, because we don't know anyone anywhere who would pour kerosene on his neighbor and set fire to him because he didn't baptize an infant girl.

What, we need to ask, makes people mad enough to kill in the 1970's?

James A. Michener investigated the public reaction to the slaying of four students by the Ohio National Guard during a demonstration against the United States invasion of Cambodia in May 1970. He reports in *Kent State*: *What Happened and Why* that the action of the Guard had strong public support. "It would have been better if the Guard had shot the whole lot of them that morning," said the mother of three sons attending the university.

The blood lust of our citizenry for people who threaten the social structure is just as strong as in the sixteenth century when the patriotic and religious people of Europe rose up in rage to kill those who threatened a society built on the unity of church and state.

Today the rallying cry is law and order. "If they didn't do what the Guards told them, they should have been mowed down," that mother said.

Now we know why the Anabaptists were burned, beheaded, hung, drowned, cut in pieces, strangled, and stoned. The simple act of rebaptizing adults loosened the mortar in a monolithic medieval society where church and state were one and the religion of the prince was always the religion of his people. Refusal to baptize one's newborn was unpatriotic and disloyal. "Zurich: Love It or Leave it" was the graffito on the wall. And thousands of Anabaptists took the bloody trail out.

I dare you to turn to the *Martyrs Mirror* and read military service and war taxes where the old book says baptism. All of a sudden, those words put down on paper in 1660 will be more up to date than the news in tomorrow morning's newspaper. M.S.

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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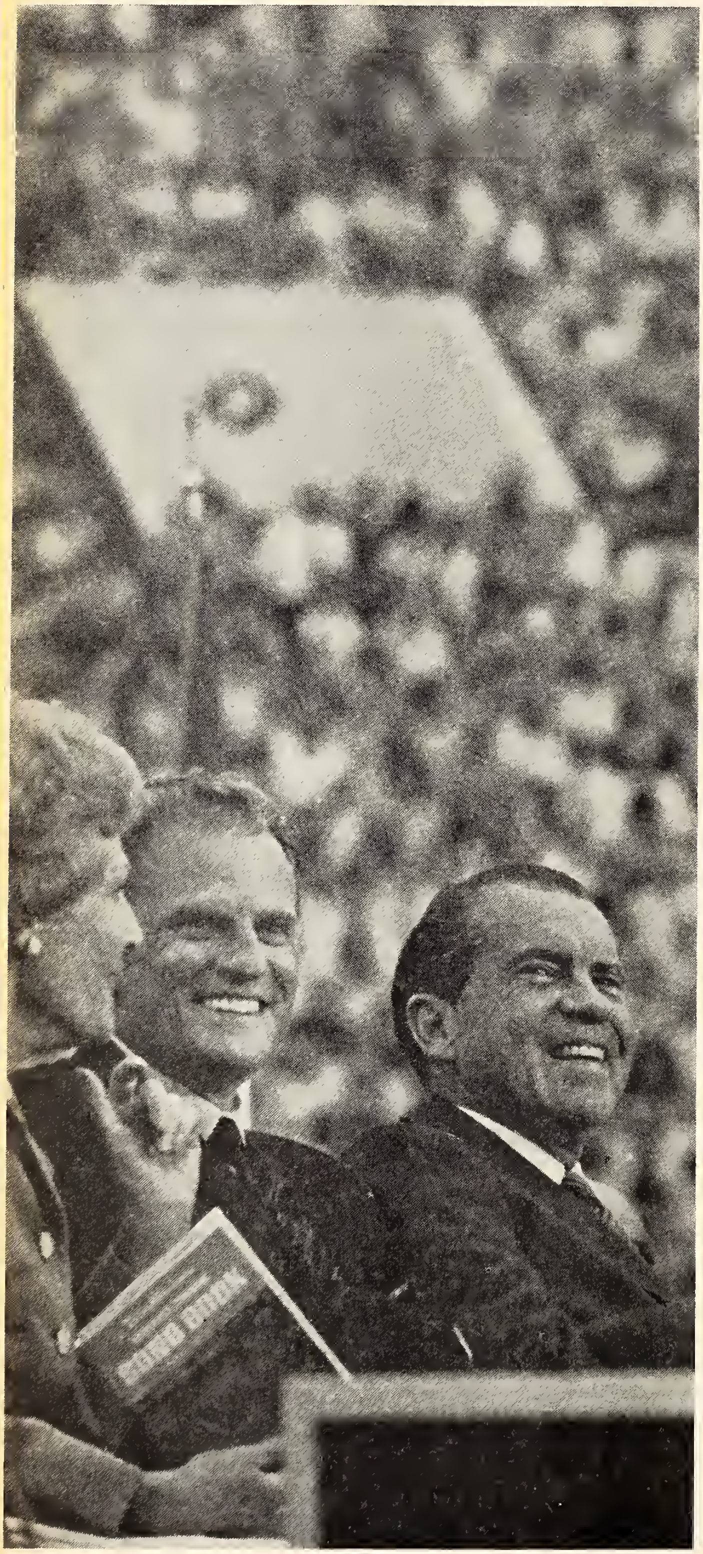
86:25 JUNE 22, 1971

The regenerated
do not go to war,
nor engage in strife.
They are the children of peace
who have beaten their swords
into plowshares and their spears
into pruning hooks, and know of no war.
. . . Since we are to be conformed
to the image of Christ,
how can we then fight our enemies
with the sword? . . . Spears and
swords of iron we leave to those
who, alas, consider
human blood and swine's blood
of well-nigh equal value. . . .

MENNO SIMONS

Evangelism, militarism and nationalism

Larry Kehler



ARE MILITARISM AND nationalism two of the sins whi the evangelist should put near the top of his priority li This was one of the questions which was given conside able attention at the peace encounter staged recent by the Conference of Mennonites in Canada. (See la week's issue.)

The following are some selected comments and e changes on the topics of nationalism and militarism a their relationship to evangelism:

FRANK EPP: I think if all the Christians in Canada wou say, "We don't need an army," Canada wouldn't have on And I think if all the Christians in the United Stat would say, "We don't have to fight that war in Vietnam the United States would be out. The policies of a nati are a sum total of religious thinking in a country. . . .

PETER HARMS: We are too naive if we think that the majority of the people in a country go along wi the thing, that we don't need an army. . . . We have have guards against a common enemy. . . .

GERHARD LOHRENZ: [At the conference in Winkl we were asked to take the position that we are oppos to an army. When I read that, I had to ask myself, ' this my position?" My answer is, "No. . . ." It's not th I want to be militaristic, but still, one has to be realis in the kind of world that we live in. A state simply impossible without a certain amount of force. It h to have it, and our country, of necessity, would have have some army.

EPP: Are you differentiating between an army and police force?

LOHRENZ: Besides the police force, there would ha to be an army as we have it in Canada. To me, the que tion would arise, is our army possibly too large? Do rely on it too much? Possibly, the church would have t function to remind society of this. . . . It is obvious th a society cannot exist without some force.

ERNIE DICK: But why are we interested in the perpetu tion of a certain sort of society? . . . Why, as Christian is that our responsibility?

> It is obvious that a society cannot exist without some force. *Gerhard Lohrenz*

LOHRENZ: Well, if we had chaos in our country . . everything would break down. We are interested in som kind of order. . . .

ADOLF ENS: I heard Frank saying, earlier, that we wo in such ways as we find consistent with our Christian et ics to try to dismantle and whittle away at standi armies everywhere. That is, that we have a goal of o country existing without an army, and other states, as we

EPP: Yes, exactly. If we have no armies, we'd ha no wars, and I think that is the will of God.

HARMS: I think we would have chaos if there were armies.

EPP: Just a minute. I'm not talking about no direction t the traffic lights. . . . I'm not talking about normal in- ruments of law and order. We're talking about armies.

HARMS: It would be possible only under circumstances here there wouldn't be any international trade or any ommunication between nations. . . .

EPP: My dear brother, if this witness went forth om the Christian church or even just from the Menno- te churches in the United States. . . . the army would ot, immediately, completely disappear, but this horren- ous aggressive activity in Asia would come to an end.

HARMS: This might be for a few years. . . . Should we ok at the source of a lot of this buildup within the inds of the people that makes them think that they ve to act so aggressively?

EPP: Well, I don't know how far you want to go back, ut we are confronted now with armies and arsenals that ill mean the destruction of this world, and we, as Chris- ans, can't make up our minds on this question?

> If we had no armies, we'd have no wars, and I think that is the will of God. *Frank H. Epp*

LOHRENZ: Did I hear you say that if the Mennonite urch in North America would take this position, just e Mennonite church, that would have such a tremendous fect on U. S. policy?

EPP: Well, I quickly modified that. I wanted to point ut that the Mennonite church doesn't even have a clear oice, but collectively, if the Christian churches of North merica had any kind of conscience on this question, st a little bit of conscience and witness, the United ates would not be doing what it is doing.

WALDEMAR JANZEN: I'm not quite happy with statistics. aybe this would happen, Frank, the way you said, but ppose the Christian church would do this and it would- t have this effect? Would the witness then have been asted?

EPP: No, the first criteria is not effectiveness. . . . The st criteria is faithfulness. . . .

LOHRENZ: I agree fully with what Ernie said earlier. . . . et's not depend on power. That's not the last word. here's something beyond that. I agree to that. But when comes to taking a revolutionary stand which says that e're opposed to armies and the system as it is, that's here we part ways, because I want nothing to do with it. ut when the question is: Should we depend on power? n force? On aggressive armies? No, no.

HARMS: I doubt whether nationalism is that much of issue for Mennonites, because we have been traveling l over the world. . . .

JANZEN: But the danger of nationalism arises out of ese very movements, doesn't it? We have been hoping r so long that, once we get a home, we are really going to settle down again. You will often find among people with an immigrant tradition a materialism and a new readiness to acknowledge the government's duty to stabilize the social order. . . .

ERWIN CORNELSEN: We have to be alert. Let me tell you about my own experiences. When I went to catechism class [in Germany], a dear Christian *Aeltester,* who, when he came to the question on nonresistance and taking part in war, said, "This is something our fathers taught and they obeyed it, but nowadays, we follow the Fuehrer [Hitler]. It is our duty to serve the country and the Fuehrer." And that was that. So we went to war, and when the war was over, we were told by the victors in the prisoner of war camp, from early in the morning until late at night. . . . that all wars are now over and never again are good Christians to take up arms. . . . When we came home, the well-known Dr. Martin Niemoeller called a peace conference. He was convinced that Christians really shouldn't take up arms and shouldn't take part in the army. He invited the German Mennonites to the conference, and when they came, he said, "Brothers, we don't know much about peace, but you belong to a peace church and your fathers have had the right theology on it. You tell us how you see things, what you have done, and so on." And our brethren had to say, "We haven't done a thing. We don't know anything about it, either." All we knew was that Professor Benjamin Unruh had once gone to see Heinrich Himmler to get confirmation that he was satisfied and pleased with the Mennonites because they were good citizens. . . . I have experienced an unfaithful church. I know what it means. I know what nationalism means. I've been through the United States. . . . When I saw those big signs, "Your flag is your future," I turned to my wife and said, "Look, this is exactly the same slogan we heard in the 1930's. Where does it lead to?" When my boys came home from Remembrance Day in high school in Vancouver, they were so excited about the beautiful uniforms and the flag, I was really scared.

> You will often find among people with an immigrant tradition a materialism and a new readiness to acknowledge the government's duty to stabilize the social order. *Waldemar Janzen*

JANZEN: There is something about gaining a *Fingerspitzengefuehl* (a sensitive feel) for the American nationalism, which I think many of our people do not have. . . . I'm not against the United States. I defend it whenever I can. It has many good sides. But when you sense some of these [nationalistic trends], you begin to feel the same subtle threat that many feel with communism. . . . Many of us, and I include myself as long as I am here in Winnipeg at CMBC, do not sense it as much, but when Frank says these things, then a number of experiences are revived. My testimony would be much with his that you must distinguish between not being against Russia and being against communist atheism. . . . In the same way, being against the United States and being against this North American nationalism are two different things, too. One does not hate everything North American, not everything that has to do with good citizenship, if one warns against this particular religious, spiritual, but anti-spiritual, power.

Evangelism and national sins

ENS: What I have been trying to get some of you to respond to is, do you agree with Frank that the particular sins which he has isolated as being essential in a call to repentance are indeed nationalism and militarism?

JANZEN: If we were to take the total call of Christ to all of life, the lordship of Christ as we have been talking about it, then I would definitely say yes to that. Peace is part of the call of the day of the Lord, that is the Old Testament term of the kingdom of God. . . . It cannot be left as an option, either in or out. . . . Everyone, however, experiences only the sign of the lordship in some specific spot. Any one individual is one-sided. . . . I can, therefore, acknowledge someone as a Christian even if he isn't a pacifist, and I can acknowledge someone else as a Christian even if he does other things that, in my conviction, are wrong. . . . But I don't think that I could ever theoretically or theologically justify this one-sidedness as a permanent, broad condition which the church with good conscience allows to carry on for any length of time. . . .

> Any evangelist who today proposes to call America to repentance and does not address himself to the idolatries of militarism and nationalism is not calling America to repentance. *Frank H. Epp*

LOHRENZ: From what do we call people and to what? I think it is the function of the church to call people from a life of disobedience to a life of obedience. A person makes up his mind that, henceforth, in every phase of life, he wants to be obedient to the gospel. This will mean different things to individuals. We have some women in the city here who, day in and day out, clean houses at eleven dollars a day. To say to them that they have to be concerned about nationalism and militarism, well, some of these words are not familiar to them, at all. So Christianity for them will mean one thing. It may mean more to a person who has studied history or economics. For them, it will be a larger field, but basically it is this, that we call people from a life of disobedience, indifference to the Word of God, to a life of obedience. . . .

ENS: Frank is saying that when a person like Billy Graham, who is the voice of evangelicalism in No America, goes on a national hook-up, then two issues which he ought to be speaking, as the burning issues America, are militarism and nationalism. I am ask whether you agree with that kind of priority in some the details of the call of repentance?

EPP: May I sum up your interpretation of me? Y are basically correct, but I would put it this way. An ev gelist, in addressing himself to the disobedient, addres himself to the idolatries, and any evangelist who to proposes to call America to repentance and does address himself, among other things, to these idolat is not calling America to repentance. Because these ido tries are so pervasive in the life [of North America] th unless his interpretation of Christ brings forth a c frontation with these idolatries, he is not calling the nat to Christ, in the same way that a man who comes i a community which overflows with alcohol does not the community to repentance if he misses that sin.

ENS: Is this something to which you can agree, Norm

NORMAN BARTEL: Yes, I think I can agree to this. A I would say that Billy Graham is wrong at that po My only concern is that we don't want to dismiss h completely because he doesn't speak to that.

ENS: Peter, do you agree with what Frank is saying

PETER HARMS: Basically, yes. The priority that I wo place would be on the idolatry of self. It would have come first. . . . If that doesn't change, then all the ot changes that could take place have no effect. . . .

CORNELSEN: I sometimes preach on national sins the sins of society. Usually, people come and say, "T was a good sermon." But if I speak about personal and personal things, then they come and tell me t it has spoken to them. Something has to be done in person's own life . . . and we should never lose this foc But churches are supposed to speak against national s as well. Perhaps we have to compensate here to k the good balance in regard to Billy Graham's evangeli work. I always feel that I am one-sided, and I am thank for the brotherhood, for people who remind me of dif ent things and different points of view. I am thank that in my church there are people who are concern about national sins. Others are more concerned ab internal matters and about personal evangelism. And think they both work together well. This is what need to recognize in our conference work, too. . . . all have to work together. . . . That is where real broth hood comes in, where we help one another and rem one another and try to compensate for one anoth shortcomings and one-sidedness. . . . We are one-sided, we need the fellowship. . . .

BARTEL: I'd like to ask Frank: What is your progr of confronting people with Jesus Christ, people who not Christians? How do you propose to bring them i the company of the kingdom of God?

EPP: I think it is accomplished wherever the Word God is spoken, preached, lived, and written.

Congregations present resolutions for Fresno conference

ONGREGATIONS GOT AN invitation last ll to submit resolutions for this ımmer's General Conference sessions Fresno, California.

Ideas submitted by February were esented to the Conference's Gener- Board and copies of six different solutions were sent to all Confer- nce congregations for discussion in pril.

The resolutions coming from five ongregations and the Committee of hristian Concerns call for more em- hasis on personal witnessing and con- ersion, a suggestion to admit chil- ren to the Lord's Supper, to reduce ctionalism in the Conference, and produce German Sunday school aterial.

Purpose of this method of gathering solutions in advance was to give ider opportunity for persons to pre- ent their concerns and yet maintain ontrol over program at the Confer- nce sessions.

In a statement on orderly proce- ures and decision-making, which as presented to the General Board February and adopted by its exe- tive committee in April, it was noted hat the meeting of Conference dele- ates was an opportunity to "celebrate od's grace as well as to admonish ne another" and that the group want- d to be "listening for the Spirit peaking *through* the congregations nd *to* the congregations."

The executive committee's state- ent recognized that differences of pinions exist in the Conference and rged persons "to speak the truth love, to test the spirit of each ther to see whether it be of God."

But the executive committee re- erved for itself a measure of control y indicating that resolutions from ongregations and individuals that it hought needy of further discussion ould be referred back to Conference ongregations. "Statements presented n the Conference floor that have not ad study in constituent congrega- ons may be recommended for study and local proceeding of Conference," the statement said. "This would recognize merit of the statement without endorsement."

Should supporters of resolutions be more insistent for an immediate hearing, the executive committee protected the regular order of business at the coming August 14-20 meeting by asking that these items be handled in extended and late night sessions, should the majority of delegates agree.

Conference leadership seemed anxious to protect itself from what it regarded as hasty action. Such action was implied to have been involved in the resolution establishing the Poverty Fund at the 1968 Estes Park Conference.

"Several times, recently, small groups of intensely concerned persons have felt the need to present an issue," said Heinz Janzen, general secretary of the Conference in a letter to congregations in April. "The delegate body sometimes had to act without sufficient time to consider the issue."

In urging congregations to study resolutions more carefully, Janzen re-

Orderly procedures and decision making

As a conference of congregations:

1. Our relationship is a voluntary association with mutual trust rooted in our common loyalty and obedience to Jesus Christ. We gather to celebrate God's grace as well as to admonish one another.

2. We are more concerned about feelings and relationships of persons present than in recorded actions, process is as important as product, communication is as important as pronouncement.

3. We are the church, gathered under the lordship of Jesus Christ, worshiping, instructing, proclaiming the good news of God's love in Christ, listening for the Spirit speaking *through* the congregations and *to* the congregations.

4. We recognize diversity of gifts and concerns within our fellowship of believers as a challenge to speak the truth in love, to test the spirit of each other to see whether it be of God. Each person has the responsibility to test his concerns with a brother of another viewpoint to establish trust and respect even if they cannot reach a common mind.

Specific suggestions on procedure:

1. Resolutions presented on conference floor must include a brief description of how the idea developed, time and persons involved, and whether it has been tested in a local congregation.

2. Statements presented on conference floor that have not had study in constituent congregations may be recommended for study and local church action by majority vote and recorded in full in the official proceeding of conference. This would recognize merit of the statement without endorsement.

3. Program committee should be instructed that items of business or concerns not planned for in the order of the day may be briefly presented and then discussed at length at extended sessions, during the day or late in the evening. We should not be reluctant to continue after midnight, if the majority of delegate body is agreed.

The above statement was adopted by the executive committee of the General Board of the General Conference in April.

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ferred specifically to the Poverty Fund action. "We here at the Central Office are seeking to carry out the intent of the resolutions on Poverty in North America and on World Hunger, passed overwhelmingly at Estes Park," he said. "Yet support for the Poverty Fund has fallen short of expectations.

"How seriously shall we take Conference action? Perhaps we need more wisdom in interpreting the mind of delegates and churches."

Janzen urged congregations to study the six statements. "The changeless Christ is ever leading out in new thrusts of mission and service. Through Bible study, social studies, and prayer, may He speak to us afresh in these turbulent times."

The First Church of Vancouver gave its support to this procedure of sharing resolutions in advance of Conference. This church also made a point about the use of the German. "We are also concerned about keeping and using the German language as our heritage and medium of expression in worshiping, as well as its use at the Conference."

Because English is so widely used in Conference work, the Vancouver church said it "found it difficult to get our grievances across."

One of its desires was that Sunday school lessons, especially for children, continue to be available in German and a fear that such material "is on the way out because it costs too much to produce it in both languages."

The First Church, Wadsworth, Ohio, also had a concern for its children. It proposed that children be allowed to take part in the Lord's Supper, since "there is no clear warrant in the Scriptures for withholding the elements of Holy Communion from unbaptized children."

Participation of children in the Lord's Supper would also affirm that "the church should unite families rather than divide them."

The Wadsworth congregation recently held a family communion service and asked that the Conference support "the wholeness and unity intended by the expression *Holy Communion* and the fellowship of the communal meal intended by the expression *Lord's Supper*" by opening up these services "to the unbaptized children among us who believe as our witness to the graciousness of God."

As the Wadsworth Church had a concern about the unity within families in a congregation, the Bethesda Church, Henderson, Nebrakas, had a concern for the unity of the family of congregations.

The deacons of the Bethesda Church noted that factions exist which "tend to divide from each other" and felt that there should be ways "to build bridges between positions held by pastors and churches."

They observed that "the issues represented by the Committee of Christian Concerns are widely felt in our General Conference Mennonite brotherhood and cannot easily be brushed off."

An issue felt by the Committee of Christian Concerns is represented by a resolution it presented asking that "the ministry of personal soul-winning be the primary purpose and practice of every Conference committee, every Conference educational institution, and every public outreach."

Similar concerns for emphasis on the personal and spiritual dimension of the Christian witness came in resolutions offered by Peter Harms, Clearbrook, British Columbia, on person-to-person sharing, and by Paul Goossen, Richfield, Pennsylvania, on conversion.

Harms indicates that he sees no "persons reached with the gospel" through the peace witness of the Conference. He says that "political involvement through MCC Peace Section . . . is having a detrimental effect on the giving for MCC."

He said, "We need local personal (person-to-person) sharing of all God's gifts to bring our congregations to fruitful living."

Goossen asked that the Conference pledge itself "to keep evangelism and a personal conversion—new birth experience and the subsequent changed life as the central and most urgent concern in all of our humanitarian work."

In order to bridge the gaps
tween groups with varying und
standings of the Christian witne
the Bethesda resolution couns
against activities that would "gr
our conservative brethren unnec
sarily." It asks for an "outstandi
speaker of conservative, biblical c
entation" for the General Conf
ence sessions.

Without defining the opposing f
tion, the Bethesda church said, "
need to face up to the fact that
two extremes represented in our f
lowship of churches need each ot
more and more as the days go b

How these resolutions will be h
dled at the Fresno sessions of G
eral Conference in August is still
clear, according to Heinz Janzen.
notes that some congregations ha
been studying the six resolutions su
mitted earlier this year. Janzen
vited concerned persons to correspo
with him or Conference preside
Henry Poettcker about the reso
tions. M.S.

TV series on the offender To be aired in Kansas

The United Interfaith Commission
Mass Media, an interdenominatio
organization, will produce two thir
minute programs on KAKE-TV, a Wic
ita, Kansas, television station,
thirteen weeks beginning June 13.

One program, *Dialogue for the 7*
at 1:00 P.M., will open up discussio
on the community and the offend
Professional leaders, concerned ci
zens, and ex-offenders will particip
in this dialogue. The purpose of the
programs is to deal with the fact
which cause crime, situations whi
create fear and prejudice toward
fenders, and the resources which
community has to combat delinquen
and crime. Arnold Regier of Newt
Kansas, will host the series.

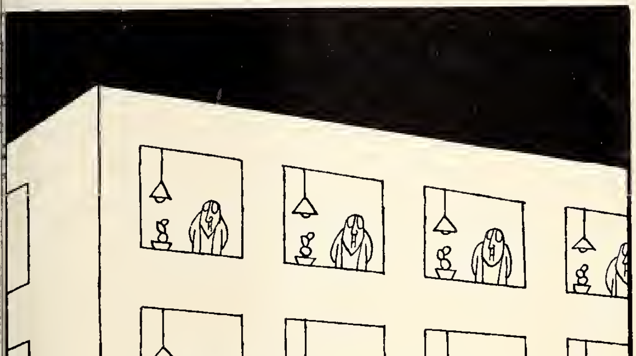
The second program, *Religion*
Today, at 1:30 P.M. is an effort
the part of Jewish, Catholic, Orth
dox, and Protestant groups to ma
religion meaningful and relevant.

lood in Saskatchewan ADS to the rescue

esidents of Regina, Saskatchewan, ere rudely awakened Easter Sunday orning when flood waters came ashing into their homes and base-ents. The flooding waters came from e normally placid Wascana Creek hich runs along one side of the city. y seven-thirty that morning, water as filling three main parts of the ty; and by noon, families had to be vacuated.

Fred Unruh, local Mennonite Dis-ster Service director, checked with e Emergency Measures Office on e following morning and found that elp from MDS volunteers would be needed and appreciated. On Tuesday, Hans Sapinsky, Saskatchewan MDS coordinator, arrived at the flood scene and began to make preliminary plans for MDS involvement in the cleanup operations.

Because of the clogged streams and melting snow, the water level remained the same for three days. Fifty-one volunteers worked five days and cleaned the dirt and mud out of twenty-three homes after the water was pumped out of them. In addition, Rosthern Junior College sent thirteen students to help with the cleanup for one day.



Class called to radicalism In Bluffton commencement

The largest graduating class in the history of Bluffton College, 175 seniors, was asked by the president-elect of Goshen College to turn to a "new professionalism" to help solve world problems.

J. Lawrence Burkholder, commencement speaker to what college officials described as the largest audience in recent years, called on May 31 for new professionals who will combine the ideals of youth with the power of professionalism to "take hold of the current structure and return the ideals of law, love, truth, and honesty."

Burkholder told students not to cop out, but to join the establishment. "Radicals are needed within the system to change institutions from the inside," he said. "True radicals are those who go to the root of things to try to effect change."

The speaker called Jesus a radical in that He advocated change in the light of eternal truth. "The true radical works for justice and truth."

Burkholder described two revolutions in the history of our country, the first being political against the British and the second being moral and cultural against ourselves.

"The second revolution is more difficult because we are both the oppressor and the oppressed," he said.

Glimpses of hope for the future are showing through. "I hope that World War III has been averted because of what people have learned through our experience in Vietnam," he said. "People all over the world are longing for peace, patriotism is being redefined, and militarism is being discredited."

For this new mood, he called for a "new American hero"—one who faces responsibility in face of a seemingly impossible situation. "The new hero may be the mayor of a large city, ministers, college presidents, teachers especially in the ghetto."

In other commencements, Bethel College, North Newton, Kansas, graduated a class of 111 on May 23, Freeman Junior College, Freeman, S.D., a class of twenty-five also on May 23, and Canadian Mennonite Bible College, Winnipeg, a class of thirteen on May 2.

Life was good for this boy

Howard E. Royer, staff writer for the Church of the Brethren, wrote the following report.

"Cool it and don't fret; this boy knows what he's doing."

These were among the parting salvos of Ted Studebaker as he left his Ohio homeland in the spring of 1969 for Brethren Volunteer Service and Vietnam. In effect, the sentiment was voiced by Ted, again this spring, from Vietnam, in a letter he wrote late on April 25 to critics back home. It was the last letter Ted was ever to write.

That night, shortly after midnight, the residence of the Vietnam Christian Service unit at Di Linh, South Vietnam, was shelled with B-40 rockets, blasted with a plastic charge, and raided by Vietcong soldiers. Three women who had made it to the bunker of the old hunting lodge were not harmed; Ted, still in his bedroom, was shot to death. For him, two years of creative interchange in the lives of the central highland peoples in and around Di Linh, and a commitment to a third year of service, had come to a tragic end.

Among the three women who survived the terror was Ted's wife of one week, Ven Pak, a volunteer from Asian Christian Service whom Ted had learned to know in language school in Saigon. Their wedding, which had occurred a block down the road from the Vietnam Christian Service house at the Koho Tin Lanh Church eight days before, was a festive occasion, not only for the church but for many in the wider community.

It was in that community, 140 miles northeast of Saigon, that I had spent a couple of days with Ted some four months before, observing what he was trying to do in a foreign land. He scarcely seemed a foreigner there; because of his own simple tastes, because of his proficiency in both the Vietnamese and Koho languages, and, perhaps above all, because he felt genuinely enriched by the culture of those around him, and sought to learn from that culture.

This at-homeness became increasingly apparent as I saw how he related to neighbors, local officials, youth, teachers, pastors, priests, and peasants in our trek from village to village and door to door. It was discernible through his enthusiasm for his work: the demonstration paddies where he had greatly increased the yield of native rice, the taste of which the villagers strongly preferred over new improved varieties; the improvised brooder house where he was readying two hundred Pilch baby chicks for distribution to villagers; the cooperative store he was helping local people establish; and his trust in and encouragement of the Montagnard members of his volunteer team.

In love as he was with the people and the land, Ted was far from accepting what he saw happening to their lives. "The biggest obstacle to development work in Vietnam is simply the war itself," he told me, as a thousand yards from us, American-piloted helicopter gun ships loaded South Vietnamese troops likely destined for a search mission back in the hills. It was from back in the hills that thousands of Montagnard tribesmen have been driven, forced to trade their once-lush farmlands for temporary villages and less-productive paddies along the main road. Here, among these refugees, Ted's efforts in agricultural development were directed.

While, historically, the Montagnards have been the outcasts of Vietnam, the anguish Ted felt was that now they had become pawns in the program of pacification and Vietnamization. Their home areas in the highlands had become the free firing range for both Vietcong raiders and American and South Vietnamese bombers. What is at stake, ultimately, Ted felt, is their survival as a minority.

In striving to learn of the traditions and values of the Montagnards, Ted came to respect them greatly. He knew at a glance the personal and cultural characteristics that distinguished the Montagnards from their Vietnamese neighbors. He valued the primitive tribesmen not only for what

ney might become, but for what hey were. It was no surprise to learn hat the best man at his wedding was a Montagnard—K'ra, a teammate and close personal friend, and that the service itself was in the Montagnards' Koho language.

In two days of travel together, Ted and I went from Saigon to Nha Trang o Bao Louc to Di Linh to Dalat. Seemingly, the most insecure area was he section in and around Di Linh. Ted was relaxed, though, as long as we did not need to be on the roads at night or did not get detained while raveling close to American military onvoys. He told of shellings, now and then, into Di Linh and other villages, and of mine explosions, making children and other innocent persons the victims of war. "Sometimes," he commented, "it seems like this whole war is run on a bunch of mistakes."

As we traveled, Ted talked of his pcoming plans for marriage. He and Ven Pak had announced their engagement in Vietnam, but had yet to break the news to Ven Pak's parents, which meant a journey to her home n Hong Kong, and to Ted's family.

When I last saw Ted in Dalat, he old me that he hoped that in this ighlands town, which is a beautiful blend in Vietnamese and French influences, he and Ven Pak would honeymoon in the spring. His hope was ulfilled.

The real story of Ted is not only f his life and death and Vietnam; t is also of his years of growing up n Ohio's "Studebaker Country"; of is feel for the soil and things of the arm; of his devotion to high school nd college football and other sports; f swimming in the farm pond; of arents who expect their children to o their own thing, to leave the family nest, and to make their own mark n the world; of older brothers, one f whom was in military service in ermany, another in Brethren Volunteer Service in Morocco, and a third, n International Voluntary Services in Laos; of three sisters and a younger rother all of whom make their contribution to the family's sense of solidarity; of studies and friendships at Manchester College, where he earned his way through school and did four years' work in three; and of master's study in social work.

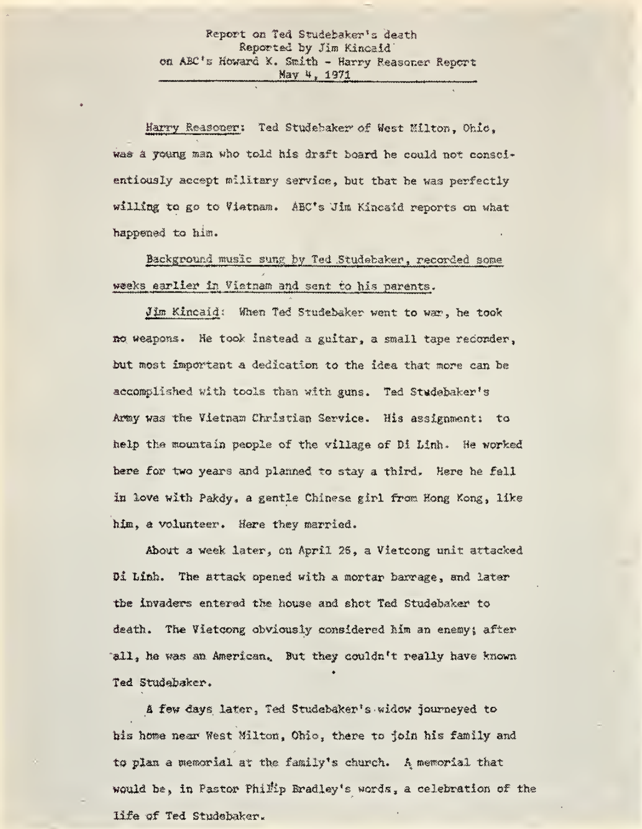
Ven Pak: "I'm sure all of you share my grief, but grieve even more for those who do not understand what he did."

Life
Is
Good
YEA!

On the funeral altar: two Bibles, a cup, a shovel, a guitar, and a banner. Life is good, yea!

Ted's story is closely aligned, too, with the West Milton Church of the Brethren, where in a sermon in August 1967, he revealed his feelings about the war. Holding up a news-

He was a man who believed peace was possible. He had his roots in the land and it occurred to him that a land that needed him was a tortured land far away from Ohio.



Report on Ted Studebaker's death
Reported by Jim Kincaid
on ABC's Howard K. Smith - Harry Reasoner Report
May 4, 1971

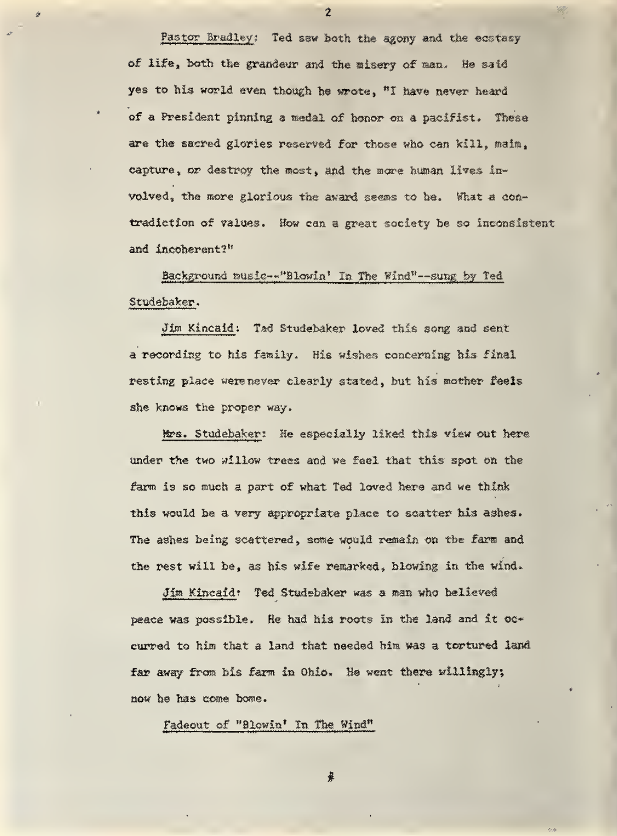
Harry Reasoner: Ted Studebaker of West Milton, Ohio, was a young man who told his draft board he could not conscientiously accept military service, but that he was perfectly willing to go to Vietnam. ABC's Jim Kincaid reports on what happened to him.

Background music sung by Ted Studebaker, recorded some weeks earlier in Vietnam and sent to his parents.

Jim Kincaid: When Ted Studebaker went to war, he took no weapons. He took instead a guitar, a small tape recorder, but most important a dedication to the idea that more can be accomplished with tools than with guns. Ted Studebaker's Army was the Vietnam Christian Service. His assignment: to help the mountain people of the village of Di Linh. He worked here for two years and planned to stay a third. Here he fell in love with Pakdy, a gentle Chinese girl from Hong Kong, like him, a volunteer. Here they married.

About a week later, on April 26, a Vietcong unit attacked Di Linh. The attack opened with a mortar barrage, and later the invaders entered the house and shot Ted Studebaker to death. The Vietcong obviously considered him an enemy; after all, he was an American. But they couldn't really have known Ted Studebaker.

A few days later, Ted Studebaker's widow journeyed to his home near West Milton, Ohio, there to join his family and to plan a memorial at the family's church. A memorial that would be, in Pastor Philip Bradley's words, a celebration of the life of Ted Studebaker.



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Pastor Bradley: Ted saw both the agony and the ecstasy of life, both the grandeur and the misery of man. He said yes to his world even though he wrote, "I have never heard of a President pinning a medal of honor on a pacifist. These are the sacred glories reserved for those who can kill, maim, capture, or destroy the most, and the more human lives involved, the more glorious the award seems to be. What a contradiction of values. How can a great society be so inconsistent and incoherent?"

Background music--"Blowin' In The Wind"--sung by Ted Studebaker.

Jim Kincaid: Ted Studebaker loved this song and sent a recording to his family. His wishes concerning his final resting place were never clearly stated, but his mother feels she knows the proper way.

Mrs. Studebaker: He especially liked this view out here under the two willow trees and we feel that this spot on the farm is so much a part of what Ted loved here and we think this would be a very appropriate place to scatter his ashes. The ashes being scattered, some would remain on the farm and the rest will be, as his wife remarked, blowing in the wind.

Jim Kincaid: Ted Studebaker was a man who believed peace was possible. He had his roots in the land and it occurred to him that a land that needed him was a tortured land far away from his farm in Ohio. He went there willingly; now he has come home.

Fadeout of "Blowin' In The Wind"

#

paper clipping of a starving, homeless child, he read an accompanying article which said, "Hunting was good today in the Mekong Delta region. U. S. Marines bagged 45 of the enemy, wounded scores, and completely wiped out one small village."

"Hunting was good today!" Ted responded. "Just like the sportsman who comes back from a day of rabbit and pheasant shooting. So many rabbits, so many pheasants, he lays them all out to see. The dehumanizing process of war concerns me deeply. What can I do about man's inhumanity to man?"

While in Vietnam, Ted continued to be in contact with his home church. "Second only to my family," he wrote a year ago, "you as representatives of the West Milton Church of the Brethren are responsible for my thought and actions concerning conscientious objection to the military, my pacifistic views, and my volunteer service. Without the church, as skeptical as I am about it now, I might find myself in a uniform as part of a giant military machine whose reason for existence seems based on economics and a big myth. The meaninglessness, the wastefulness, and the nonnecessity of this war is outweighed only by its inhumane effects.

". . . I do not pretend to understand all the whys and wherefores of this crisis, but one thing stands out clearly in my mind. This war is immoral and wrong, and the burden of blame is upon the U. S. military, the U. S. Government, and the U. S. people. I believe there is a lot of truth in the statement that the killing will stop only when American public opinion demands it."

It was this letter, published this past March in the Troy (Ohio) *Daily News*, that prompted a Troy couple to write Ted of their disappointment in his stand, questioning his understanding of the Bible, wondering even if the organization he was serving was Christian. The couple appealed to Ted to study the Word of God, to spurn the company of those misfits who call the war "immoral," and "for God's sake, to get your views straight."

Only hours before his death, Ted replied, thanking the family for writing, indicating the difficulty of debate by letter, and clarifying only one point. "I do not feel the enemy is right any more than I feel the U. S. military is right," he wrote. "I believe strongly in trying to follow the example of Jesus Christ as best I know how. Above all, Christ taught me to love all people, including enemies, and to return good for evil, and that men are brothers in Christ. I conden all war and conscientiously refuse take part in it in any active or viole way. I believe love is a stronger ar more enduring power than hatred f my fellowmen, regardless of who th are or what they believe."

Excerpts from the letter, the stat ment of Ven Pak Studebaker, a tapes of guitar playing and singi which Ted had recorded only wee before in Vietnam were used by Pa tor Phillip Bradley in the memori service May 3. On the altar of t church were two Bibles—Ted's hea ily marked edition in English a Ven Pak's in Chinese, a Brethr Service cup, a shovel, Ted's guit and a banner lifting up in essence t affirmation with which he had co cluded the final letter and many l ters before it: "Life is good, yea."

It was on this note that Ted Stud baker, twenty-five, a dissenter to d spair, a champion of love, a man peace, came home. He had lived h life purposefully. To the nation, t community, the church, the lov ones, his return was not unlike h leaving; it simply put meaning to t words:

"Cool it and don't fret. This b knows what he's doing."

One Fresno jet nearly full
Correction on fares

One of the two charter planes for the Fresno General Conference, August 14-21, is almost filled.

As of June 15, 107 persons had signed up for the flight from Wichita to Fresno, August 14. The flight from Chicago to Fresno is still tentative.

Jake Pauls and Verney Unruh, who with Menno Travel Service are arranging for the flights, indicate that restrictions governing pro rata charter flights will not allow the offering of a special youth fare as announced in last week's issue.

The maximum fare for the round trip flight from Wichita will be $124 for each person regardless of age, though the fare will be decreased to $115 if all seats are filled, according to the corrected fare statement. On the Chicago flight, the fare will be $170 with a possible $142 fare if the plane is filled.

A $25 deposit is required with each reservation, with full payment due on July 1, payable to Fresno Charter, Box 347, Newton, Kansas 67114.

Dismissal of Haiti's militia
Celebrated by flying rocks

Paul Derstine, program director for Mennonite Central Committee in Haiti reported that the area surrounding Grande Riviere du Nord is calm following the recent abolishment of the militia in Haiti, following the death of President Duvalier. He reported that the order for abolishing the late president's private militia came to Grande Riviere by way of a Cape Haitian captain.

The first reaction after the announcement was great jubilation and celebration and the Grande Riviere unit thought the people were celebrating a football victory. It soon became apparent that more was involved as rocks were bounced off the tin roofs and the noise became concentrated into groups.

During the night, a neighbor's house was ransacked by a group and he was beaten. The next morning, all appeared calm, with schools and shops open as usual. Some of the contenders were jailed while others were escorted out of the town.

The whole experience was sobering for the Grande Riviere unit as they watched these events unfold.

Derstine said that the unit realizes the significance of these activities and has responded in a good spirit of cooperation. He requests that as the staff continues its work and plan as usual, that those at home will pray for them that they might work with inspired wisdom during these days of change. MCC *News Service.*

Fresno children's program
Answers to some questions

Will a nursery be provided during conference sessions?

A supervised nursery for preschool children will be provided in the Convention Center during sessions.

Will there be something for gradeschool children?

From Monday through Friday for children in kindergarten through grade six, there will be a Bible school at the Fresno Community Mennonite Church during the mornings. In the afternoons, varied crafts and short trips are planned. The cost will be $7.50, which includes the daily eighty-five cent sack lunch.

What about the junior high program?

For those who have finished grade seven or eight, a Junior High Retreat will be held at Camp Keola on Huntington Lake, about a two-hour drive into the Sierra Nevada Mountains. The maximum number will be one hundred. Cost will be seventy-five dollars. Registration should be completed by July 1. For information and registration form, write: Junior High Retreat, First Mennonite Church, Box 338, Upland, California 91786.

For those not attending the retreat, an alternate program will be provided in Fresno.

How can children be registered?

On the advance registration form for adults are spaces for designating the number of children coming in your family and the part of the conference they wish to attend. (See the insert in *The Mennonite,* May 11.)

RECORD

Calendar

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Brazil, Mennonite World Conference.

Northern

June 27—Mountain Lake, Gospel Church, Children's Day service.

June 27—Henderson, Neb., Bethesda Church, Christmas Bundle dedication and children's choir.

Marriages

David Beachy and *Deborah Carpenter,* both of Maplewood Church, Fort Wayne, Ind., on May 29.

Robert Blough and *Janie Neiling,* both of First Church, Bluffton, Ohio, on June 5.

James H. Chism, Wichita, Kan., and *Jennie Marie Schrag,* First Church, Pretty Prarie, Kan., June 6.

Robert L. Deister, Catholic Church, Ulysses, Kan., and *Beverly Jean Holzrichter,* Burrton (Kan.) Church, on June 5.

Ronald Fenwick, Forest Park, Presbyterian Church, Hutchinson, Kan., and *Marsha Becker,* Inman (Kan.) Church, on May 28.

Dwight Goering, Eden Church, Moundridge, Kan., and *Patricia Neufeldt,* Inman (Kan.) Church, June 4.

Larry J. Graber, First Church, Pretty Prairie, Kan., and *Lucy Nell Harmon,* June.

Perry Krehbiel, Eden Church, and *June Galle,* West Zion Church, both of Moundridge, Kan., on June 4.

Baptisms

Bethel Church, Inman, Kan., on May 30: Dorothy Schierling, Ralph Pauls, Curtis Regehr, Jay Froese, Benjamin Friesen.

Bethel Church, Marion, S.D., on May 30: Roy Becker, Margaret Epp, David Epp, Nancy Ortmann, Jean Ortmann, Doris Ortmann, John Tieszen.

Eden Church, Moundridge, Kan., on May 30: Raymond Glen Flickner, Beverly Ann Goering, Myron Bruce Goering, Timothy Dean Goering, Peter Allen Kaufman, Bradley Gene Krehbiel, Gail Ann Krehbiel, Gregory Allen Krehbiel, Jamie Sue Krehbiel, Ken David Krehbiel, Carol Sue Schrag, David Robert Schrag, Susan Ruth Schrag, Barbara Jean Stucky, Kerry Lee Wedel.

Deep Run Church, Bedminster, Pa., on May 30: Diane Britt, Carolyn Tice, Cindy Tice, Tom Gahman, Carey Gouldey, Tom Hunsberger.

First Church, Beatrice, Neb., on June 6: Melvin Claassen, Janet Ensz, Sue Esau, Vernon Fast, Mary Goossen, Ruth Janzen, Richard Penner, Stanley Penner, Daniel Wiebe, Rebecca Wiebe.

First Church, Hillsboro, Kan., on May 30: Virginia Flaming, Barbara Kay Regier, Sandra Rae Regier, David Lee Becker, Gary Lynn Friesen, Duane Dean Goertz, Larry Allen Knak.

First Church, Pretty Prairie, Kan., on May 23: Everett Schultz; on June 6: Allen Graber, Christine Graber, Gregory Graber, Tammy Graber, Voncille Goering, Dennis Huxman, Kirby Krehbiel, Mike Krehbiel, Richard Stucky, Joe Schrag, Leland Schwartz, Debbie Krehbiel, Ronda Krause.

Maplewood Church, Fort Wayne, Ind., on May 23: Deborah Carpenter; on May 30: Sally Delagrange, Chuck Dick, Marilyn Lenzacher, Tom Peters, Terry Stauffer, Karlin Warkentin, Cora Yoder, Dennis Yoder, Sarah Yoder.

Oraibi (Ariz.) Church, on June 6: Thelma Myron (Mrs. Frederick).

Pulaski (Iowa) Church, on May 30: Steve Ropp, Debbie Ropp, Kenneth Roulet, Ronald Roulet, Donnita Payne, Peggy Augspurger, Donald Wells, Keith Roulet, Jerome Wyse, Kyle Blasi, Michael Augspurger.

Rosemary (Alta.) Church, on May 30: Linda Nickel, Lori Dyck, Layol Penner, Audrey Hein, Arnold Nickel, Andrew Janzen.

Salem-Zion Church, Freeman, S.D., on June 6: Gerald Bartel, Keith Burge, Garnet Gering, Jerry Goosen, Douglas Graber, Randy Graber, Randy Krehbiel, Mark Schrag, Cindy Schwartz, Glenda Wiens.

Trinity Church, Hillsboro, Kan., on May 30: Larry Enns, Myron Funk, Gary Guhr, Steven Rempel, Scott Unruh.

United Mennonite Church, Atwater, Calif., on Apr. 11: Roberta Taylor, Victor Taylor, Jr., Saundra Plett, Steven Mooneyham, Wesley Unruh.

Zoar Church, Waldheim, Sask., on May 30: Leslie Bartel, Hazel Bergen, Rodger Bueckert, Darlene Friesen, Irene Harder, Mrs. Elizabeth Neufeld, Robin Ratzlaff, Dorothy Strobel, Bill Warkentin, Joyce Wendland.

Deaths

Lyd*ia Flickinger* (Mrs. Emil), First Church, Pretty Prairie, Kan., was born Nov. 25, 1886, and died May 29.

Ida Kaufman Krehbiel (Mrs. Peter P,), Eden Church, Moundridge, Kan., was born Jan. 25, 1901, and died June 3.

Abigail R. Ruth, charter member of Geary (Okla.) Church, was born Dec. 5, 1877, and died May 14.

Joseph Sprunger, First Church, Berne, Ind., and *Margaret Jean Snyder,* Bethel Church, Lancaster, Pa., on Apr. 10.

Workers

Dorothy Friesen, (Mrs. Richard), Bethel Church, Mountain Lake, Minn., has been chosen to be the new editor of the *Forum,* the inter-Mennonite paper for college students. She was selected by the Student Services Committee of the General Conference Mennonite and Old Mennonite churches and will replace John Rempel who is resigning. She graduated from Bethel College in 1969 and served two years of voluntary service in Arvada, Colo. In 1968, she worked part time as a secretary in the Youth Office of the General Conference. She wi edit the paper from Elkhart, Ind where she will also study at Assoc ated Mennonite Biblical Seminarie She is the daughter of Mr. and Mr John Nickel of Mountain Lake.

Lynette Goering, First Churc Bluffton, Ohio, is serving a voluntai service assignment at the Nebrasl State Home for handicapped childre in Beatrice.

Harold and Marie Nussbaum a taking a two and one-half months fu lough from their work as princip and teachers at the Hopi Missic School, Oraibi, Ariz. During Jun they will travel through Californi Oregon, Washington, British Colur bia, Alberta, and Saskatchewan, spea ing in a number of churches. Durir July and part of August, they will sta with Mrs. Nussbaum's mother at Wa rous, Sask. They expect to return Arizona about the middle of Augus

Larry and Edith Tschetter, Fre man, S.D., will serve a short-ter service assignment in Colombia. F will work in agriculture and comm nity development, and she, in secr tarial and bookkeeping work ar teaching. He is a member of tl Bethany Church. His parents are M and Mrs. Ernest Tschetter. He a tended Southern State College, Fre man Junior College, and South D kota State University. She attende Freeman Junior College and Sou Dakota State University. She is member of the Hutterthal Church ar is the daughter of Mr. and Mrs. Jo Hofer. They are being sent by tl Commission on Overseas Mission the General Conference Mennoni Church. They will begin langua study at the Spanish Language I stitute in San Jose, Costa Rica. The will live at Cachipay, Colombia, whe they will be associated with the Me nonite Mission.

Friesen

L. Tschetter

E. Tschetter

LETTERS

Can't vote on faith

The following letter was addressed to Heinz Janzen, general secretary of the General Conference and a copy submitted by the writer to us for publication.

Dear Heinz: We received your April 1 memo with the enclosed statement on Orderly Procedures and Decision Making at General Conference sessions. [See page 409.] This letter also contained some of the resolutions which people want to have debated at Fresno.

While we are impressed with the solid thinking which went into the "Orderly Procedures," we also note an underlying assumption which we feel that we must question. The assumption is that matters of faith and practice are just as amenable to resolution and voting procedures as others items of business, like passing budgets and choosing officers.

We think that church history (including Mennonite history) has ample evidence that faith cannot be legislated. Efforts to legislate faith have led to the shedding of much Christian as well as non-Christian blood: they have caused countless quarrels and divisions. Perhaps mutual mistrust cannot be entirely avoided, since all of us remain fallible human beings, in spite of the "new birth," "regeneration." But it seems clear that bringing matters of faith onto the conference floor in the form of resolutions upon which delegates are forced to vote, is a sure-fire way to generate suspicion of each other's commitment to Christ.

The New Testament example certainly leaves room for debating both theological and practical matters within Christian circles. Peter and Paul had several heated arguments. But we cannot find any biblical justification for trying to force conformity of faith by pope's edict or by delegates' votes. When the Jerusalem Conference in Acts 15 was tempted to force conformity upon the Christians of Antioch, they were argued out of this dangerous course of action by Barnabas and Paul. Later, Paul wrote long letters of admonition to various Christian groups, in which he pleaded for unity, purity, love, but he coerced no one.

So, we do not propose to cut off theological debate. Conference time is a good time to witness to each other about our understanding of what God wants us to do in specific areas of faith and practice. But, let us place these kinds of concerns into a nonvoting category, so that we may freely debate them, without the fear of being condemned for not subscribing to a faith-statement with which we do not agree one hundred percent. The faith of any group can only survive if it is a matter of consensus. We do not believe that voting on matters of faith fosters consensus. Not voting on these items may appear to be wishy-washy. But we believe that God's Spirit is a better guardian of our souls than is a conference resolution.

The biblical method of spreading and preserving the faith is to witness to each other. So we say: "Back to the Bible—no more voting on matters of faith!" *Paul I. Dyck, Box 75, Altona, Man.* June 3

Some just look for trouble

Dear Sirs: In regard to not registering and those who do not want to pay taxes and yet want to own property, they expect too much! There are other countries where they would be welcome, why don't they go there?

Quite a percentage go into the military willfully, which is other than our forefathers believed. Matter of fact, if it were not for that reason, they would not have accepted the challenge of the wilderness with all its hardships. Let's be sensible and not stand by those who seemingly just look for trouble. Let those of us who expect Christ's kingdom to be victorious not only say so but show that we are ready, by actions, as well. Too many live as though this life is all there is to it; building and buying as though they can't get enough under control. *Henry J. Schultz, Rt. 1, Box 95, Windom, Minn. 56101.* June 4

One tender day

One tender day
While I was letting my
Mind drift away
I extended my arm
And I reached into the vast
Sky. And I pulled
Down a cloud.
It was fluffy and soft as
A kitten bundled in fur.
I liked the cloud
So I reached both arms
Into the sky
And pulled myself onto
A billowy delightful cloud.
I drifted on that cloud
Until I tired of it.
Then I gathered my strength
And I jumped onto another
Cloud. Faster and faster,
From one cloud to another
I raced.
Soon my feet were not
Touching the clouds anymore
And finally I was speeding
Through the heights of heaven.
The bold wind tossed the
Tiny matter which was
Myself.
I was lost in the eternity
And darkness of space.
I was hurled furiously,
Swirled and raced
Feverishly through the
Cold cruel air.
I was lost and meekly
Afraid. Then I
Let go. I was free again.
A giant hand guided
Me higher and higher
And it was a gentle
Hand. It pulled me into
A brighter sky.
The possessive grip of the
Wind had loosened and I
Had escaped.
The hand of God led
Me into the glorious
Gates of
Heaven.

Kay Lynn Golden, Littleton, Colo. 80120. May 18

Cecil L. Haycock

When children ask about death

"Daddy, why do people have to die?" The dinner table did not seem an appropriate place to talk about death, but my daughter had asked a serious question, and I did not feel that I could ignore it. In a brief and simple way, I explained to her that death and birth are parts of the total life cycle.

The answer was short and simple, but it satisfied her for the time. However, I knew that she would ask, again and again, about death, and each time, her mother and I would need to answer the specific question she was asking instead of giving her a lengthy theological, philosophical, and physiological discourse intended to answer her questions, once and for all.

Parents may react to questions their children ask about death, in different ways: they may ignore them; they may immediately give an elaborate explanation concerning heaven, angels; or they may seek to understand the reason the child is asking the question, whether it is out of curiosity or fear, and try to satisfy his immediate concern.

A child's curiosity about death is largely related to his life experiences. If he has experienced the death of a beloved grandparent or, even more tragic, the death of a parent, his questions will demand far more attention than if he has become curious about death through finding a dead bird or squirrel. It is impossible to give a neat package of flash-card answers for each question a child asks about death. The answer given should speak to the specific concerns and assumptions underlying the question. The parent can, often, discover these by simply asking, "Are you worried about this?" The reply may indicate the child is asking a question entirely different from what was first apparent.

Answers given to children about death should be on the level of the child's capacity to understand. Children, as well as adults, interpret words and experiences that are a part of them at any given time, and, since a child's capacity for understanding develops gradually, our answers should be given in terms he can relate to his own experience. However, the answers should not be of such a nature that they generate fear in the child by the wrong use of words.

Five-year-old Johnny, for example, was told on the day that his grandmother died that "she had grown tired and gone to sleep." This explanation seemed to satisfy him at the time, but that night he rebelled at going to bed. His rebellion continued for a week or so until his parents discovered that he was afraid of going to sleep and not waking up like grandmother. After his parents carefully explained to him that grandmother's kind of sleep was called *death* and his kind of sleep was called *rest*, his rebellion ceased.

Also, it is difficult for a child to conceive of death as the end of conscious existence. In her book, *Exploring the Child's World*, Helen Parkhurst tells of an interview with a four-year-old boy concerning death. "What would happen to you if you died?" she asked. He looked at her solemnly and replied, "Well, I'll tell you this; I would feel sorry for myself."

Children may tend to doubt the reality of death because of the numerous forms of false deaths they see in movies and on TV. A child sees people killed, and his parents explain to him that this is only make-believe. He may become confused as to what is make-believe and what is real concerning death. In fact, children seem to enjoy acting out scenes of violence and death. From the *pow-pow* of cowboys to the *rat-ta-ta-tat* of soldiers, children play at killing and being killed, but death is in the realm of fantasy instead of fact.

The attitude of parents is perhaps one of the biggest factors in determining how a child feels about death. The parent who dreads death, openly or secretly, will have a hard time presenting a calm and reassuring answer to a child's question. On the other hand, the mother who never worries about anything will probably communicate to the child, by her attitude as well as her words, that death is rather remote and really n worth worrying about. However, tl parent who has a deep faith in Go who believes that "the spirit retur to God who gave it," will commur cate his serenity to the child, wheth he understands the words or not.

Parents should try to be prepar to answer their children's questio concerning death, because it is ir possible to predict the time and tl form of the question. Many of tl questions will be somewhat similar the ones given below. I have includ some answers that might be helpf in formulating your own.

Does everybody die? Will I die?

Yes, everyone will die, sometim but death is not a bad thing. Go gives us our lives, and it is His pla that we should go on living with Hi after we die.

They put Granddaddy in the groun Why do they say he went to Jesu

God has given us our bodies to u while we live on earth, and this the part that dies and is buried the ground. But there is a part of that thinks, feels, and loves. This the real person who goes on livin We believe that Granddaddy is wi Jesus in heaven, although his bo is in the ground.

What is heaven like?

We don't really know. Jesus didr tell us too much about it except th it will be a happy place because Go is there. In John 14:2, 3, Jesus tal about heaven. He has promised th He is preparing a place for us. this place, we believe, there will n be any accidents or sickness to hu us and we will see our friends wh have died before us.

Mommy, will my dog go to heave

We don't really know. We do kno that God takes care of everything H has created. I believe that the d was part of God's loving plan ar God will see that he is all right.

Material for this page provided b Women's Missionary Associatio

MEDITATION

Helping people in need

'E'VE JUST FINISHED our evening devotions. The theme for this week
helping the needy. *Hmm* . . . interesting. I wonder if it's a coinci-
ence? Earlier this week, we read Luke 3:10, 11: "And people asked
m (John) 'Then what are we to do?' He replied, 'The man with
o shirts must share with him who has none, and anyone who has
od must do the same.' "

Our devotional guide says, "Make a list, by name, of all the people
your church or community who have a specific need."

Where do we begin? Physical ailments? To most of the people we
eet each day in the African country of Malawi, malaria with its
tacks of chills, fever, and sweating, and bilharzia are common occur-
nces. We are more fortunate—mosquito nets, malaria tablets, and
ean water keep us almost immune. How do we help the countless
umber of people we pass, each day, with crippled limbs, diseases of
ne type or another, or those that are blind? It certainly is encourag-
g to see these people fend for themselves with little or no help. The
d fact is, many of these problems could have been prevented, or
uld be changed now, if more medical help were available and if
tter facilities could be obtained. The government is working hard at
tting more doctors, hospitals, and dispensaries, but at the moment,
ith approximately fifty doctors for a population of four and a half
illion, what can be expected?

What do we say to the mother of a premature baby that died be-
use the only incubator was a soap box with a lantern underneath?

Financial need? Sorry, but that almost made us laugh. We would, if
weren't so sad. To talk of financial need in a country where the
erage per capita income is less than $60 a year. . . . How do we
eet the needs of the students who won't be able to write their exams
the end of their secondary school education because they don't have
e money to pay the examination fee? Are we hardhearted because
e don't help all the students who won't be able to write their exams
the end of their secondary school education because they don't
ve the money to pay the examination fee? Are we hardhearted
cause we don't help all the students who haven't the nineteen
llars it takes to go to school, each year, and, therefore, drop out
ter a year or two? Can we help Tobias who quit school because he
uldn't afford the fifteen dollars it takes to live at the school hostel
r one year, and could no longer cycle the twenty miles to school
ch day when his bicycle broke down? How do we keep from be-
ming angry when the local Bible society says that they can't lower
e price of Bibles from eighty-five cents to enable more villagers to
y a copy, since not enough money is coming from overseas to help
bsidize the translation and printing? What do we say to the schools
at are begging for teachers? Do we tell the headmasters of mission
hools, and other schools that continue to be several teachers short,
at in our home country there is an abundance of teachers?

Spiritual need? After a students' Christian organization meeting,
fred, a new student, asked, "What is it that everyone says together
morning chapel? What does it mean?" My thoughts go, "Have you
ver heard the Lord's Prayer?" but I say, "Look up Matthew 6, the
st book in the New Testament." He continues, "I sure would like to
ow how to pray—how do you do it?"

One of Christ's outstanding characteristics was His concern for the
edy and that He wants to continue this through our lives. Menno-
te Central Committee is one of the channels whereby our eyes are
ened to the needs of life as it really is. We went with MCC "in the
me of Christ" to meet a few of them. *Ron Mathies*

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COVER

Menno Simons (1496-1561) was the Anabaptist leader whose name was used to identify the pacifist wing of the Anabaptist movement because his writings characterized its concern for peace.

CONTRIBUTORS

Larry Kehler, 440 Best St., Winnipeg 22, has prepared a report on a discussion on the meaning of peace sponsored by the Conference of Mennonites in Canada. The first part of his report appeared last week and concludes with this issue's article.

Ron Mathies, Kitchener, Ont., is a voluntary teacher at Henry Henderson Institute, Box 65, Blantyre, Malawi, and director of the Teachers Abroad Program for Malawi.

Cecil L. Haycock, Route 2, Box 286, Luray, Va. 22835, originally wrote his article for "Messenger." Copyright 1966, Church of the Brethren General Board, used by permission.

Malcolm Wenger is secretory for Indian ministries and church extension.

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THE MENNONITE

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What healing costs

Malcolm Wenger

WHAT HAPPENS WHEN a church decides that part of its responsibility is to try, in the name of Christ, to extend a healing touch to some of the sores of its community?

For the thirty-three members of Faith Mennonite Church, Geneva, Nebraska, this dedication meant trying to find a way to relate to the troubled residents of the nearby State Training School for Girls.

It means providing a Bible class for those without a ministry from another church.

It meant taking the extra time and trouble to invite and pick up some of the girls to be Sunday guests in their church and homes.

It meant hiring eager but sometimes inexperienced girls to do Saturday housework and also have an opportunity to be away for another day from the inevitable restraints of institutional life.

It meant making opportunities for little chats over Coke and cookies, for dreaming over catalogs, for reading helpful literature.

It meant hearing a girl's wistful wish that she might have her own room, even like that plain one in the basement.

It meant listening in the quiet of one's home to experiences that one would hardly believe could happen to a fifteen-year-old girl.

It meant participating in a baptismal service with the high hope that, through this confession of Christ, a misshapen life might become more nearly what God intended it to be.

It, too often, meant deep disappointment to learn that a return to old haunts often meant that a girl's life would be pressed back into the same distorted mold that had twisted her life before.

It meant a feeling of satisfaction mixed with apprehension when a girl returned to let her Geneva *parents* look over the young man she hoped to marry.

It meant driving heartbroken miles to the Douglas County jail to visit a teen-aged mother who faces a charge of manslaughter as the result of the death of one of her own children during a January storm. At the time, she was also trying to care for her brothers and sisters who had been deserted by their mother, and her sister's children.

It meant going inside the unfeeling gray walls of the Nebraska State Penitentiary to visit the man who had promised to share life with one of the girls and wondering if he was a victim or a villain.

It meant asking sobering questions like, "Is this really what God wants us to do?" "Are we accomplishing anything?" "Is it worth the bother?"

The questions were answered by a decision to make another long trip to the jails of Omaha and Lincoln to visit those whose lives had, somehow, become a part of the concern of the congregation.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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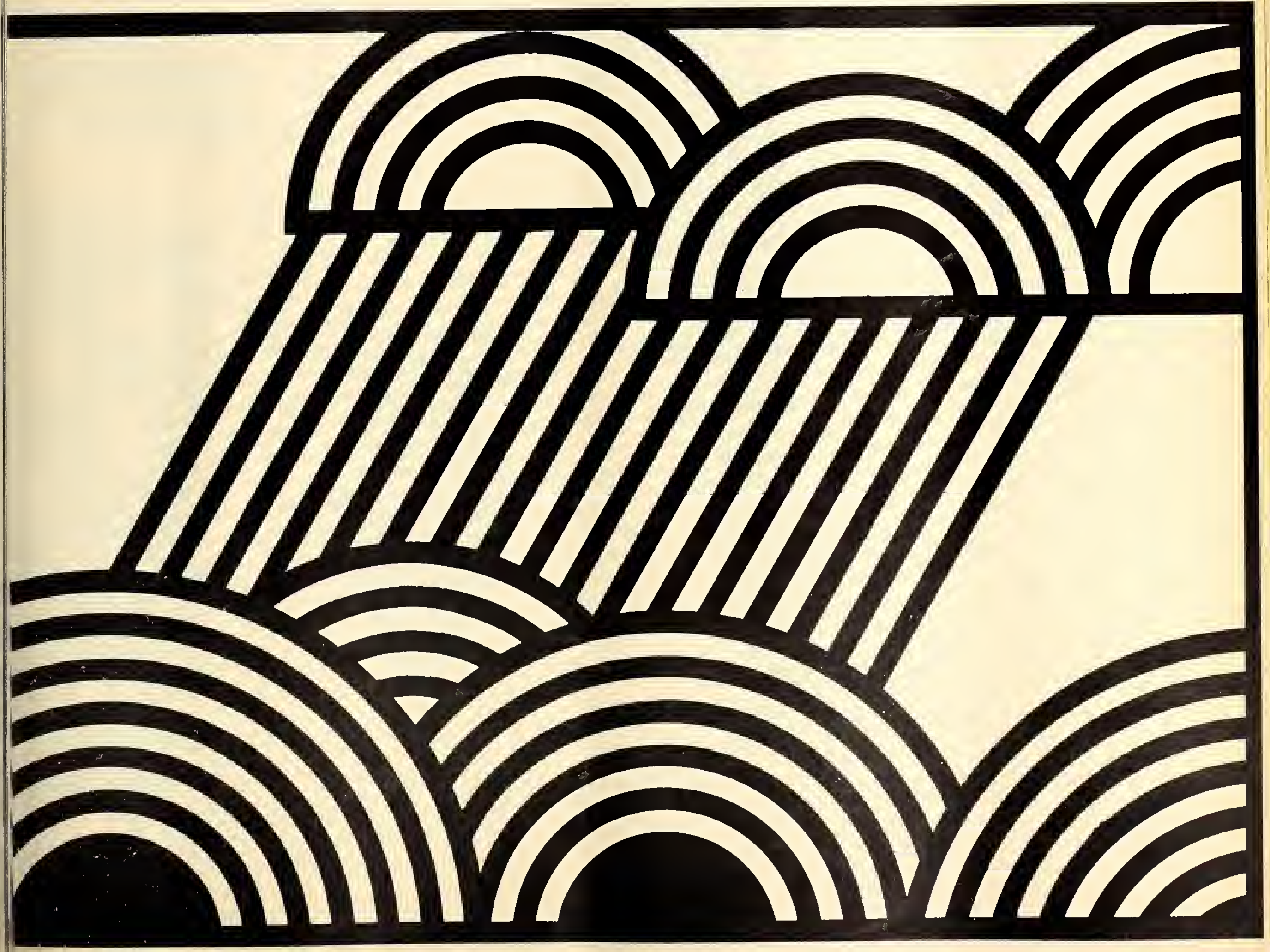


Man in God's Measure

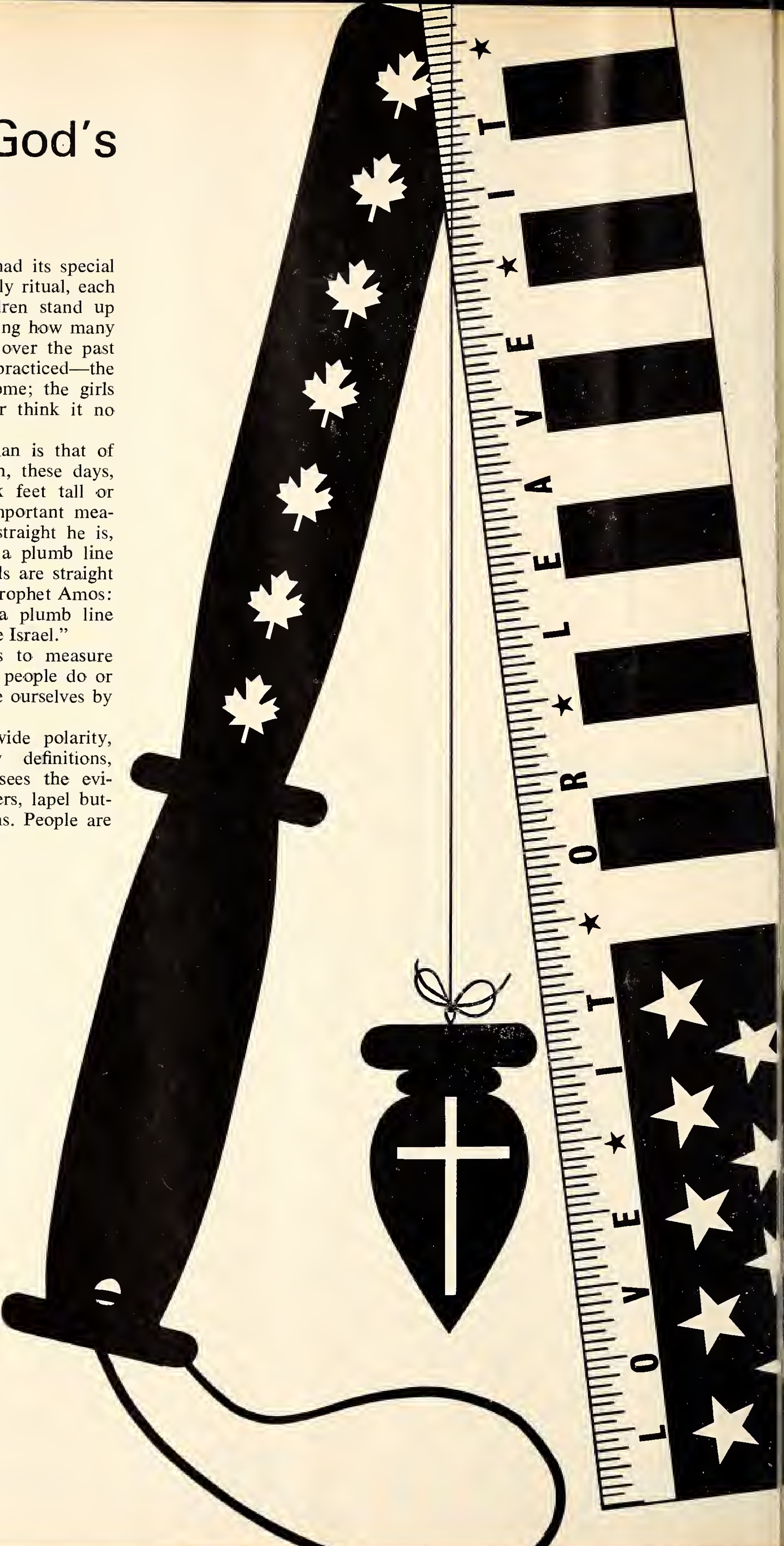
Our basement wall had its special markings. It was a family ritual, each year, to have the children stand up for a new mark, indicating how many inches they had grown over the past year. (It is no longer practiced—the boys are gone from home; the girls have either given up or think it no longer important!)

One measure of a man is that of height; most young men, these days, hope to be at least six feet tall or more. A much more important measure, however, is how straight he is, how true. Builders use a plumb line to make certain the walls are straight and true. God told the Prophet Amos: "Behold, I am setting a plumb line in the midst of my people Israel."

God doesn't want us to measure ourselves by what other people do or think; we are to measure ourselves by His laws, His plumb line.

These are days of wide polarity, harsh criticism, narrow definitions, confusing voices. One sees the evidences on bumper stickers, lapel buttons, in campaign slogans. People are

Conscience is a valid measure of a man when it is sensitized by obedience to God rather than to self or to the market-place.


LOVE ★ IT ★ OR ★ LEAVE ★ IT ★

Virgil M. Gerig

quick to measure each other, to label, to judge.

Patriotism

One of these measuring sticks is called patriotism. It refers to one's love of country, his homeland. And let it be said, clearly, that it is good and right that man should feel deep affection for his country.

Sir Walter Scott expressed it for many of us: "Breathes there the man, with soul so dead,/ Who never to himself hath said,/ This is my own, my native land!"

But a kind of pseudopatriotism is used too freely in measuring a man, these days. You see it on bumper stickers: "America—love it or leave it!" The implication is that no one who is patriotic will question any national policy, or dare to challenge what we call the American way of life. Such patriotism is linked almost entirely to the military context. It is revealing that all of our so-called patriotic holidays are of this nature, Independence Day, Memorial Day, Veterans' Day. We don't vote bonuses or confer medals on faithful doctors or teachers or parents whose sacrifices have also made possible the good life we enjoy. National interest has the priority in determining policies, winning elections, measuring a man's ideas.

Yet, when we pledge allegiance to the flag of the United States, we use a significant phrase: "One nation, *under God*. . . ." What does this little phrase mean, anyway? How does God measure a man's patriotism?

Note this passage from the Servant Song in Isaiah 49:6: "It is too light a thing that you should be my servant/ to raise up the tribes of Jacob and to restore the preserved of Israel:/ I will give you a light to the nations,/ that my salvation may reach to the end of the earth."

Again: "God so loved the *world* that he gave his only Son. . ." (Jn. 3:16).

Jesus says we are to "seek first the kingdom of God and his righteousness. . . ." Included in the kingdom ethic is this challenge: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven" (Mt. 5:43f.).

Robert Raines, Methodist pastor in Germantown, Pennsylvania, an active leader in church renewal, tells of taping a Thanksgiving message in a TV studio, some years ago. In his message, he noted that the President had asked Americans to pray for their men in Vietnam and for the South Vietnamese. Raines expressed the wish that the President had also called for prayer for the Vietcong and the North Vietnamese—on the good authority of Christ himself who said we should pray for our enemies.

After the taping, a cameraman came up belligerently: "Whaddya mean, pray for the VS! We gotta kill those b———. In wartime, this Christianity stuff has to be put aside so we can get the job done."

Personally, I don't buy the idea that one is either a patriot or a Christian! I believe there is a patriotism that is Christian.

For example, Roy Pearson says: "The substance of patriotism is loving one's country into responsible stewardship of itself and its possessions. . . ."

C. Willard Fetter adds: "Because I love America, I do not want to see it blown apart by nuclear bombs any more than I want to see it burned by Molotov cocktails. [Is this not patriotic?] The horizons of our love for America must be widened. We must seek, because we love this land, to have it more deeply involved in the purpose of God . . . which is nothing less than the establishment of one universal community of peace where men can become more truly human."

This is God's vision, exactly, communicated through the prophets, as the time "when every boot of the tramping warrior will be burned as fuel," when men will "beat their swords into plowshares" (Mic. 4:3), and when men shall live as brothers.

What is Christian patriotism? Susan Coolidge points to it in her lines: "He serves his country best/ Who lives pure life and doeth righteous deeds,/ And walks straight paths, however others stray,/ And leaves his sons, an uttermost bequest,/ A stainless record which all men may read./ This is the better way."

The Christian patriot works for "one nation, *under* God. . . ."

Law and order

Another current catchphrase or measuring stick these days is the issue of law and order. It has deep appeal because of a concern we all share over the irresponsible lawlessness that is overtaking our American society. Our world appears to be more of a chaos than a cosmos. Somehow, we will have to find our way to order and decency if our civilization is to survive. This is not mere rhetoric. It is natural, then, that law and order makes timely campaign material for various candidates across the country.

But, again, the Christian must be discerning, for here, too, we encounter a narrow and rigid point of view that presents serious problems in the light of God's plumb line. To some minds, law and order means, simply, blind obedience to the law of the land or the community, no matter what its effects may be on individual integrity or the injustices it may promote. No matter; we must have law and order and we must enforce it by more police and more guns. "Shape up or get out." is the cry. Carried to its logical end, this could well mean a police state and an end to freedom as we know it.

But I do not read in the New Testament that the measure of a man is whether or not he blindly endorses and abides by every dictum of the authorities, be they civil or religious. In the early church, when Peter and John, two of its outstanding preachers, proclaimed the power of Christ even over disease and death, the religious leaders (who were also the civil authorities) had them arrested and ordered them not to speak or teach at all in the name of Jesus. Such preaching was upsetting the status quo, stirring up the people!

Mornings with Melissa

Come, Child, Love,
I'll button your top button.
I'll kiss your button nose.
Bone of my bone, let me hug you.

Come, Child, Love.
Let's walk in the cool April,
You and I and the world together.
Flesh of my flesh, walk beside me.

Come, Child, Love,
Take this bread now.
Be nourished, Love; grow.
Let me watch you!

Muriel Stackley

Now the question for Peter and John was what to do. They didn't want to be disobedient to the local authorities, yet they were committed to the notion that Christ is Lord! So Peter responded courageously: "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard" (Acts 4:19, 20).

The authorities seemed momentarily baffled, so they let them go, but in the next chapter of Acts, the apostles were back in custody. Peter again defended their action: "We must obey God rather than men" (5:29). Here is the real authority, the real measure of a man!

Jesus himself demonstrated this measure. He was a Palestinian Jew who loved His land and loved His people. But when the leaders of the people refused to hear the good news or to accept the kingdom of God, when they rallied round the banners of national pride and personal status, Jesus had to make a choice. The people wanted Him to be one of them; God said, "Be my Son." Jesus obeyed God, not men, even though He paid for that choice on the cross.

But what does this do to the desperate need for law and order in our society? Men say we make a shambles of society if we simply pick and choose which laws we are going to obey, and reject others.

First, respect for man's law is not undermined when the one who disobeys out of a higher loyalty accepts the penalty prescribed by that law. Jesus went to the cross; Peter and John and Paul and many of our own forefathers knew what the inside of a prison looked like.

Second, the kind of persons through whom world order will come are those persons who, in the conflict of loyalties, give themselves to the higher loyalty of God's kingdom. If obedience to God upsets the status quo, if it points the finger at man's injustices, challenges our narrow nationalism, sobeit. If Christians do not work toward one world, true brotherhood, the realization of God's purposes for His creation, this planet has no future to be concerned about.

Conscience

In saying we ought to obey God rather than men, we are raising the issue of conscience. Can conscience be considered the measure of a man?

We must take a critical look at the other side of the spectrum. Some want to make the individual conscience the only measure or guide. The slogans are familiar: "If it's right for you, do it." Or: "If it doesn't hurt anybody else, do it." We are urged to forget traditional morality; it all comes under the rubric of hangups. The right or wrong of anything depends upon the situation and how you think about it.

So a lot of people are muddling through these critical days doing what seems right to them, refusing to take seriously the lessons of history, considering as antique the way to life outlined in the Bible. The results are reflected in various ways, for example, in the sordid fare spewed out by the motion-picture industry where no measure seems to be applied exce what the public (that's you and m will tolerate and pay for. This is t attitude which leads to chaos, disin gration, decay, death.

On the other hand, conscience a valid measure of a man when it sensitized by obedience to God rath than to self or to the marketpla The position upheld by Peter and Jo and our Anabaptist forefathers w conditioned by a prior loyalty a obedience to God in Christ. I ha only respect for a Christian who tak a position (in regard to military ser ice or the Selective Service machin which is based on a higher loyal and obedience. If his sensitized co science leads him to take a positi of total noncooperation because sees this as obedience to God, and he is willing to face the consequenc in our kind of society, I can on honor his commitment and stand him in his decision. But if he tak such a position chiefly under t influence of the emotional, arrogar antiestablishment, negative mood th is so prevalent, then I must challen him to reexamine his loyalties ar his priorities in terms of God's w and purposes.

It is my conviction that if we see to give God His due, our first loyalt no real question concerning our co tribution to the real health and we fare of this nation that we love ca be raised. The best citizens of ar nation are those who are, first of a loyal citizens of the kingdom of Go In the long run, this must be so. Tru our neighbors do not all take the lo view. So it is. Our task is to us God's plumb line in measuring a ma not bumper stickers, slick slogan and certainly not self-interest.

Let us keep testing "until we a attain to the unity of the faith an of the knowledge of the Son of Go to mature manhood, to the measu of the stature of the fullness Christ . . ." (Eph. 4:13).

This is the measure of a man.

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Hunger stalks sugarcane fields of Brazil

Abram Dyck, Winkler, Manitoba, director of Mennonite Central Committee program in Brazil, reports on drought in the northeast part of that country.

The already poor living conditions of the people are being accented by the drought. Even the Zona da Mata which is usually blessed with sufficient rainfall is suffering. The lack of rainfall in 1970 and 1971 has caused sugar mills to close down several months early, due to a poor cane crop. This threw thousands of people out of work.

In April, 3000 farmers invaded the town of Agua Preta demanding food. On May 2, several hundred hungry people entered the town of Amaraji looking for something to eat.

Such instances illustrate some of the rooted problems of the sugarcane zone. One cane cutter said that even with the regular wages of a good cane season it was difficult to support one person. Think of the families which have eight to ten children—they merely exist.

The rains have come, but late, to the Zona da Mata. The cane growth is stunted by two months. This also forecasts a shorter cane cutting season next year. It is becoming increasingly clear, however, that droughts are only in part responsible for the prevailing hunger situation.

Mennonite Central Committee and DIACONIA, together with other agencies, are involved in the process of alleviating the suffering in Northeast Brazil. Self-help and food-for-work programs are being introduced in the northeast states. These programs are an effort to feed hungry families while employing them in community projects.

An example of the food-for-work program is the housing project in Amaraji. Mennonite Central Committee volunteers and community leaders plan to build thirty houses for people who lost their homes in the July 1970 flood. The people working in these projects will receive MCC canned meat, milk, and other foods donated by other organizations for their work.

In the town of Belem de Maria, with a population of 13,000, relief agencies and community leaders are planning to build a hospital and a town water supply. Like most rural communities, the people use the river, which is filled with schistosoma and amoeba, as their source of water.

This approach to the problem of hunger is only a short-term one. It does not strike at the root cause for hunger. However temporal this approach, it is not a give-away program, but expects the people to render some service while receiving some assistance. This does not help them move out of the hand-to-mouth existence they have learned to live in even in good times. The favorite expression for the common man is, "life is al-

Randy Schertz, Eureka, Ill., promotes a garden project in Brazil—an attempt to break away from a hand-to-mouth existence.

ways a fight." This is followed by the consoling expressions, "everything in life passes," and "if God wills."

The common man has never been taught or encouraged to think for himself. The only crop he knows is sugarcane, and that he must cut or clean it to gain money from his patron. We are working with small landowners by giving them technical assistance and demonstrating how to produce better crops by using better seeds, fertilizer, and insecticides for disease control. They are offering financial credit to the people to buy necessary tools.

Beside credit and technical assistance, MCC is introducing garden and small animal projects. These require little finances, yet are practically nonexistent in the Zona de Mata. This is an attempt to help the people break away from their hand-to-mouth existence and their complete dependence on the sugarcane patron. Our role in Brazil is but a small attempt to do what needs to be done on a larger scale agrarian reform program. MCC *News Service.*

Baptist to lead in Vietnam Miller returns to Akron

Roger William Getz, a native of Springfield, Ohio, and recently serving under the American Baptist Foreign Mission Society in the Philippines, has been named executive director of Vietnam Christian Service. He will replace Robert Miller who has served in that capacity for the past three years. Miller will be returning to the Mennonite Central Committee headquarters staff in July.

Getz is a graduate of Ohio State University and received his master's degree in education from Northeastern State College, Tahlequah, Oklahoma.

From 1956 to 1966, he served as president of Bacone College and as superintendent of the Murrow Indian Children's Home.

From 1966 to 1968, he taught agriculture under ABFMS in Manila at Central Philippines University. From 1968 to the present, he has been serving as financial secretary for Baptist Mission in the Philippines.

Vietnam Christian Service is a cooperative American relief program supported by the Mennonite Central Committee, Lutheran World Relief, and Church World Service. Until recently, MCC served as the administrative agency for Vietnam Christian Service, a role now assumed by Church World Service.

Objector troubles conscience of a judge

A conscientious objector found guilty of failing to register for military service asked the judge to follow his own conscience in deciding the sentence.

Judge Wesley E. Brown of the United States District Court in Wichita, Kansas, agonized for an hour on June 14 over the evidence that had been presented against Dennis Ray Koehn, a Bethel College student. In a trial on April 15, Koehn had been found guilty of neglecting to register with his local Selective Service board on his eighteenth birthday or within the required five days thereafter.

Koehn had sent a three-page letter to the Harvey County draft board advising it that he was opposed to war and that he would not register nor could he accept classification as a conscientious objector.

In rationalizing the sentence he was about to give, Judge Brown indicated that he was having difficulty knowing what to do as earlier he had difficulty finding Koehn guilty.

When asked for a statement, Koehn said to the judge, "I hope the court understands that in relating to the Selective Service System, I have done what I believe to be right and have followed my conscience. I know that you will follow your conscience in responding to me."

Momentarily bemused, the judge murmured appreciation and moved on to other items on his agenda which included a rhetorical monologue relating to the dilemmas of sentencing a young man whom he alternately accused of being a willful lawbreaker and commended for being a model of good behavior.

His major concern seemed to b that if this challenge to the Selectiv Service law were ignored, othe would follow the example.

"What is its effect on society?" th judge asked himself in referring t nonregistration.

Later, he said, "If he can do it, the anybody else can do it."

After considerable hesitation, h added, "He cannot escape some kin of punishment under the standards apply."

The judge turned to Koehn an asked for his comments.

"You seem to perceive that I don want to be constructive," Koehn r sponded. "I do want to do what best. I don't always know how, an I rely very often on friends and pe ple in the church."

The mention of the church returne the judge to an issue he had presse forcefully in the earlier trial. "D you mean that your church told yo to commit this crime?" he asked.

"I thought that this was made cle at the trial," Koehn responded.

"It was not," complained the judg "They did a good job of avoiding i Does your church advocate disobey ing the law?"

Koehn assured him that the Me nonite church did not.

Though not satisfied with the a swer, the judge said, "Well, we ca take that up in due time if necessary, possibly indicating an expectation th his verdict and sentence would b appealed as it has been.

He then sentenced Koehn to a unspecified sentence under the Fede al Youth Corrections Act which coul extend for six years in prison thoug the case would be reviewed ever six months with the possibility parole.

Koehn has appealed the decisio and is free on bond as he was befor his sentencing. The appeal proces may take seven to eight months.

Before adjourning the court, Judg Brown reflected once more his qua dary with this case by saying t Koehn, "You are the tragedy of ou time, young man; or, maybe, you ar the light in the darkness."

Words and Deeds

Herbert W. Berky, professor emeritus of chemistry, Bluffton, Ohio, was honored by his Princeton University classmates by being awarded the 1913 Class Cup for a lifetime devoted to teaching young people.

Three relief sales this spring have raised $79,000 for the work of the Mennonite Central Committee: Tri-County, Pennsylvania, $38,000; mid-Kansas, $23,000; West Coast, $18,000.

Mennonite Disaster Service volunteers from Pennsylvania and Virginia worked May 18 and 21 on repairing the Washington Monument grounds in the United States capital, repairing damage left by the war protest demonstrations in May. More than one hundred students from Eastern Mennonite College, Harrisonburg, Virginia, worked on the same project on May 14. In addition to the comments in the national media mentioned in the report in our June 8 issue (News, p. 379), comments on this work appeared in the June 7 issue of *U. S. News and World Report* and on CBS *News* on the evening of June 2.

Research proposals for Mennonite scholars in the fields of economics, business administration, sociology, and history are being made by the Association of Mennonite Aid Societies. Persons interested in developing such studies are invited to write to Howard Raid, Bluffton College, Bluffton, Ohio 45817

First Church, Aberdeen, Idaho, broke ground on May 16 in preparation for the erection of a new building.

Arnold Nickel, Moundridge, Kansas, personnel secretary of the General Conference Mennonite Church since 1966, has been given a doctor of sacred theology degree from San Francisco Theological Seminary. The title of his thesis is "Self-Images of the Pastor," in which he sent questionnaires to four segments of the pastoral ministry and drew conclusions from them, described the tensions surrounding the Mennonite pastor's self-image, and pointed out some trends and predictions for the early 1970's.

KING: A Filmed Record . . . Montgomery to Memphis was the three-hour motion-picture chronicle of the civil rights movement shown in theaters across the country last spring. The film is now available in 16-mm for community showings. Information on rental is available from the Martin Luther King Foundation, 140 West 57 Street, New York 10019.

Gerald Schrag, assistant professor of mathematics at Bethel College, was awarded a Ph.D. degree in mathematics by Kansas State University in May.

Leaders plot summer camps

Nine young leaders of summer voluntary service work camps met in Newton, Kansas, June 7 to 11 for orientation. George Lehman, voluntary service director for the General Conference Mennonite Church, organized the meeting, led discussions, and handed out resources.

Lehman hoped that the orientation would establish relationships among the leaders and with him and equip them with their own resources and discussion material. Each leader selected a few dollars' worth of printed resource material, and groups of them made cassette recordings of a religious rock opera, readings by Clarence Jordan, and their own singing of contemporary hymns. These self-made resources went along with those supplied by Lehman: an inexpensive tape-recorder, songbooks, and a Frisbee.

The leaders will be helping at work camps which differ slightly from those of last year. "We moved them away from the cities, somewhat, on a hunch, I guess," said Lehman. "We planned that a lot of things happening in the country were not happening in the cities. We expect them to become aware of the Indians and aware of the environment in ways that are sort of unspoiled."

A few of the natural settings include camp development at Pine Lake Camp in Jackson, Mississsippi, and Moose Lake Camp in Manitoba, plus an ecology bike hike which centers around Camp Friedenswald in Cassopolis, Michigan. One group will take a pollution boat ride up the Mississippi River to Minneapolis. The group will cap off the summer with an evaluation of their work camps at the Fresno General Conference.

Workshop leaders getting ready for summer are (left to right): Arlene Friesen, Hutchinson, Kan.; Rose Penner, Altona, Man.; Kathy Baergen, Coaldale, Alta.; Mary Ann Augspurger, Chenoa, Ill.; Elaine Bartel, Goessel, Kan.; George Lehman; Christine Schrag, Meadows, Ill.; Morris Lehman, Berne, Ind.; Karl Kingsley, Berne, Ind.; Sharon Koehn, Freeman, S.D.

Key to peace in Vietnam Held by religious leaders

Religious leaders in Vietnam hold the key to peace in a nation that has been rent by war and whose people have suffered torture, oppression, and corruption, according to Don Luce, a World Council of Churches staff member, who was recently expelled from South Vietnam.

Speaking at a press conference in Geneva in May, Luce said that, because a number of religious leaders are on both sides of the conflict, they have been able to gain the respect of their people but have made themselves enemies of the Saigon and American governments.

He cited the influence the various religious leaders had in the last elections for the South Vietnam Senate, where all three winning slates depended primarily on support from religious groups.

Questioned by journalists on the influence of the religious leaders, Luce said they "offer a strong moral force to decrease the possibility of a bloodbath" and can "play an important role in bringing a compromise political settlement and peace."

Luce, who has been in Vietnam since 1958 and who along with James Stauffer, a Mennonite missionary, last year uncovered the notorious tiger cages in the Con Son Island prison, said it was "important that the religious leaders be encouraged to meet together, talk over their problems, and work together for peace."

Luce: Religious leaders "play an important role in bringing a compromise settlement and peace."

Speaking about political prisoners and alleged torture, Luce said that at least 100,000 political prisoners are in the various prisons, correction, and detention centers throughout the country (other estimates have been in the region of 300,000-400,000).

He said American officials were aware of the torture of political prisoners, as American advisers were attached to prisons and centers, and, therefore, America is "violating t Geneva Convention in turning priso ers over to the Saigon authorities."

Corruption in Vietnam was on large scale and the American presen did not help to solve it, Luce said. advocated that all aid for reconstru tion of Vietnam in the postwar peri should be channeled through intern tional groups to the Vietnam group Saying that this would help elimina much of the corruption, Luce sai "There are a number of capable Vi namese leaders who are much bett equipped than western advisers *Ecumenical Press Service.*

Questions about Fresno '71 Talks, reports, music, films

Who are the conference speakers and what will they say to us?

Four speakers will address the conference body, two from the Conference itself, at the August 14 to 21 meeting in Fresno. Henry Poettcker, Winnipeg, Conference president, will speak on "Jesus Christ, Promise, and Power." This will be a biblical exposition of Colossians 1:15-29 on Christ as God's image, as redeemer, and as enabler.

A different perspective will come from Robert Kreider, Bluffton, Ohio, whose Schowalter Memorial address is entitled "Where Are We Going?" He will look at the past fifty years of Conference life and focus on 1917, a time of war for the United States, and on 1935, a time of depression. After tracing the journey of the Conference to the present, he will look ahead for twenty years in the church's life.

David McKenna, president of Seattle Pacific College, will attempt to help the Conference find unity in its diversity. He will try to bridge, with a strong biblical basis, a strong evangelical witness and social concerns.

Ralph Osborne, field director of Faith at Work, will plan the content of his sessions according to what the delegates are talking about. The conference is designed so that the first half is devoted to input and presentation of resolutions, and the second half is for business and decisio making. Osborne will attempt to fi out how the delegates feel about t issues and give their feelings an airin

What type of reporting will co from the Conference commissions? Reports from all three commissio and the seminary will come in t general sessions. Reports will be li ited to one and one half hours of ti and commissions will make use slides, films, and overhead projecto The Commission on Education w present a drama which will be d cussed by the delegates and visito The Commission on Overseas Missi will screen one of three new inte Mennonite films on Latin Ameri and offer presentations by represent tive missionaries. The Commission Home Ministries will have an audi visual presentation of several "livi active congregations" and of the wo in radio and television. Joe Wal Along, Cheyenne pastor from Mo tana, will also speak. The semina will present a recording of its ch and show slides of the campus.

What is the closing celebration? At the end of the conference, a ce bration will be held. This will invol a musical, "Walk to Emmaus," whi will feature a choir composed of pe ple from the Reedley-Fresno area a others. A communion service w close the conference.

DISCUSSION

Bridging gaps between factions

The following resolutions are among those submitted by congregations and other groups for possible consideration at the Fresno General Conference in August. See News, June 22.

THE ISSUES REPRESENTED by the Committee of Christian Concerns are widely felt in our General Conference Mennonite brotherhood and cannot easily be brushed off. Factions exist which tend to divide from each other. In what ways do we help to build bridges between positions held by pastors and churches?

Therefore, on the General Conference level, we endorse having an outstanding speaker of conservative, biblical orientation, yet one who reminds us that "faith without works is dead." Prominent Bible lecturers also need exposure to Anabaptist discipleship discussions.

Furthermore, we should not grate our conservative brethren unnecessarily. We need to face up to the fact that the two extremes represented in our fellowship of churches need each other more and more as the days go by.

Also, our conferences need to highlight the positive in their programs. Minor things tend to divide us, but many basic truths and courses of action can unite us in a common faith and life.

In our congregation, we will put forth renewed efforts to emphasize the fundamentals and then leave room for variations of opinion and means of expressing our faith in actual life situations. We encourage dissident members to attend official board meetings of local congregations and of Conference agencies. Then they can better understand how we wrestle with some of the basic matters of faith and life. *Bethesda Mennonite Church, Henderson, Neb.*

Keeping and using the German language

THE FIRST UNITED Mennonite Church, with a total population of about one thousand, is concerned about procuring the Sunday school material in the German language (kindergarten and up). We are also concerned about keeping and using the German language as our heritage and medium of expression in worshiping, as well as its use at the Conferences.

We have been informed that the American congregations are served exclusively in English. We have also been informed that the Canadian Conference has indicated that the German Sunday school material is on the way out because it costs too much to produce it in both languages, English and German. We have also found it difficult to get our grievances across.

Basing this reply on the letter mailed to us from the Central Office dated September 15, 1970, we would like to present the following views.

Premediated by sincere prayer, we should be able to revise procedures of drawing up resolutions on the spot at the conference (probably by the Resolutions Committee) where time is short. Why couldn't we work out a program for this during the year? Why couldn't this be

FOREIGN MISSIONS
RUMOR
#27

"missionaries are better than other christians."

FACT:

You probably heard this one from those who put missionaries on pedestals (kind of like religious supermen).

But missionaries are human! They are people who have acknowledged God's leadership . . . and in the case of the foreign missionary this means serving in another country.

But missionaries certainly aren't infallible. They may not even be uncommonly brave. They simply feel that God wants them to serve another people in another land. And their faith in this commitment gives them the strength to go on.

Missionaries don't want to be revered. (They would like to be prayed for.)

missions world a christian imperative

done by a representative body instead of by paid personnel? Why couldn't the congregations have a full hand at planning? It could be done by:

1. Following your lead of gathering resolutions made by congregations, with deadline set for February 1, 1971.

2. Then the General Conference Office should compile the resolutions in booklet form and send them back to each one of the congregations (based on one copy per ten or more members) at least by April 1.

3. The congregations have then the responsibility to discuss the resolutions or issues at their meetings at home and be fully informed.

4. Now if representatives from congregations were elected for the purpose of keeping in touch for at least a year ahead with the Conference developments we should soon become a part of the Conference and cooperate better. *First United Mennonite Church, Vancouver.*

Children and the Lord's Supper

Whereas, there is no clear warrant in the Scriptures for withholding the elements of Holy Communion from unbaptized children but church practice only; and

Whereas, our Lord's Supper was based on a meal which for the Jew, was a strong family meal by which the parent witnessed their faith in God's deliverance to their children and

Whereas, the church should unite families rather tha divide them; and

Whereas, Anabaptist theology and practice do not clear- ly identify baptism with salvation, considering it a symbo of commitment to be Christ's disciple; and

Whereas, our invitation to the Supper has been to a who believe in Jesus Christ—not to all who have bee baptized—and very young children believe with simplicity and

Whereas, we have denied that the elements have an power in and of themselves yet we treat them as if the did in denying them to our unbaptized children;

Resolved, that the wholeness and unity intended by th expression *Holy Communion* and the fellowship of th communal meal intended by the expression *Lord's Suppe* be extended to the unbaptized children among us wh believe as our witness to the graciousness of God. *Donal R. Steelberg, pastor, First Mennonite Church, Wadswort Ohio.*

RECORD

Marriages

Richard Karl Bartel, Tabor Church, Newton, Kan., and *Terry Francene Overfield,* United Methodist Church, Independence, Kan., on May 22.

Roger Bartel, Lehigh (Kan.) Church, and *Fern Schmidt,* Alexanderwohl Church, Goessel, Kan., on June 12.

Ronald Becker, Bethel Church, and *Elaine Klassen,* Emmanuel Mennonite Brethren Church, both of Mountain Lake, on June 12.

Terry Borger, Trinity Heights United Methodist Church, and *Kathie Brandt,* Tabor Church, both of Newton, Kan., on June 5.

George Cott, High Street Methodist Church, Geneva, Ind., and *Connie Lehman,* First Church, Berne, Ind., on June 19.

Robert L. Deaton, Dillsboro Lutheran Church, and *Deanna Wulliman,* First Church, Berne, Ind., June 2.

John Hansen, Bethany Church, Freeman, S.D., and *Charlene Wollman,* Salem Mennonite Brethren Church, Bridgewater, S.D., June 12.

Willis E. Harder, First Church, Newton, Kan., and *Anna Marie Regier,* First Church, Halstead, Kan., on June 12.

Charles Lynn Harms, Herold Church, Cordell, Okla., and *Lorraine Regehr,* North Kildonan Mennonite Brethren Church, Winnipeg, on Apr. 16.

James Hienitz, Lutheran Church, and *Becky Hatzler,* Bethel Church, both of Mountain Lake, on June 5.

Eddie Paul Horn, Herold Church, Cordell, Okla., and *Shreta Jane Orrick,* Lutheran Church, Del City, Okla., on June 5.

Don Lehman, First Church, Berne, Ind., and *JoEllen Bruner,* United Brethren Church, Decatur, Ind., on June 12.

Raymond Mettling, Lewis, Kan., and *Elizabeth M. Hirschler,* First Church, Halstead, Kan., on May 29.

Larry K. Okle, Trinity Heights Methodist Church, Newton, Kan., and *Paula Beth Graber,* Bethel College Church, North Newton, Kan on June 12.

Ronald Pullman, Hutterthal Church Freeman, S.D., and *Geraldine Mc Cloud,* Sacred Heart Catholic Church Yankton, S.D., on May 29.

David W. Schmidt, Tabor Church Newton, Kan., and *Linda Valge* Hebron Church, Buhler, Kan., June 5

Marvin Smith, High Street Methodist Church, Geneva, Ind., an *Nancy Sprunger,* First Church, Berne Ind., on June 19.

Jerry Toews, Bethel Church, Inman Kan., and *Leann Schrag,* Fait Church, Newton, Kan., on May 29

Galen S. Wedel, First Church c Christian, Moundridge, Kan., an *Linda Callahan,* First Christia Church, Wakita, Okla., on June 6.

Rod Wiedmeir, Grace Luthera Church, Menno, Wash., and *Jun Kleinsasser,* Hutterthal Church, Freeman, S.D., on June 7.

alendar

Aug. 8-11—Vancouver, Conference f Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific istrict Conference.

Aug. 14-20—Fresno, Calif., Gener l Conference.

Apr. 13-16, 1972—Chicago, Men onite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, ennonite World Conference.

Eastern

July 25—Quakertown, Pa., East wamp Church, drive-in church be ins.

inisters

ohn Wesley Voth, pastor of the nmanuel Church, Delft, Minn., will e ordained to the ministry on July 4, his home congregation, the Eden hurch, Inola, Okla. A graduate of race Bible Institute and Dallas The logical Seminary, he has been serv g the congregation in Delft for the ast year.

eaths

uran A. Banwar died suddenly in mbikapur, M.P., India, on Saturday, ay 22. He was born Feb. 2, 1912. e was the pastor and evangelist-in harge of the entire work of the Gen ral Conference Mennonite Church the new area in Surguja, Madhya radesh, India. He had been serving this capacity for more than fifteen ears, during which time, the church as more than doubled in member hip. He also was instrumental in tarting a primary school in one of he remote villages. He used his own ome, plus buildings adjoining it, to house more than a dozen village children in Ambikapur to make it possible for them to attend middle school and high school. Banwar came to North America to study at Bethel College in 1947-48. He had served as administrator of the Bethesda Leprosy Home, Champa, and later also as Bible teacher in the Union Bible School, Janjgir.

anwar

Isaac

Anna Penner Isaac, former missionary to India, died on June 5 in Mountain Lake, Minn. Much of her life was spent in various forms of Christian service. She entered Bethel College in 1910 and after college began serving in the Mennonite mission in Los Angeles, where she worked for over seven years. In 1921, she and her husband Ferdinand Isaac began the first of three terms of service in India. Ferdinand died in 1946 and Anna continued in India until August 1947. For two years, she served at Bethel Hospital in Newton, Kan., and from 1949-59 was superintendent of the Eventide Home in Mountain Lake. She was the youngest sister of Dr. P. A. Penner, the first overseas missionary of the General Conference Mennonite Church.

Wilbert W. Lehman, First Church, Berne, Ind., was born Mar. 20, 1916, and died May 28.

Lynn Allen Martens, Hoffnungsau Church, Buhler, Kan., was born Nov. 15, 1954, and died May 31.

Roger W. Sprunger, First Church, Berne, Ind., was born July 27, 1921, and died Apr. 13.

Menno E. Stauffer, First Church, Berne, Ind., was born Oct. 28, 1888, and died May 1.

Claude Striker, First Church, Berne, Ind., was born Dec. 26, 1942, and died May 7.

Asa C. Stucky, Eden Church, Moundridge, Kan., was born Feb. 2, 1896, and died June 9.

Metta Nussbaum Stucky, (Mrs. Florenz), First Church, Berne, Ind., was born Apr. 26, 1895, and died Apr. 21.

Mrs. Jake Zilke, Turpin (Okla.) Church, was born Mar. 2, 1895, and died May 27.

Baptisms

Bethany Church, Freeman, S.D., on June 6: Gregg Graber, Bradley Kleinsasser, Jan Mendel, John Stark, Michael Walter, Randy Wipf.

Burrton (Kan.) Church, on June 13: Nita Raner, Mindy Base, Russel Nikkel.

East Swamp Church, Quakertown, Pa., on May 30: Sandra and James Breisch, Cindy and Carolene Schmidt, Bob Landis, Faith Mumbauer.

Herold Church, Cordell, Okla., on May 30: Jeffery Kent Nickel, Noel Henry Hinz.

Hoffnungsau Church, Inman, Kan., on May 30: Barbara Ediger, Bette Jo Ediger, Stanley Ediger, Becky Froese, Louaine Pauls, Darrell Voth, Loren Wiens.

Hutterthal Church, Freeman, S.D., on May 23: June, Greg, and Michael Kleinsasser; Lyndon, Janeen, Jerry, Ann Marie, Charlene, Johnnie Hofer; Marilyn and Jacqualine Stahl.

Olivet Church, Abbotsford, B. C. on June 6: Kathy Derksen, Norman Peters, Hedy Wiebe, Anne Krautter.

Tabor Church, Newton, Kan., on June 6: Vickie Frey.

Wayland (Iowa) Church, on May 30: Kevin Wagler, Loren Hirschey.

West Swamp Church, Quakertown, Pa., on June 6: George Lipyanik, Neil Rotenberger, Daniel Stauffer.

Workers

Garth Gerber, Bluffton, Ohio, has been appointed to a one-year special assignment at Bluffton College. A spring graduate of Bluffton College, he will be an instructor in mathematics and physics beginning in September.

Dr. and Mrs. Melvin Gingerich,

M. Gingerich

Gingerich

LETTERS

Goshen, Ind., have been appointed by the Germantown Mennonite Church Corporation to direct and develop the Germantown Mennonite Center in Philadelphia as an information center and community witness. A former professor of history at Bethel and Goshen colleges, Dr. Gingerich has been editor of the *Mennonite Quarterly Review* and was managing editor for the publication of the *Mennonite Encyclopedia.* The Gingeriches have volunteered their services for the period of time needed to establish the Germantown program.

Delmar and Shirley Hofer, Hutterthal Church, Freeman, S.D., are serving a three-months voluntary service assignment at Camp Landon, Gulfport, Miss.

Carolyn Rahn, Gospel Church, Mountain Lake, Minn., is spending the summer in Vienna as a missionary assistant under a missionary scholarship from Grace Bible Institute.

Toby Kaufman, Bethany Church, Freeman, S.D., is serving a voluntary service assignment as director of boys' clubs, in Kansas City, Kan. He graduated from the University of South Dakota and is the son of Mr. and Mrs. Irvin T. Kaufman.

Tom Rutschman, Hutterthal Church, Freeman, S.D., is serving a voluntary service assignment at the Foyer International Belgique, Brussels, for two and one half years.

David F. Wiebe, Hillsboro, Kan., has been appointed director of admissions and instructor in biology at Freeman Junior College and Academy. A graduate of Tabor College, he has been admissions counselor at Tabor for the last three years.

D. Hofer

S. Hofer

Taxes are part of war effort

DEAR EDITOR: Carl Lehman's dissertation, "Tax refusal not politically effective," deals with many questions related to financing warfare. It properly focuses on certain dilemmas which are difficult to resolve; it answers many questions unsatisfactorily for me.

I find myself in agreement with Lehman when he states that there is a continuum of opinion regarding warfare, though I'm not so certain which end is suicidal. I agree with him that nonpayment of taxes is not getting much serious consideration from Mennonites, that we do need to be concerned about our moral obligations as citizens to end this war, that all federal taxes collected go into one general treasury, and that we should attempt to be effective politically.

It is extremely difficult to live as we are used to living and not pay taxes, taxes which finance both warfare and many beneficial things. But just because nonpayment is difficult, because it has not traditionally been done by Mennonites, does not say that the payment of taxes is not an integral part of the waging of modern war. Modern warfare and especially Vietnamization require sophisticated technology and an enormous sum of money, perhaps even more than it needs drafted manpower. Is a man any less responsible for the way his money is used than he is for the way his body is used?

The "give unto Caesar" quote, it seems to me, is tragically misused to give the appearance of avoiding complicity in our nation's war making. Can anyone seriously imagine that Jesus would be paying taxes to finance our Vietnam war or our nuclear deterrant? Or that He would be earning enough to pay taxes at all? . . .

Who can say what needs to be done to be effective politically? The actions of the political masters Lyndon Johnson and Richard Nixon were such that Johnson dared not seek reelection and perhaps Nixon will suffer a similar fate. And even though one is concerned about political effectiveness, is this the ultimate question? Doesn't a Christian citizen have a duty to be Christian and should he have faith that this will be m effective even though he is unable predict how and when?

If one is interested in a direct li to the White House and Congres wouldn't an announcement by t letter writer that taxes have been wit held lend credibility to the intensi of his feelings and the seriousne with which he regards the matte *Raymond Regier, Moundridge, Ka 67107.* June

Tax refusal is effective

DEAR MAYNARD: This may not particularly important, but at least f the record, I would like to be cle that I have never said that "tax refus (is) not politically effective." (Di cussion, June 1, p. 368.)

The fact is that I acknowledge real possibility of political effectiv ness in my statement when I say "T sheer drama of civil disobedience f the sake of conscience makes an in pact that cannot be ignored."

I thought I was making clear th if nonpayment of taxes has any me at all, it is because it might well politically effective. My deep conce out of which I wrote this piece w that so many wrong reasons are bei given for not paying taxes. I thi we need to be honest about this. political action is what we have mind, and we want to persuade othe to engage in political action as strat gy to achieve certain ends, that is altogether different matter. I am n passing judgment on that, at all.

I really don't understand how y came to choose the title, although may not matter much. *Carl M. Le man, 218 Grove St., Bluffton, Ohi*

We are sorry that our title was m leading. Our writer said, "Witnessi to Internal Revenue about such m ters is about as effective as writing letter to a computer." This stateme and others led us to believe he w saying that nonpayment of taxes w politically ineffective. We apprecia this clarification. Editor.

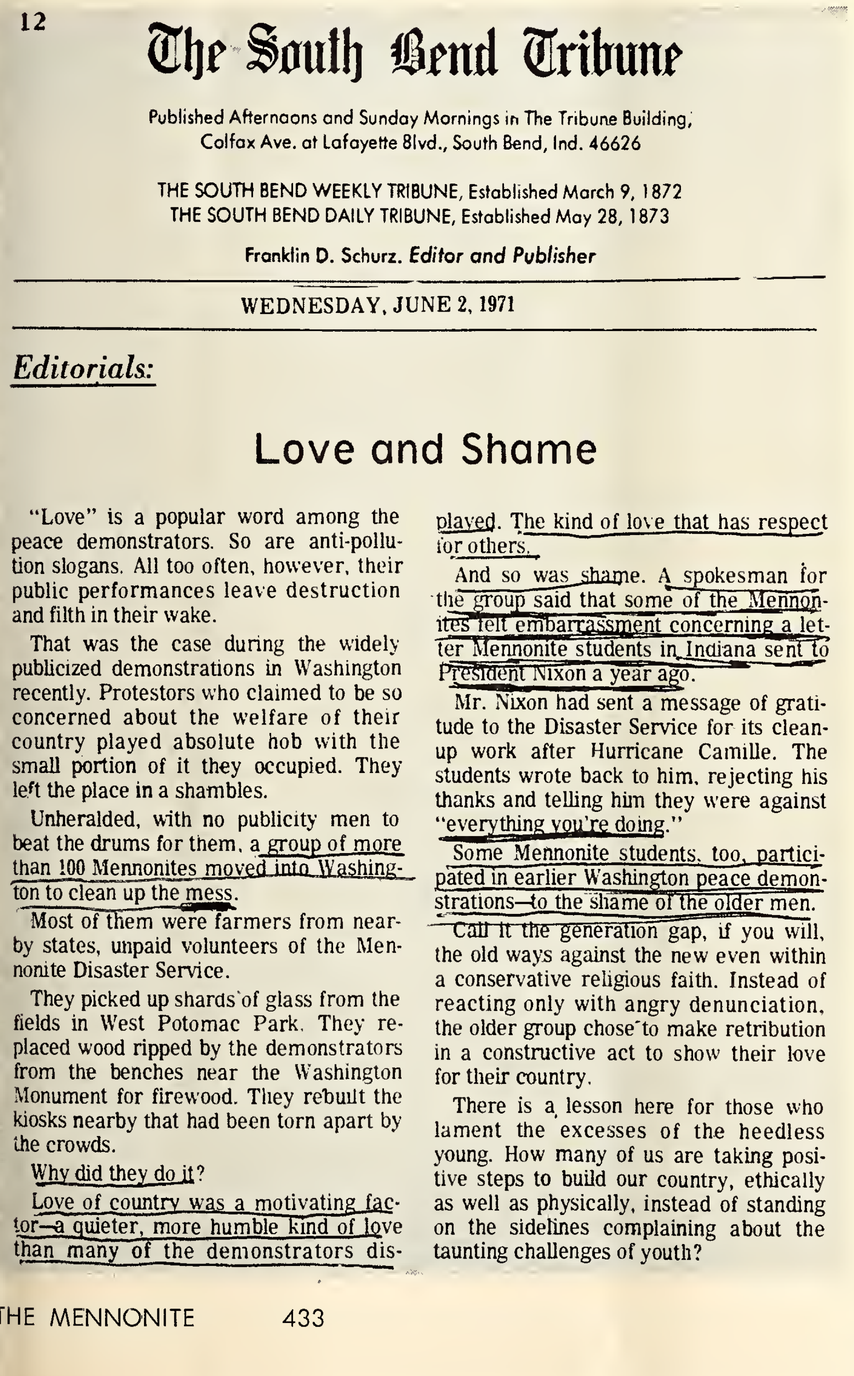
Quiet witness still best

Dear Editor: Remember the open letter to President Nixon written by several of our seminary students that appeared in the March 3, 1970 issue of *The Mennonite?* This letter, endorsed by many of the students and some of the faculty (although not by all, it may be noted) that displayed such a flagrant outburst of unchristian abuse and derision? Well, here enclosed is an editorial appearing in our daily paper commenting on the action of over one hundred Mennonite men that was in answer to that letter. [See reproduction of editorial from *South Bend Tribune.*]

Many people have become quite pessimistic about the future of the Mennonite church as it is desperately trying to get involved with today's world, but we see a ray of hope when we learn of at least one segment of our denomination that has, as yet, not rejected the principles and ideals upon which our church was founded.

The actions of these dedicated men was quiet and unspectacular, and might have gone unnoticed had it not been given nationwide TV and newspaper coverage. After all, this was News, and was in marked contrast to the loud and noisy hoopla of the present-day pseudo love and peace demonstrations.

Maybe this witnessing by *die Stille im lande* is still the most effective way of conveying to a bewildered world the message of genuine Christian brotherly love. *Elden Schrock, 504 N. Locke St., Nappanee, Ind. 46550.* June 14



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The South Bend Tribune

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THE SOUTH BEND WEEKLY TRIBUNE, Established March 9, 1872
THE SOUTH BEND DAILY TRIBUNE, Established May 28, 1873

Franklin D. Schurz. *Editor and Publisher*

WEDNESDAY, JUNE 2, 1971

Editorials:

Love and Shame

"Love" is a popular word among the peace demonstrators. So are anti-pollution slogans. All too often, however, their public performances leave destruction and filth in their wake.

That was the case during the widely publicized demonstrations in Washington recently. Protestors who claimed to be so concerned about the welfare of their country played absolute hob with the small portion of it they occupied. They left the place in a shambles.

Unheralded, with no publicity men to beat the drums for them, a group of more than 100 Mennonites moved into Washington to clean up the mess.

Most of them were farmers from nearby states, unpaid volunteers of the Mennonite Disaster Service.

They picked up shards of glass from the fields in West Potomac Park. They replaced wood ripped by the demonstrators from the benches near the Washington Monument for firewood. They rebuilt the kiosks nearby that had been torn apart by the crowds.

Why did they do it?

Love of country was a motivating factor—a quieter, more humble kind of love than many of the demonstrators displayed. The kind of love that has respect for others.

And so was shame. A spokesman for the group said that some of the Mennonites felt embarrassment concerning a letter Mennonite students in Indiana sent to President Nixon a year ago.

Mr. Nixon had sent a message of gratitude to the Disaster Service for its cleanup work after Hurricane Camille. The students wrote back to him, rejecting his thanks and telling him they were against "everything you're doing."

Some Mennonite students, too, participated in earlier Washington peace demonstrations—to the shame of the older men.

Call it the generation gap, if you will, the old ways against the new even within a conservative religious faith. Instead of reacting only with angry denunciation, the older group chose to make retribution in a constructive act to show their love for their country.

There is a lesson here for those who lament the excesses of the heedless young. How many of us are taking positive steps to build our country, ethically as well as physically, instead of standing on the sidelines complaining about the taunting challenges of youth?

We appreciate our correspondent's telling us when and where that student letter to President Nixon was published. Go back and read it again if you want to keep even recent history straight. The letter did not reject Nixon's thanks, as the report from the MDS *worker in Washington implies. The letter really said, "We accept with reservations. . . ." Neither did the letter say to the President that the students were opposed to "everything you're doing." Rather, it tried to indicate that there was a Mennonite "witness of service to Christ, not to nation" that included "concern for the lives of our Vietnamese brothers." The letter is not a denial of the witness of disaster service operations but an affirmation that the witness of Christian love extends beyond national borders.* Editor.

MEN

Mission field is next door

Not everyone has easy access to General Conference reports. And not everyone has time to read all the reports. You may get a head start by reading the report of the president.

In the past, this report has concerned itself with projects, most of which were related to raising money or meeting some kind of material need. This reflected the orientation of the churches that our mission field was in another country, or at least, among people of a different language or culture. As our isolation was eroded because of many factors, the mission field got continually closer: in the next state or city, among minority groups, or those suffering disaster, as in Mennonite Disaster Service.

The final step remains of recognizing the *mission field* as being next door or in our own town. We have yet to recognize the gospel as the ingredient that holds the warp and woof of our lives together. In the past, we have laid great stress on conforming to definitely stated articles of faith, from which, very little variation was tolerated. I am not, in any sense, suggesting that we depart from our foundations of faith. What I am trying to point out is that we face many stresses in modern life: the pressure to conform to the affluent life, minority contacts and confrontation at work, school, or neighborhood, the antagonism between capital and labor—whichever side we might happen to be on—youth defying the older generation, sometimes violently, demands made by welfare and the poor, the rising crime rate and how to control it, the changing role of women in the home and society, family problems with divorce and illegitimacy, the struggle with the draft and war taxes, addiction to alcohol and other drugs, aging, and death.

It seems to me that Jesus did two things for situations such as these. He denounced the leaders responsible for the conditions, and He related with loving concern to the persons caught in the problems.

The early church probably didn't grow through the stereotyped manner we today label evangelism. But people were willing to follow Jesus' way because they found meaning for their daily existence and answers to life-and-death matters. This empire-shaking news was passed from person to person by ordinary people. In contrast, we still greatly rely on our belief in carefully worded statements or formulas as to whether we are Christian or not, rather than on whether Jesus' way is helping us find good solutions to the problems I mentioned before. As untrained people, we have considered ourselves incapable of communicating the gospel. We have designated specialists — ministers and others — to say and do the proper things, while we raise money.

Perhaps this was a necessary part of our development. But now there are glimmers of people working in new ways. From many, many places come incidents of involvement, in quiet ways, in people's problems: men seek to help lawbreakers after they get out of jail, not only preach to them while they are behind bars; families have close associations on a regular basis with those whom, in a different generation, they would never have met, or shunned because of their undesirable style of life; a middle-class church member is involved in the day-to-day struggles of a poor minority person; others have a trusting relationship with a mother who has had more than one husband, several children, and a miserable existence. They are discovering that they can shar what is meaningful in their lives.

These acts meet the standard b which Jesus warned He would judg us: "As you did it to one of the lea of these my brothers, you did it t me" (Mt. 25:40).

I have wondered whether some c the disconnected feelings of returnin Pax and service workers can't b attributed to the lack of a concerne fellowship in our churches. They hav been in another culture where the associated with people on a commo level, giving and receiving whatev they had. At home, they find us ir sulated from each others' needs.

I have come to feel strongly th this kind of concern and service shoul be the task of the entire congregatic —not the men or youth or some oth special group. This requires the r sources of the whole Conference, n just an auxiliary. And so, I feel th the General Conference Men, as a organization, is losing its functio On the local and district level, it ma be profitable to have a men's fellov ship for areas in which men can pa ticularly work, but on the nation level, to raise money for projec seems to me to be less than a wortl challenge.

We seek to be a brotherhood churc so at the General Conference at tl Wednesday evening meeting Augu 18, the men will have the opport nity of approving or disapproving tl ideas presented. *Willard Unruh.*

Editor, Willard Unruh, North Newton, Kan.

Financial report for triennium

Balance September 1, 1968	$1,946.
Receipts:	
Canadian District, September 1968	$ 46.
Central District, December 1971	150.
Northern District, December 1969	202.
Northern District, December 1970	222.
Pacific District, February 1969	100.
Pacific District, June 1970	200.
Western District, September 1968	900.
Western District, September 1969	400.
Western District, September 1970	550.
Total	$4,717.
Allocated	$4,710.
Balance July 1, 1971	$ 7.

Budget and allocations

	Budget	Allocated 1969	Allocated 1970	Allocated 1971	B
Mennonite Disaster Service	4,000	2000	1125	300	5
Boys League	1500	750	425	110	2
Administration	2000	—	—	—	20
Publicity	500	—	—	—	5

MEDITATION

Driven to God for refuge

"KEEP ME AS the apple of the eye, hide me under the shadow of thy wings . . . from my deadly enemies, who compass me about" (Ps. 17:8, 9).

Opposition, even temptation, can be a blessing in disguise, if it drives us to God, our refuge and sure defense. David, great writer of psalms and believer in God the deliverer, beautifully prays for protection and deliverance from evil.

The *apple* is the pupil of the eye, its most tender and most carefully protected part. It is surrounded by projecting bones, has an inward covering, hedge of eyebrows, curtain of eyelids, and fence of eyelashes. God, who has so adequately protected the eye, is certainly interested in shielding our souls from the evil which surrounds us. As the hen gathers the chicks under her wings to shield them from harm, so the heavenly Father would shield us if we but hide our lives in Him.

Lyman W. Sprunger

Requirement for membership

RECENTLY, I NOTICED three stocking-footed eight- or nine-year-old boys trying to walk on the six-inch ledge surrounding our brick church in Washington, Illinois. At some places, the ledge is nine feet above the ground and, at doorways and other points, skillful maneuvering is required. Some have fallen off in the past and were seriously injured. I got these boys down, but then I discovered there was a neighborhood boys' club which has "climbing around the ledge on the Mennonite church" a requirement for club membership. Since that time, I have been trying to figure out some dangerous thing people could do for the Lord, before we take them into church membership.

Ward W. Shelly

Red and White

The white mind was blind to us,
Their hurt, white designed,
And no red man ever claimed the conquest of white land.
But groupers they came, through fields of battles, their minds confined.
They came and we did not understand.
That they only saw their future brightly planned;
And we in each others' ways did stand—
And tribe against tribe fought—oh, we were so blind.

Now it is peace, now we may view again—
With new-won eyes each other's truer form.
I wonder if grown more loving-kind, and warm,
If red and white will grasp firm hands and laugh at the old pain.
When there is love between red brother and white—but until love—
The storm, the thunder, and the rain!

Chris Melville, Bath, Ont. Published in Indian News, *February 1970, by Department of Indian Affairs and Northern Development, Ottawa.*

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COVER

"Praise the Lord!—He covers the heavens with clouds,/ he prepares rain for the earth,/ he makes the grass grow upon the hills" (Ps. 147:8).

CONTRIBUTORS

Virgil M. Gerig is pastor of the Salem-Zion Church, Freeman, S.D. 57029. His article is adapted from a sermon preached in the Salem-Zion Church on October 25.

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THE MENNONITE

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Not a plea for politeness

KANSAS WAS HOT during the summer of 1929 when the twenty-fifth session of the General Conference Mennonite Church met in Hutchinson's Convention Hall. During the week before the conference opened on August 20, the temperature rose to 108 degrees.

After that, the weather turned a shade cooler, but Hutchinson was still a hot conference. Arguments about modernism, use of wine in communion (those were the Prohibition years in the United States), and secret societies grew long and warm; especially on the matter of secret societies. Not only did the conference decide by a narrow vote (369 to 320) to investigate its own doctrinal purity, but also debated (and, happily, defeated) a motion to discipline congregations if they made no efforts to reform members who belonged to lodges. Such congregations were to have their votes at conference reduced by half. (Oh, yes; the vote against wine also lost.)

Though the minutes of the meeting try to smooth over the bitterness and *The Mennonite* of those years (to its discredit, I feel) hints not at all of any controversy, the memory of that meeting is part of our oral history.

Arthur S. Rosenberger, a delegate to that conference, told me how another delegate from the East got in an automobile after the sessions and told the driver to proceed with all possible speed homeward. "Kansas!" he said, "I never want to see Kansas again."

At this point, you may be expecting me to build up to a climax that will plead for more politeness in dialogue at conference sessions. That's a worthy goal, but I'm not going to press it. Others have so argued, and I'll not plow ground that has been well cultivated already.

While I do not support disorder and confusion, a case must be made for tolerance not only of differences of opinions, but also for some hard and even bitter words. If some of us lose our tempers and speak unkindly at the coming Fresno meeting, and are even ungently treated in return, let's not regard it as failure. No, I'm not ready to award medals for rudeness, but we are involved in a search for God's truth and that is a toil equal to the hazards of climbing Everest and many other minor mounts. Hands will get stepped on, knees will be scraped, and heads will be bumped. I agree that it would seem more Christian if the search for truth could be as relaxed as a Sunday afternoon stroll through the meadow, but I know that this will never happen and we are wasting precious time trying to make everyone over into an Emily Post at tea. Let's rather take the risk of being as honest as we can by saying where it hurts or allowing others to say what troubles them.

When they had that hassle in Hutchinson about lodges, our people were talking about some rather important issues and from this distance, at least, I don't regret the harsh words as much as the fact that they didn't find better definitions to the meaning of being the people of God in a disobedient world. Which means we still have a job to do and I for one want to see it attacked with vigor; politeness, if possible, but tolerance always not only for the other fellow's ideas but also for possible imperfect ways of saying what he has to say. Well, I've said that rather poorly, but I hope you get what I mean. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:27 JULY 6, 1971

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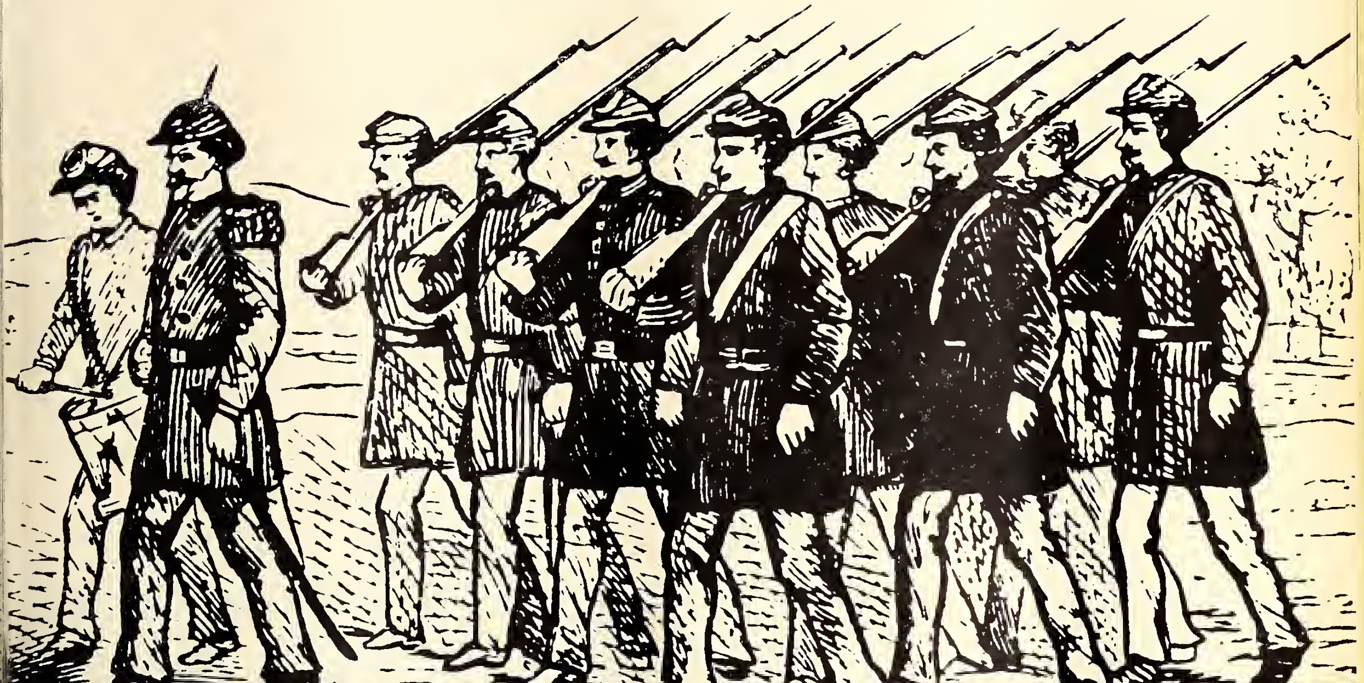
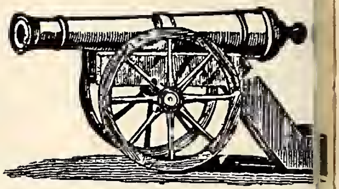


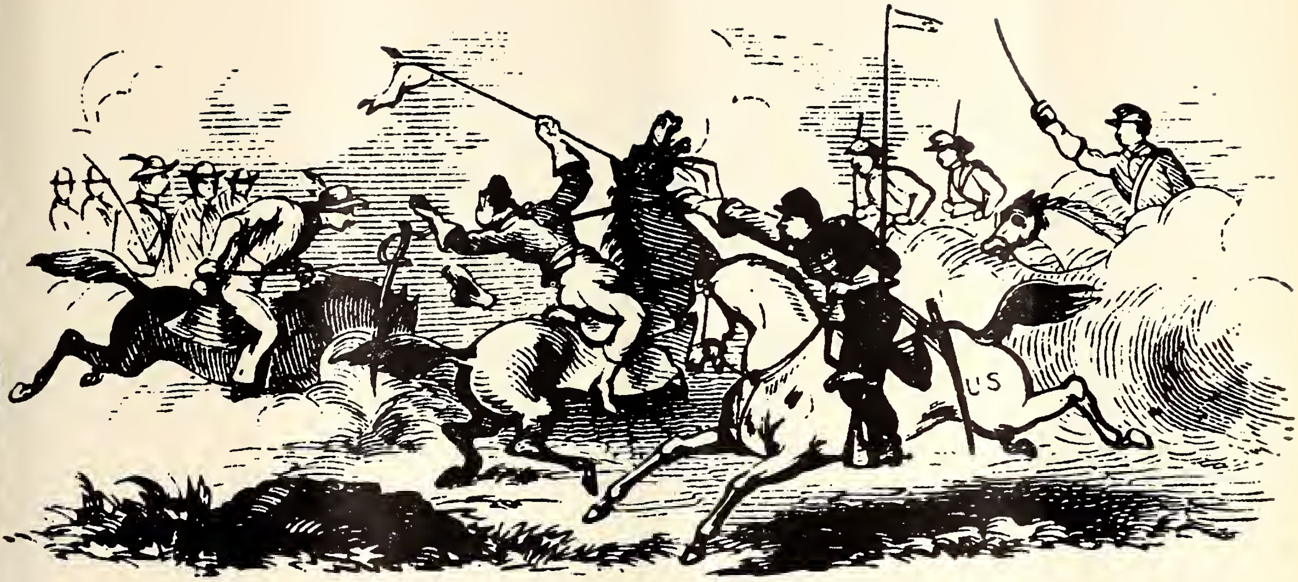
Gettysburg



A diorama in verse by Lydia Elaine Rosenberger

I

I weep for all the ghosts of women weeping
For husbands lost and sons decayed in blood,
I weep for children-spirits never sleeping,
Mourning in the place their fathers stood.
I weep for men with all their lives before them,
Cut down by bullet and a saber's steel,
I take the gift which dying they have given
And ask myself, what is this shame I feel?
It is the burning shame of a whole nation
Which could require of one as well as other
That lines on paper boundary our hatreds;
That brother lift the sword against his brother.
I weep for those who worship in museums,
Who glory in our shame, denying guilt,
For little boy complete with cap and rifle,
Pickett's brigadier up to the hilt.
I weep for names inscribed on marble markers,

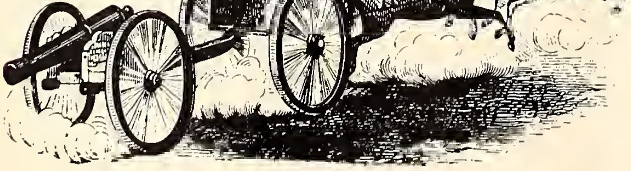


Reminders of a bath of blood and dust,
I weep for history that's past and promise
A future filled with loyalty and trust.

II
Oh, God,
Is it enough? One's name
Scratched on a slab?
Can this be all?
Will future man recall he lived?
Was anything he did worthwhile?
What humor coaxed his smile?
And did he have a secret dream
Of love, ambition?
Did he know, was there the least suspicion
In other days, of what his fate
Might be?
Was he reluctant, or did he mean to die
To set his brother free?
Bring him back!
His life was all too short! —
But he is dead.
What is my task — because
I live instead?

III
Jenny, Jenny bake your bread,
'Fore that bullet breaks your head.
Work, Jenny, work, fill your mind with toil,
Knead, Jenny, knead, blending yeast with oil,
Wait, Jenny, wait, watch the dough arise,
Weep, Jenny, weep, wash your youthful eyes.
Jenny, Jenny bake your bread,
'Fore that bullet breaks your head.
Hark, Jenny, hark—did you hear that sound?
Sigh, Jenny, sigh, counting round on round,
Dream, Jenny, dream, he will come home soon,
Smile, Jenny, smile, flirt with love and doom.
Jenny, Jenny bake your bread,
'Fore that bullet breaks your head.

IV
"Four score and seven years ago,"
I hear repeated over and over —
Every program ends the same
And my heart thrills;
Goose bumps dot my spine.
"That all men are created equal,"
Yes, yes. How wonderful!
Meanwhile:
A town reacts because one church
sponsors a course in black history.
The "Marine's Handbook" must be revised
Because paleness is not a symptom of
Heat prostration — for everyone.
Editors' columns repudiate the idea
That dialects could possibly be appropriate
languages in the United States.
And a little girl is delighted to see,
For the first time, a child of her own race
As the main character in a storybook.
"A new birth of freedom,"
Yes. But birth is travail.
The child must fight to be free.
And we, we are parent to the child.



V
Prince of Peace,
Captured in paint and sculpture,
Where were You when all this
Misery took place?
This waste of life and love!
Where were You
When men could eat the flesh
Of men with steel
And lead?
Oh, God, the dead!
The stench!
I tiptoed over grassy trench
Where someone died.
I lay down neath a stoic tree
And cried.
For one short moment all my hates
Had donned the shroud.
My tears betrayed me. A youngster pointed—
Laughed aloud.
And here I stand, a child pointing,
Mocking in the face of love
And peace.
Blaming You because wars
Do not cease.
It is the Great Escape—
The quick release
Of my own guilt.
Prince of Peace,
Unlock the dustproof glass
Which binds You fast
And come to men.
Cast out the souvenirs,
The trinkets, and allow
Your Spirit to bring
Peace and healing
Now.

NEWS

J.S. slow to aid Pakistan refugees

aul Longacre, director for Asia pro-ram for the Mennonite Central Com-iittee, prepared the following report.

'HE 400,000 TO 500,000 DEAD from ast Pakistan's worst typhoon of the entury last November were scarcely uried when a brutal civil war erupt-d. The outbreak of civil war in Iarch reportedly killed tens or even undreds of thousands of East Pakis-inis and forced more than five million efugees into the adjoining Indian ate of West Bengal.

For a tragedy of such magnitude, ie Pakistan situation has received cant comment or expression of con-ern in the United States. A popula-on equivalent to that of the state f Indiana has been dislocated because f civil war. Cholera is epidemic nong the refugee population along ie India border. Unknown numbers f East Pakistanis have been killed y the West Pakistan armies. Reports idicate that East Pakistani political, ducational, religious, and civic lead-s were particular targets.

American slowness and general lack f response to this immense tragedy in possibly be explained by several ictors. The civil war followed so uickly the November typhoon. The olitical implications and ambiguities e troublesome. The United States overnment has provided sizable mounts of military and economic ssistance to Pakistan, only to find me of the munitions being used by ie West against the East.

The most troubling reason for this isufficient response is simply our fa-gue of caring, as American people. nthony Lewis of the *New York imes* commented on this fact in a ecent article in which he contrasted ie tremendous response of the British i comparison to that of the Ameri-ans. He noted that President Nixon ad made no public statement on the itervention of Pakistani troops in ast Pakistan. Nor had any reporter uestioned him on the subject at a press conference.

A young refugee from Pakistan rests in a camp in India.

Lewis said in his column on June 12, "A major reason must be Vietnam —the wounding effect of the war on American attitudes toward the world. 'It is part of the turning inward after Vietnam,' a wise U. S. official said of the limited public reaction to the Pakistan disaster."

Our disgust and disillusionment with Vietnam has made us want to rid our minds of need in that part of the world. We have turned inward. Tragedy, particularly if it is of political parentage, ceases to grip us.

Tragedy has compounded for the people of East Pakistan. The churches of North America dare not acquiesce and cease to care. The human tragedy of the refugees scattered along the 1300-mile India-East Pakistan border is reminiscent of a previous flight of refugees in that area in 1947. The refugees are arriving this time with few possessions. Many, weakened by malnutrition, fall victim to cholera and other diseases. The arrival of the monsoon rains in the area further compounds the suffering of these people.

The extent of the tragedy within East Pakistan is unknown. The chaos and destruction of the past two months has curtailed delivery of relief goods to the survivors of the November typhoon. It has undoubtedly slowed the reconstruction and planting of crops in the area. Suffering is sure to continue for the residents of the lower Bay of Bengal.

The tragedy is being felt not only by the East Pakistani nationals. Indian residents along the border are also affected by the civil war. They are seeing their villages double and triple in size as refugee camps multiply in the area. Hospitals, schools, and government buildings have been occupied as makeshift shelters for the incoming refugees. Transportation facilities are breaking down. Employment possibilities diminish with the

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures ind the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General :onference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Can-ida; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

arrival of more hands from East Pakistan.

Though largely sympathetic to the independence aspirations of their Bengali neighbors, India's continuing welcome may soon cease. Many residents of West Bengal find it difficult to make an adequate living in normal times. Hindu/Muslim tensions may erupt into further violence. Though the large-scale massacres have, reportedly, been largely by West Pakistan soldiers against the East Pakistan-is as the West attempted to bring under control the independence movement of the East, the bloodletting has not been totally one-sided. Hundreds of Biharis in northern East Pakistan have, reportedly, been killed by East Pakistanis following the outbreak of civil war on March 26. Biharis are non-Bengali Muslims who came to East Pakistan, primarily, from Bihar, India.

Massive aid must be mobilized to prevent compounding of the tragedy. Some international aid has come in. Voluntary agencies operating in India, including MCC, have provided assistance to refugees.

The chairman of the U. S. Senate Committee on Refugees reporting in the Senate June 2 on the conditions of the refugees and the need for assistance said: "Our Government, using a daily diet of 1600 calories per refugee, is estimating it will cost some $30 million dollars to feed four million refugees for three months—and some $60 million, for six months. The State Department informs me that our own Government is prepared to carry up to 50 percent of this estimated cost. To date, however, only $2.5 million has been allocated. . . . On April 23, the government of India appealed to the United Nations for international humanitarian assistance. Today, six weeks later, international relief operations are not underway—and, regrettably, in response to inquiries, neither the United Nations nor our own Government is willing to say when these operations will begin. Meanwhile, the Indian Government is doing what it can to meet the humanitarian needs of the refugees with the limited resources available and with the help of the private voluntary agencies."

The United States Department of State's Interagency Committee on Pakistani Refugees Relief reported on June 8 that "the United States will allocate an additional $15 million foreign funds for relief assistance to East Pakistani refugees in India. . . ." The main portion of this grant is to be used to feed the refugees for several months.

California junior hi camp Set up for August 14 to 21

A Junior High Retreat has been planned as part of the program for youth at the General Conference, August 14 to 21, at Fresno. Young people who have completed grades seven and eight are encouraged to enroll for this retreat at Camp Keola, the California Mennonite Retreat site at Huntington Lake, about two hours' drive from Fresno, to the 7100-foot elevation level in the Sierras.

Directors for the Retreat are James Waltner, Upland, and Nick Rogalsky, Reedley. An excellent staff including experienced crafts, recreation, hiking leaders, and counselors, has been secured.

"Together We Live" will be used as a program theme. How can we live together in families, in our neighborhood, and the world? How does Jesus Christ help us in our living together? Young people coming from Mennonite churches in Canada and the United States will add an exciting dimension to the camp.

Early registration is encouraged, since the retreat will be limited to one hundred campers. Arrangements are being made for transportation to the camp from the Fresno Convention Center on Saturday afternoon, August 14. Cost for the week is only $25. For information and registration forms write Junior High Retreat, First Mennonite Church, Box 338, Upland, Calif. 91786.

Words and deeds

Edna Kaufman, professor of hon
economics at Bethel College sinc
1967, was honored last month wi
alumni awards from Ohio State Ur
versity, Columbus, and from Blufftc
(Ohio) College. She was selected f
a special diamond anniversary awa
at Ohio State, presented at the di
mond anniversary banquet of tl
School of Home Economics, for h
service to the College of Home Sc
ence at Punjab Agricultural Unive
sity, Ludhiana, India. The award co
sisted of a photographic work of a
symbolic of the contribution of hon
economics, created by Al Mazzarel
of the Columbus Gallery of Fine Ar
At Bluffton, where Mrs. Kaufman
an undergraduate alumna, she was o
of two women honored for leadersh
in education. She was professor
home economics and dean of wom
for thirty years, from 1935 to 196
at Bluffton College.

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*Mennonite Hospital School of Nursi
Education,* Bloomington, Illinois, pı
sented diplomas to twenty-one grad
ates on June 20.

The Selling of the Pentagon, the pı
vocative television documentary
military propaganda produced by c
News, is available for loan from t
Audiovisuals Department of the Me
nonite Board of Missions, Box 37
Elkhart, Indiana 46514.

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*The American Friends Service Co
mittee* made a third delivery of ope
heart surgical equipment to the De
ocratic Republic of Vietnam in Haı
in May.

Pastoral care and mental retardati
will be the theme of a seminar
pastors and church leaders at Laui
ville Mennonite Church Center, Rt.
Mount Pleasant, Pa., July 16 to
Coordinator for the program is Jc
R. Mumaw, 1005 College Ave., H
risonburg, Va. 22801.

Hutterites and Indians — troubled Canadian Mennonites

HUTTERITES ARE OK, but in their place. That's the attitude of many people on the Canadian prairies. Hutterite expansion has worried them for many years. Alberta has a law which prohibits acquisition of land by communal groups, such as the Hutterian Brethren, without the approval of a government board. This law has been upheld by the Supreme Court of Canada.

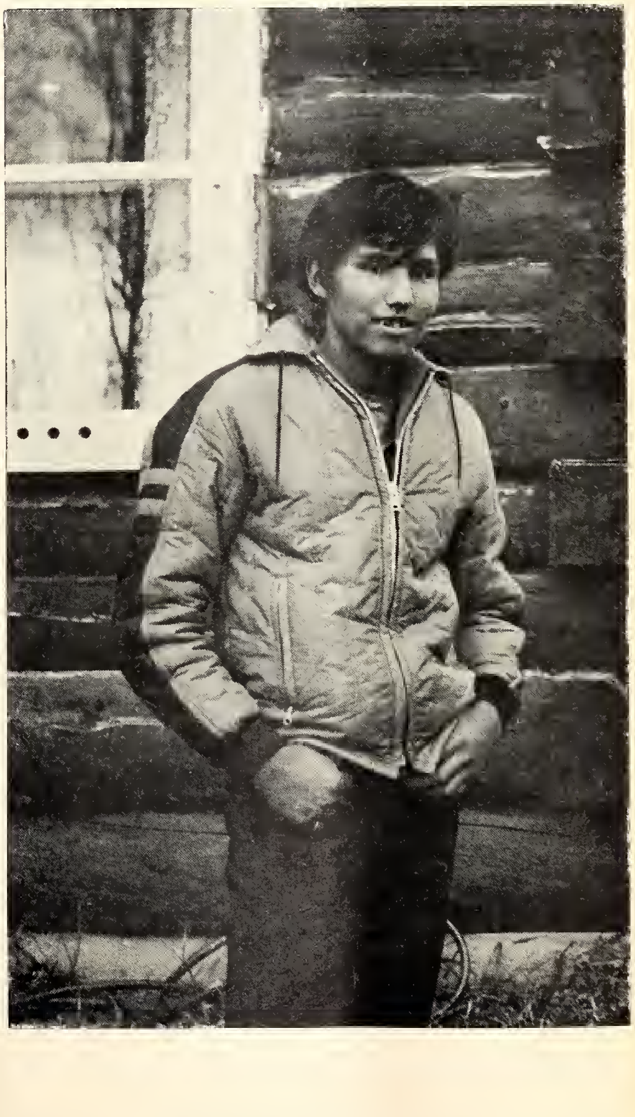
In Manitoba, ill will toward the Hutterites surfaced again this spring. A gentleman's agreement existed between the Brethren and the Union of Manitoba Municipalities which stated that no colony would be larger than 5120 acres; that there would be no more than two colonies in any one municipality and only one in the smaller ones; and that the border of any colony should be no closer than ten miles from the border of the nearest neighboring colony. The agreement, which was negotiated when there was strong public pressure to enact a law to control the Hutterites' growth, stood for fourteen years. But this spring, one of the colonies exceeded the limits of the understanding when it purchased a 1100-acre air base near Portage la Prairie from the provincial government. The sale immediately evoked protests from the people in nearby towns.

Mayor William Linden of Portage la Prairie expressed concern that if the provincial government abandoned all controls over the expansion of the colonies. Hutterites would, within ten years, surround Portage and choke off the community's commerce. Local businesses, he argued, would receive no benefit from their presence because Hutterites do all their shopping fifty miles away in Winnipeg's wholesale houses.

There are, at present, forty-eight

Hutterite mother and child in Alberta.

Canadian Indian youth in Manitoba.



colonies in the province. They have an average population of 125. Their growth is not likely to be impeded, at the present time, because the provincial government has indicated that it has no intention to enact restrictive legislation.

Manitoba's human rights commission has also stated that it sees nothing wrong with the Brethren's purchase of the air base. "It is repugnant to all Manitobans," said the commission, "that any person or group should have their right to live where they desire restricted."

The province's largest daily, *The Winnipeg Free Press*, has come out strong in support of the Hutterites. "There should be no restrictions, of any sort, upon Hutterites that do not apply to every other citizen or religious community," it stated editorially.

"If the government allows public outcry to influence it against the free exercise of the conscience of the Hutterites," editorialized the *Mennonite Brethren Herald*, darkly, "we should be concerned. If we don't speak a word of warning, now, toward those who would take away the freedoms of these people, a few years down the road, perhaps, there will be no one to speak for us when our freedoms are in danger."

A BAND OF 350 north Chipewyan Indians, another of Canada's troubled minority groups, things it made a mistake. Fifteen years ago, it moved from its isolated fishing and trapping grounds in northern Manitoba to a settlement near Churchill, on the Hudson Bay. The Indian affairs department built homes for most of them and provided welfare during the long periods of unemployment.

The band couldn't cope with the abrupt changes which the move to Churchill wrought on its way of life. It became increasingly unhappy in its new environment, and this led to drunkenness and child neglect. This spring, the band unanimously voted to return to the territory from which it moved in 1956. The region wasn't able to support it then, and it certainly won't be able to do so now, but the Indian Affairs Department thinks that the band will be able to deal with its frustrations better in a setting where it is happy, even though it will still need welfare support.

The Indians' lot in Canada is a tragic one. Their traditional way of life is no longer viable, and assimilation into the white man's world is problematical, especially for the old and middle-aged people. Often, they trade the best of their Indian ways for the worst features of the white man's world.

Christian missions have been late in recognizing the terrible dilemma which confronts the Indian, but some are coming around now. The Christian faith, when it seeks to meet the particular needs of the native people, can provide an alternative to the disintegration of the Indian people and their communities.

Pauingassi, in east central Manitoba, offers an example. The Mennonite Pioneer Mission has worked in this village of 180 Saulteaux Indians since the 1950's. A church was a long time in being born here, but four years ago, it finally emerged. Twelve charter members joined the newly formed congregation. Nearly a dozen others have subsequently been added to the original core of believers, although they have not yet been baptized.

The church at Pauingassi is not a white man's church. It is developing its own style. Some of its practices were introduced by the first Mennonite Pioneer Mission workers, the Henry Neufelds, but other patterns and emphases have been picked up from various Indian churches in the north. A few features are unique to Pauingassi. Denominationalism has little appeal for the Indian people.

The Vic Funks, a young couple who succeeded the Henry Neufelds in 1970, are continuing the policy of encouraging the church's native leadership to assume an increasing amount of responsibility in the church.

Four Indian men have shown considerable skill in leadership. They alternate as speakers and worship leaders, and they select the songs and prepare the order of worship a study for the Sunday and midwe meetings.

One member of this team, St. Jo Owen, is developing as an especia innovative leader and counselor. Ma of the people who wish to becom Christians seek him out for advic He instructs them in the Bible a urges them to make a public conf sion of their faith at a forthcomi worship service.

The Pauingassi church is an isla in a troubled sea. Waves of drunke ness, unemployment, and violence tempt to submerge it, but the congr gation continues to grow, slowly, a to gather strength.

The Mennonite Pioneer Missio role for this hour seems to be to e courage and to backstop local lead ship and initiative and to provi community services which will he the Indian people to adjust to th changing vocations and culture. *La Kehler.*

Sudan asks conflict aid African churches mediate

The Sudanese Government has encou aged the World Council of Church and the All Africa Conference Churches to cooperate in efforts bring humanitarian service, peace, a reconciliation to the Sudanese co flict. (See News, Feb. 2, p. 70.)

A four-man joint mission of t World Council and the All Afri Conference visited Sudan in May. had extensive discussions with the S dan Council of Churches on t churches' role in providing relief those displaced during the years civil conflict. The possibility of assi ing in reconciliation efforts was al discussed.

In the conversation with gover ment officials, it was agreed that the last instance, humanitarian ser ice would only be possible and mea ingful within a total context of pea and reconciliation. The World Cou cil and the All Africa Conferen were expressly encouraged to contri ute to such overall efforts. *Ecumenic Press Service.*

DISCUSSION

The following resolutions are among those submitted by congregations and other groups for possible consideration at the Fresno General Conference in August. See News, June 22.

Person-to-person sharing

Political involvement through MCC Peace Section whose $100,000 budget is having a detrimental effect on the giving for MCC. The Poverty Fund was too hastily accepted, during time of declining resources (not giving because not in favor of G. C. program) without specific goal in mind.

We cannot see any persons reached with the gospel through the peace section, nor are they working for peace from both sides or with both sides in the conflicts. Members are stagnating, because giving money provides no satisfaction (or not enough) as an outlet for Christian love, since it lacks contact between giver and receiver, compassion cannot be experienced to the fullest (due to daily bombardment of ills of the world), so dedication slowly dies.

It may take a devastating revolution, where the props of civilization and self-sufficiency will be knocked out from under, to get people to think of their neighbor. Others are working in such areas as "Fish," "Big Brother," which is a great help in strengthening love to one's fellowman. We need local personal (person-to-person) sharing of all God's gifts to bring our congregations to fruitful living. *Peter Harms, Clearbrook, B. C.*

Conversion

WE RECOGNIZE THAT we are living in a day of tensions, misunderstandings, hatreds, and inequalities of opportunities so that there are multitudes of oppressed and deprived peoples on earth, today.

We recognize that as God first created this creation, it was very good in its every aspect and that in this creation there was the possibility of its continuing as very good.

We recognize that sin entered the "very good" creation of God and ruined the relationships within that creation, as well as the relationship with God.

We recognize that man, of his own effort, has not nor can he fulfill God's original creation plan because of man's present bent to do wrong so that by man's own effort the proper relationships between man and God, between mankind, and between man and the rest of creation cannot be restored.

We recognize that God sent the Lord Jesus Christ to earth as the Savior to straighten out this mess of ruined lives and relationships by changing people in their attitudes and ways of life by the conversion or a new birth. This conversion or new birth is the only adequate door that leads to a new life-style which can effectively affect our social, political, racial, economic, and environmental areas of life.

We affirm to believe that without this change of character, all social, political, environmental, and humane

FOREIGN MISSIONS RUMOR #32

"with so much to do here, we can't send missionaries overseas"

FACT:

I guess we hear this one most of all. About *our* problems here at home: student unrest, urban blight. Less interest in religion, sagging church attendance.

All this adds up (to some) to the conclusion that we shouldn't send missionaries anymore. That we simply just don't have the heart, people, or money.

All of which causes us to say that some are missing the point behind world missions. It's not icing-on-the-cake. Something we do during "good" times. A sunshine ministry.

Missions is basic to the nature of the church. In fact, it's really what church is all about: to tell people about Christ. That's why we have church and why we have world missions.

To be personal, if there had *never* been any "foreign" missions *you* wouldn't have heard about Christ.

world missions
a christian imperative

action will be superficial, ignoring the source of continued infection and pollution of mankind.

We do not question our obligation to show compassion and love in actual living toward those who are less privileged, deprived, and oppressed. In fact, God's Word makes it imperative that those who are children of God show self-sacrificial love in their relationships of life. We are saying that all noble and humane efforts need to be kept in their proper perspective to God's purpose and methods of meeting the needs of men in redeeming men from corruption and that the only adequate application of salvation and its results are made through a personal conversion experience and its application in living; and that outside of a frame of reference to the changed life as a result of the conversion, new birth event, and subsequent changed life, all efforts of helping mankind are out of perspective and inadequate.

Further, let it be known that we declare ourselves as recognizing that the society in which we live is hopelessly lost and cannot be brought to be what it ought to be and that we are a people of another kingdom, a called-out people, a people called out from this present economy to practice the economy of the kingdom in the economy of the world. Thus we stress that we are a called-out people, calling others to leave the ways of this present economy for a new life in Christ Jesus.

Therefore, be it *Resolved,* that at this time, we pledge ourselves to encourage each other to keep evangelis and a personal conversion—new birth experience and t subsequent changed life as the central and most urge concern in all of our humanitarian work. *Richfield Me nonite Church, Richfield, Pa.*

Personal soul winning

Inasmuch as the church of Jesus Christ has been co missioned to preach "repentance and remission of sins. . among all nations" (Lk. 24:37) . . . "baptizing them in t name of the Father, and of the Son, and of the Ho Ghost; teaching them to observe all things whatsoe I have commanded you. . . ." (Mt. 28:19, 20).

Be it Resolved, that we, the General Conference Me nonite Church, reaffirm our biblical position by declari ourselves to be one and/both evangelical and evangelist and that the ministry of personal soul-winning be t primary purpose and practice of every Conference comm tee, every Conference educational institution, and eve public outreach.

We thereby acknowledge that all Christian grow Christian life, and Christian education must rest upon t foundation of this act of the will that accepts Jesus Chi as the eternal Son of God, and as Savior and Lo *Submitted by the Committee of Christian Concerns w all members in accord, Box 183, Pandora, Ohio 45877.*

RECORD

Marriages

Ray Boop, Lutheran Church, Lima, Ohio, and *Gayle Streid,* Meadows (Ill.) Church, on June 12.

Robert Cupples and *Shiela Deppler,* at Ebenezer Church, Bluffton, Ohio, on June 5.

John Dahlberg, Nisland, S.D., and *Shirlee Isaak,* First Church, Aberdeen, Idaho, on June 5.

Marshall Duane Hulsebus, United Church of Christ, and *Marilyn Jean Stewart,* Zion Church, Donnellson, Iowa, on May 22.

Roger Pabst, Bethel Church, Mountain Lake, Minn., and *Carol Richards,* Baptist Church, North St. Paul, Minn., on June 26.

David Petersen, Methodist Church, Truro, Iowa, and *Sandra Spohnheimer,* Zion Church, Donnellson, Iowa, on June 20.

Dennis Schritter, First Church, Aberdeen, Idaho, and *Vicki Pease,* American Falls, Idaho, on May 21.

Gordon Ratzlaff, Lorraine Avenue Church, Wichita, Kan., and *Francoise Hérault,* Thouars, France, on July 3.

Roger Dale Thomas, Anderson, Calif., and *Gayla Dyck,* First Church, Paso Robles, Calif., on June 13.

John M. Unruh, Alexanderwohl, Goessel, Kan., and *Deena Sue Hooper,* Salem United Methodist Church, Newton, Kan., on June 19.

Steven Hetzke, United Methodist Church, Moundridge, Kan., and *Jolene Dirks,* Bergthal Church, Pawnee Rock, Kan., on May 28.

Kenneth Manner, Presbyterian Church, Lennex, S.D., and *Mary Kaufman,* Salem-Zion Church, Freeman, S.D., on June 5.

Jerry Toews, Bethel Church, Inman, Kan., and *Leann Schrag,* Fi Church, Pretty Prairie, on May 29.

John Pannabecker, First Chur Bluffton, Ohio, and *Rachel Habegg* Hively Ave. Church, Elkhart, In on May 30.

Dale Penner, Trinity Church, Hi boro, Kan., and *Gloria Jean Hecke* First Presbyterian Church, Tribu Kan., on June 5.

Jacob R. Quiring, United Menn nite Church, Atwater, Calif., a *Emma Schroeder,* Christian Missi ary Alliance Church, Swift Curre Sask., on Apr. 24.

Lynn Quiring and *Paulette Jo Schmidt,* First Church, Clinton, Ok on June 5.

Arthur M. Saylor III, United Met dist Church, Albert, Kan., and *Est Deckert,* Bergthal Church, Paw Rock, Kan., on June 6.

Baptisms

Ebenezer Church, Bluffton, Ohio, on une 6: Debbie Chidester, Jane Bixel, Cheryl Geiger, Kathleen Diller, Marha Snyder, Debra Williams, Kay Laron, Steve Amstutz, Greg Garmatter, Keith Geiger, Tony Gratz, Gary Lugiihl, Jay Lugibihl, Bill Sommers, Ronld Conrad, James and Connie Hamton, Maxine Crawford, Bob Holt, ames Diller, and Laverne Steiner.

First Church, Aberdeen, Idaho: effrey Isaak, Scott Jahnke, David Maisch, Rodney Stutzman, Kirk Waltrs.

First Church, Bluffton, Ohio, on une 13: Susan Schirch, Becky Winker, Anita Yost, Carolyn Gratz, Pat Amstutz, Vickie Diller, Cindy Habeger, George Brooks, David Moser, effer Boehr, Keith Reichenbaugh, Kathy Bohn, Mary Pannabecker, Ron Kooker.

Grace Church, Dallas, Ore., on June : Adella Domes, Don Domes, Jeanie Domes, Jerry Domes, Danny Feil, LaVern Fast, Tim Hoffman, Roger Linscheid, Ron Linscheid, Vicki Quirng, Marge Schierling, Lori Schmidt, Sally Schmidt.

Meadows (Ill.) Church, on May 0: Doris Ackerman, Bradley Augsburger, Kevin Bertsche, Larry Bertsche, Rick Kirkton, Deborah Kramer, Kim Smith, Jane Springer, Douglas Wilson.

Calendar

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

July 25—Quakertown, Pa., East Swamp Church, drive-in church.

Deaths

Rhoda Althaus (Mrs. William) Ebenezer Church, Bluffton, Ohio, was born Oct. 23, 1970, and died June 9.

Menno J. Galle, First Church, Paso Robles, Calif., was born in the village of Christian, near Moundridge, Kan., on Aug. 11, 1883, and died June 8. He began his ministry in 1912 in a small mission church in Hague, Sask. Other pastorates included churches near Lind and Ruff, Wash. (1919-22), First Church, Aberdeen, Idaho (1922-29), two churches near Ritzville and Ruff, Wash. (1929-37), English Congregational Church, Odessa, Wash. (1931-47), Zoar Congregational Church, American Falls, Idaho (1948-50), First Church, Paso Robles, Calif. (1950-57). He was secretary of the General Conference Mennonite Publication Board for fifteen years.

Willie Harder, First Church, Aberdeen, Idaho, was born May 30, 1895, in Whitewater, Kan., and died May 29.

Jacob E. Hiebert, Bethel Church, Mountain Lake, Minn., was born Nov. 17, 1892, and died June 13.

Alton R. Penner, Bethel Church, Mountain Lake, Minn., was born Apr. 6, 1927, and died June 11.

Timothy Jay Shelly, Bethel College Church, North Newton, Kan., was born Oct. 3, 1954, at Bloomfield, Iowa, and died June 23 of injuries received in a motorcycle-automobile accident.

Gerhard J. Schellenberg, Clearbrook (B.C.) Church, was born Feb. 28, 1883, in Russia, and died June 10.

Phoebe Spring (Mrs. Charles), Calvary Church, Washington, Ill., was born Aug. 20, 1877, and died June 14.

Denver Watson, Bethany Church, Freeman, S.D., was born Dec. 19, 1907, and died June 12.

André Trocmé, prominent French Protestant churchman and pacifist died in Geneva in June at the age of seventy.

Galle

Workers

Beverly Bartel, Goessel (Kan.) Church, is serving a one-year term of voluntary service at Mennonite Central Committee, as secretary for the voluntary service department. She recently received an A.A. in secretarial studies from Bethel College. Her parents are Mr. and Mrs. Otto Bartel, Hillsboro.

Calvin L. Britsch, Zion Church, Archbold, Ohio, has accepted assignment to succeed Paul Myers as assistant treasurer of MCC beginning in July. He had previously served in voluntary service in the treasurer's office for two years as accountant. He holds a B.A. degree in economics from Goshen College.

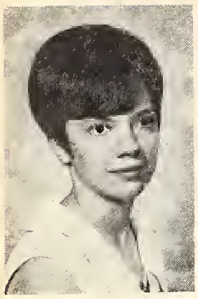
Norman Epp, Bethel Church, Marion, S.D., will serve as an MCC Paxman in Congo. He will do maintenance and construction work. He graduated from Marion High School and attended Bethel College.

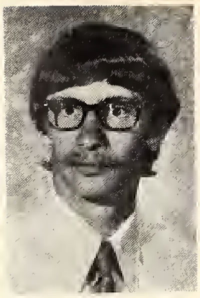
The Carl Flickners, East Swamp Church, Quakertown, Pa., were recommissioned as missionaries to India under TEAM, on June 13.

LeRoy and Carol Friesen, First Church, Iowa City, Iowa, will direct the Mennonite Central Committee program in Jerusalem for the West Bank, beginning Sept. 14. He is doing Ph.D. studies in Christian ethics at the University of Iowa. She holds a degree from Emmanuel Hospital School of Nursing, Omaha, and is pediatrics staff nurse in the University of Iowa hospital. They will replace Ivan and Rachel Friesen who have served in the Jerusalem office for three years. An important part of the director's time is devoted to promoting reconciliation, peace, and understanding among the people of the area, overseeing all MCC programs on the West Bank, including the Self-help Needlework Project, the Beit Jala school for boys, and peace concerns.

Kevin Gratz, Ebenezer Church, Bluffton, Ohio, is serving a two-year 1-W assignment at Grace Children's Home, Henderson, Neb. He is the son of Mr. and Mrs. Richard Gratz.

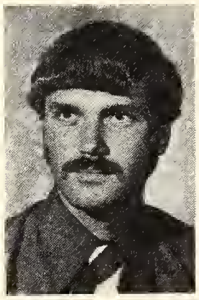
James and Anna Juhnke, Hesston (Kan.) Inter-Mennonite Fellowship, have accepted a two-year assignment


Bartel

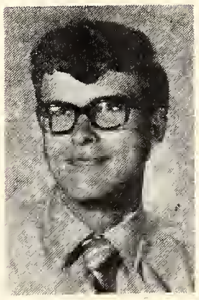

Epp

A. Juhnke

J. Juhnke


Lehrman

Neufeld


Regier

Rutschman

Zehr

with MCC in Botswana. Beginning on July 20, Jim will be MCC director, and Anna will serve in the Teachers Abroad Program. Jim, formerly an MCC Paxman in Germany (1958-60), holds a Ph.D. in United States history and political philosophy from Indiana University and is professor of history at Bethel College. Anna holds a Ph.D. in English history from Indiana University and is professor in the Bethel College English Department. They are replacing Wayne and Linda Yoder who have served in Botswana for three years.

Paul and Doris Longacre will go to Indonesia this month, where he will be MCC director for Asia. Before going to Akron in 1967, he served as MCC director, then Vietnam Christian Service Program director in Vietnam (1964-67).

Verney Lehrman, Tabor Church, Newton, Kan., will serve as a volunteer in construction and maintenance work with Pax Services in Congo, following some time in Brussels. He graduated from Goessel High School and attended Bethel College and Kansas State University.

Lydia Pankratz, Olivet Mission Church, Abbotsford, B.C., is serving a one-year voluntary service assignment in Bad Zalzuflen, Germany. She will assist with household duties at a seminary, a training center for missionaries and others. She is a graduate of the Abbotsford Senior Secondary School. Her parents are Mr. and Mrs. H. F. Pankratz.

Philip Regier, Bethesda Church, Henderson, Neb., will serve an MCC Pax assignment in Kinshasa, Congo, following language study in Bussels. His parents are Mr. and Mrs. Ivan Regier.

Paul Myers, who has served as assistant treasurer for MCC since 1966 is planning to continue his education in Switzerland. He had previously served with MCC as a Paxman in Germany from 1960-63.

Kenneth Neufeld, associate secretary of MCC personnel services, will transfer to Zambia. Prior to coming to Akron in1969, he and his wife Kathy served with MCC's Teachers Abroad Program in Nigeria fro 1965-68. Ken will be replacing F Frank Kipe as MCC Zambia directo The Neufelds are from Saskatoo Sask., and are members of the Ce tral Mennonite Brethren Church Saskatoon.

Ulderic Racine, Eudora, Kan., serving a two-year voluntary servi assignment in Kansas City, Kan. H will be one of four persons workii with older people in a program d veloped by Carl Crider, whose wo is funded by the Poverty Fund. H graduated from McPherson Colle and expects to complete a master degree at Kansas University this sur mer. He is the son of Mr. and Mi Roby H. Wood of Henniker, N.H.

Philip Regier, Bethesda Churc Hebron, Neb., will serve an assig ment as an MCC Paxman to work construction and maintenance wo in Congo, following study in Brusse He graduated from Henderson Cor munity High School and attend Grace Bible Institute.

Thomas Rutschman, Hutterth Church, Freeman, S.D., is serving a assignment with MCC's Pax Servi as a maintenance man and receptio ist in Brussels. He is a graduate the Instituto Crandon, Montevide Uruguay, and received an A.A. fro Freeman Junior College.

Jeff and Jeannie Yordy, Meadov (Ill.) Church, Flanagan (Ill.) Churc have accepted a voluntary service a signment in San Juan, Puerto Ric They will be unit leaders and teac under the Mennonite Board of Mi sions and Charities.

Earl S. Zehr, dean and assista professor of education and psycho ogy at Freeman Junior College, S.D has accepted an appointment as a sistant professor of education at Beth College for the next year. A nati of Manson, Iowa, he earned a B. degree in elementary education fro Goshen (Ind.) College in 1957 an an M.A. degree in special educatio in 1964 from the University of Iow where he has done additional graduat study. During each of the past tw summers, he has been a visiting le turer at Bethel in special educatio

LETTERS

ears for soul searching

The following letter was prepared in ehalf of the Eastern District Educa-ion and Publication Committee.

EAR MAYNARD: At the last meeting f our Education and Publication ommittee, it was moved and unani-ously agreed that we express to you ur appreciation for your work with *he Mennonite.* During the years you ere editor, it became more avidly ead by that age group which has aditionally been hardest for the hurch to reach with its wisdom. That no small accomplishment.

Unfortunately, your editorship cov-red years during which we were faced ith profoundly soul-searching dilem-as—dilemmas which have tortured e very soul of our nation. And be-ause we, as a Mennonite church, are ore alert to the world around us an we have been in previous gener-tions, we had to think about and iscuss those dilemmas, too, in the ght of the gospel. That hasn't been asy. It has been a strain for every hurch body in our land, not only our wn. I began this paragraph with the ord *unfortunately,* only because I eel that, often, *The Mennonite* was he one visible and available object t which our criticisms and judgments ould be safely directed. The issues at troubled us were often seemingly eyond our reach to touch or influ-nce. So we dealt harshly with our ditor of *The Mennonite* and with one nother.

However, we want to tell you that e believe you have done much for s. You have performed a difficult ask well. We hope you shall find a ew opportunity for your gifts, and e pray that *The Mennonite* will con-inue to be published with the kind f high-quality journalism, keen dis-ernment, and evangelical concern we elt it had these past ten years. *Floyd . Bartel, secretary, Eastern District, ducation and Publication Committee, 100 Manor Ridge Drive, Lancaster, a. 17603.* June 17

Don't mix holy with unholy

The word pollution rings into our ears, from the governmental level down to colleges, high schools, churches, and individuals. We think, of it as a dangerous thing to humans, animals, and the world itself. Pollution, mixing the pure with the impure, mixing the pure air with smog, and other poisonous gas, pure water with contaminated water. The rivers, the lakes, and sea, with all kinds of materials and poisonous substances dangerous to vegetables, trees, animals, and human life are threatening to destroy God's creation. If this happens, who is to blame? We are to blame. We are God's creatures whom God gave power to rule over and take care of his creation.

But there is a more dangerous pollution than to pollute our natural resources, which are our spiritual resources which God has commanded to keep pure and holy; not mixing the holy things with the unholy, as if their standards were on the same level; whereas they stand opposite of each other as light and darkness. This is much more dangerous and destructive then losing our material things. This not only destroys our material resources, it destroys our eternal values and eternal life. When we want to classify and characterize the life of Jesus Christ and bring Him down to our level, and try to say that Jesus had the same bent to do evil as we do, we are far from the truth.

Jesus walked and talked. He got tired and hungry and was sleepy and prayed. This body which Jesus had received the best of care any human body ever received. Everything Jesus said and did was divine and holy. He never committed a sin. His life was a holy life and, therefore, His name should be kept holy and not be mixed, up with movie stars or revolutionaries, a radical, superstar, or even a rascal, as the Jews tried to claim.

Jesus was holy. He was the son of a holy God, to which God himself testifies. Jesus was not the son of a revolutionary. Jesus was not the son of a radical. Jesus was not the son of a superstar. Jesus was not the son of a rascal. If He was the son of any one of these mentioned, then Jesus was not the son of the eternal God. We must believe the record of God's Word and the testimony of God himself—Jesus was the Christ, the Son of the holy and eternal God. And because He was the Son of the holy and eternal God, He had the characteristics of God and there was no evil in Him. God himself gave this name to His son, a name above all other names whereby you must be saved. . . .

If we think we can come to God and be accepted by God with a mixed-up mind and spirit, mixing good with evil, bitter and sweet, mixing holy things with unholy things in church music or song or preaching and then sing praises in another; this is abomination in the sight of God, a mixed-up spirit not inspired by the Holy Ghost. This does not and cannot and will not build the kingdom of God, but will hinder and remove the working of the Holy Spirit in the hearts of mankind. A well cannot bring forth bitter and sweet water at the same time. *Peter J. P. Schrag, R. R. 2, McPherson, Kan. 67460.* June 8

Will be behind new editor

DEAR EDITOR: Fantastic! Kehler is great! *The Mennonite* will still represent me, as a twentieth-century Anabaptist. I will definitely be behind (sometimes further behind than at other times) the new editor. Hope he will keep prodding me to stay awake to the world.

In reaction to "Mad enough to kill" [Editorial, June 15]—the news could be made to mean a little more to us if we would hear "Klassens" instead of "Laotian" or "Friesens" instead of "Vietcong," or "Berne" instead of "My Lai"; then we would realize the bombs we are dropping are killing people, and that the soldiers we are shooting at have brothers and sisters; wives and children; parents and grandparents; houses and farms. Until you hear that, you will never be willing to put "military service and war taxes" where the *Mirror* says baptism. *David Hiebert, Goshen College, Goshen, Ind. 46526.* June 17

Another lady who lost $50

To the Editor: The day after reading "Fifty from the Jar" [Apr. 27] I found my neighbor (of about a month) frantically going through her trash can. "Lose something?" I said. "Fifty dollars," she said, catchy-voiced, "in a white envelope. It's my food stamp money."

"This is uncanny," I said. "I just read a story about a woman who lost $50." My neighbor was not impressed. "Well, good luck," I said and went home.

Inside our house it came to me that my words to her were meaningless. On impulse, I found the story and ran back. "Look," I said, "you won't enjoy this now, but here's that story. And I'll pray."

She stopped and looked straight at me. I had surprised myself, too; I'm not usually that articulate about Christian things.

In the days that followed, I hoped that she would come to me with the news that she had found the money. She didn't come.

A week later, we talked again and I asked about it. "Yes," she said, coming alive, "I found it." Our conversation that day was freer than it had ever been. *Muriel Stackley, 645 S. 3 St., Salina, Kan. 67401.* May 24

He couldn't face Vietnam

The following letter was written to a United States Congressman by Carl and Esther Beck, Mennonite missionaries in Japan and representatives for the Mennonite Central Committee Peace Section.

Dear Congressman: We are missionaries serving in Japan under the Mennonite Board of Missions and Charities, Elkhart, Indiana. We are writing to you in behalf of Larry from your district. We believe you are personally acquainted with Larry's family.

We have been befriending twenty-year-old Larry over the past months, helping him to terminate an AWOL and a brig-escape period and turn himself in voluntarily. After personally going with him back on base to turn him in, we were forbidden to keep in touch with him. The legal (civilian) counsel we secured for him was told to stay away.

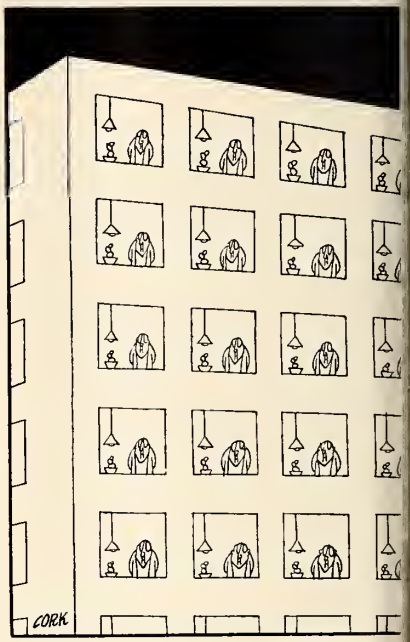
Larry received a comparatively light sentence of six months in the brig and a dishonorable discharge. But on top of this, he was given eleven more months in the service with a six-month order to Vietnam. The other evening we had a phone call from Larry. He had walked out of the brig again, where he was being detained here in Japan. We believe this is his fourth escape in five months. He couldn't face Vietnam again. We made a midnight trip of 150 miles to pick him up and brought him home with us.

We are again urging Larry to turn himself in. We will try to get assurance that he can actually have the civilian legal counsel we will provide for him and that we may visit him. Beyond that, is there anything you can do to help him get an immediate discharge—dishonorable, if necessary? The lad is no good to the Army, anymore. As I see it, his greatest crime was that he just simply could not face Vietnam, anymore, after two years of slugging it out there. He desperately needs psychiatric help, which we cannot get for him in hiding. He harbors antisocial feelings which need alleviation in a nonbrig atmosphere.

We are concerned about Larry and his future. We are even more concerned about the many other Larrys who are in this war against their own wishes and against all that they know to be good and right. We are concerned about the carnage and suffering our relief workers in Vietnam see daily. We must look to men like you to free our beloved America from the shackles of the military and restore it to the bastion of freedom and peace it once was, in which its own citizens are freed from involuntary servitude and which the peoples of the world can again respect and look up to without fear.

Please help Larry through the channels that are open to you, and please help all of us, your freedom-loving fellow Americans.

Peace be with you. May 28



Didn't see cartoon's point

Dear Sir: Over the years, I ha
heard comments such as, "What
Peanuts doing in our church paper
Usually, if I looked long enough,
could find some point to be illustrate
But the cartoon on page 411 in t
issue of June 22 is beyond me. F
some reason, whether because I ha
not attended college, or perhaps b
cause I belong to the over-thirty ge
eration, I fail to see the point in th
cartoon. Will you please explain wh
it is supposed to tell the reader?
it was used merely to fill up space.
feel something more helpful mi
have been used. *Edith Preheim, 3
S. Pine St., Newton, Kan. 67114.*
June

*That cartoon was a wry comment
conformity and the pressures of so
ety that force people to dress, e
act, and live alike. The cartoonist w
trying to show the absurdity of to
conformity. This statement even c
us to take a position on conform
Are we for it or against it? Or do
take a middle position or a neut
position? Whether we laugh at
drawing may depend on how deep
emotions run on the problems
living in a conformist and dehuman
ing society. But even if we don't f
it funny, we can find here considera
food for thought.* M.S.

MEDITATION

A constant and true beacon

JESUS CHRIST THE same yesterday, and today, and forever" (Heb. 13:8).

The believer finds in Jesus Christ an unchanging standard and rule for life. In Him is found dependability, reliability, and truth; the qualities folks look for in products and in people. His love, His compassion for the souls of men, and—yes, His justice, remain constant. These are some of the unchanging attributes of God. All of nature is subject to change and decay, but the Creator remains unchanged.

Rethinking one's life span uncovers many changes, sometimes complete reversal of thought. Medical practices and precepts have changed; scientific premises have had to be adjusted; textbooks have been rewritten innumerable times. Even some churches have changed and people have been led away by false and novel teachings. As Jesus, the Author, is changeless, so is His Word, the Bible. In contradistinction to man's texts, the Bible has remained a constant and true beacon, lighting the way to God.

In the midst of a changing world, let us glory in the person of our unchanging Christ. *Lyman W. Sprunger.*

How to make freedom an obscene word

A PRISONER IN CHAINS is free
so long as he doesn't try to move his hands.
High school students are free
until they learn about their political rights.
College students are free
to ask their professors what they have to do.
Young men in this free land can choose
any alternative provided by the Selective Slavery System.
Young women are free to doll up
and compete for the prize of a fully furnished house.
Blacks are free to live in White America
if only they'll let White values live in them.
Employees are free to dress and behave in any manner
that expresses the self-image of their corporation,
The poor, ex-convicts, and other social riff-raff, are all free
to get good jobs just as soon as they really want to.
We have freedom of religion to pray for the oppressed
so long as Christians don't act to free them from oppression.
Persons of conscience are free to denounce war
just as long as they go on paying for it.
Nixon will let the Vietnamese have peace
as soon as they've learned that force and violence don't pay.
Newsmen are free to tell the truth about American atrocities,
in a positive and constructive manner, of course.
The dictators of the free world will remain free
as long as the free world is defended by United States troops.
Thank God, our colleges are free to seek out the truth
so long as they remain objective and neutral on moral issues.
Freedom is something you have
because you've been told you have it;
Freedom is something you have
when you try not to find out how much you've got.

David H. Janzen

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COVER

"I weep for all the ghosts of women weeping/ For husbands lost and sons decoyed in blood." (See "Gettysburg.")

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Lydia Elaine Rosenberger, Cedar Hill Road, Chalfont, Pa. 18914, wrote her "diorama in verse" after a visit to the Gettysburg (Pa.) National Military Park in 1969.

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The weak need not apply

THINGS THAT LOOK easy can deceive us.

The Bible has a few soft ideas that really bite.

Take this one: "We who are strong ought to bear with the failings of the weak, and not to please ourselves" (Rom. 15:1). That's a real sleeper.

So you have muscles of iron and a grip like a hydraulic press. Everyone at the picnic has tried to turn the cap off an olive jar. It won't move. You pick it up and with a flick of the wrist, off it comes.

That's when it's sweet to be strong. No sweat. All the caps come off this way. It's a pleasure to help the weak with their olives. Pickles, anyone?

But what are those words in yonder verse? "For Christ did not please himself; but, as it is written, 'The reproaches of those who reproached thee fell on me' " (15:3).

Or as Today's English Version says, "The insults spoken by those who insulted you have fallen on me," a quotation from a strong Psalm numbered 69 (verse 9).

Stirring around in Romans a bit more, especially in chapter 14, we discover that the church was having a quarrel about rules and regulations about things to eat and days to observe. Some didn't put much stock in the old rules, but others did. Persons on both sides thought they were right and knew that the folks on the other side were wrong.

Well, the plot has been played over and over again in most congregations. The problem is the same; only the names keep changing.

Who are the weak and who are the strong? Obviously, persons on both sides feel they are strong because the argument is usually over which kind of fellow makes the best Christian.

So, pass the olive jar.

Which means the example of Christ and means enduring those insults that deal with the nature of our faith and witness. That really hurts.

Several proposed resolutions offered for General Conference have a kind of accusatory note. In their defense, sponsors of these resolutions will say that former Conference resolutions have accused them. Perhaps.

I'm glad that the Christian contest isn't shaped to measure who can deliver the largest insults but who can absorb the most blows and barbs.

Frankly, I'd rather stay with the olive jars and their sticky lids. M.S.

Following our summer biweekly schedule, our next issue will be dated July 20.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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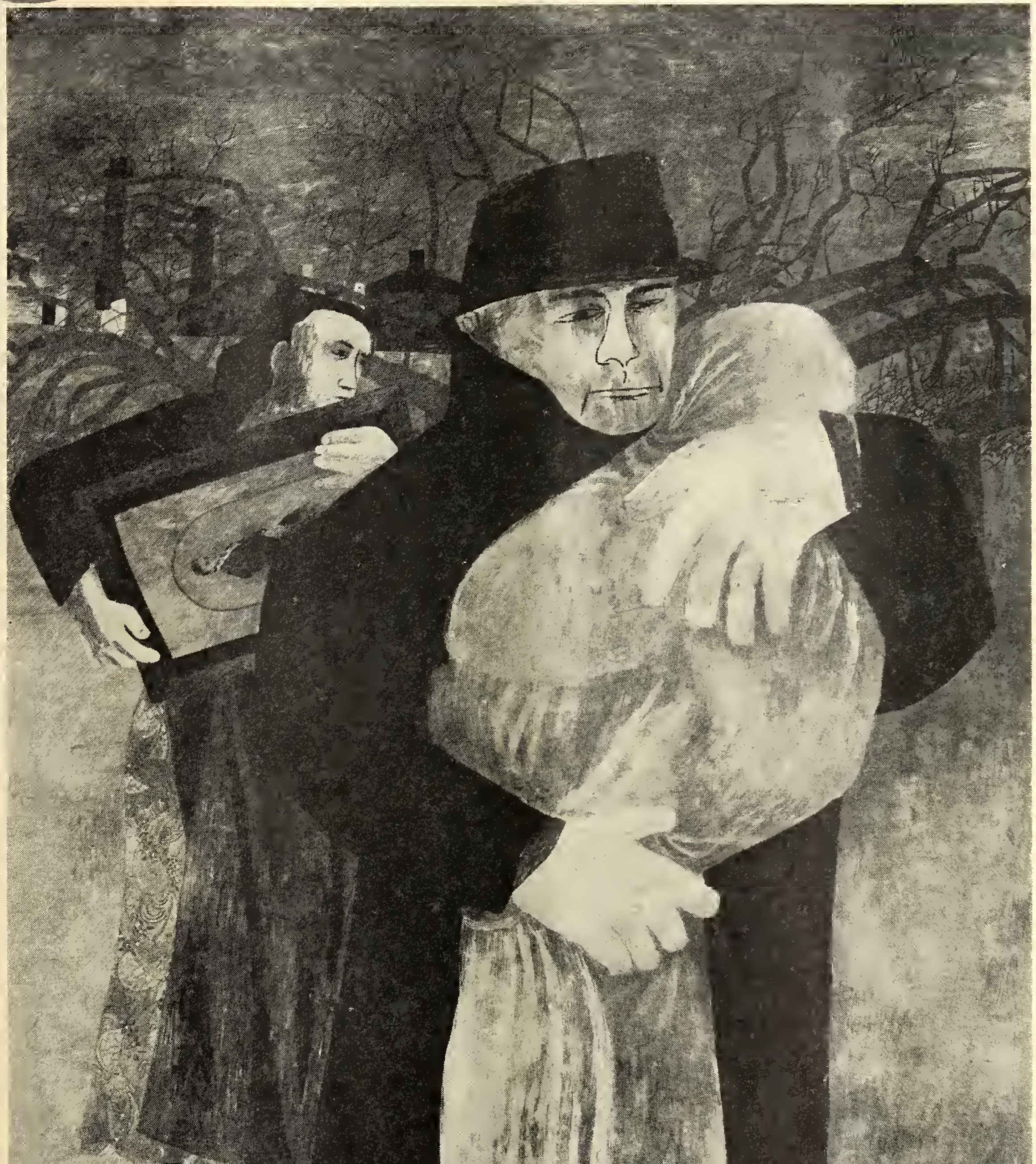
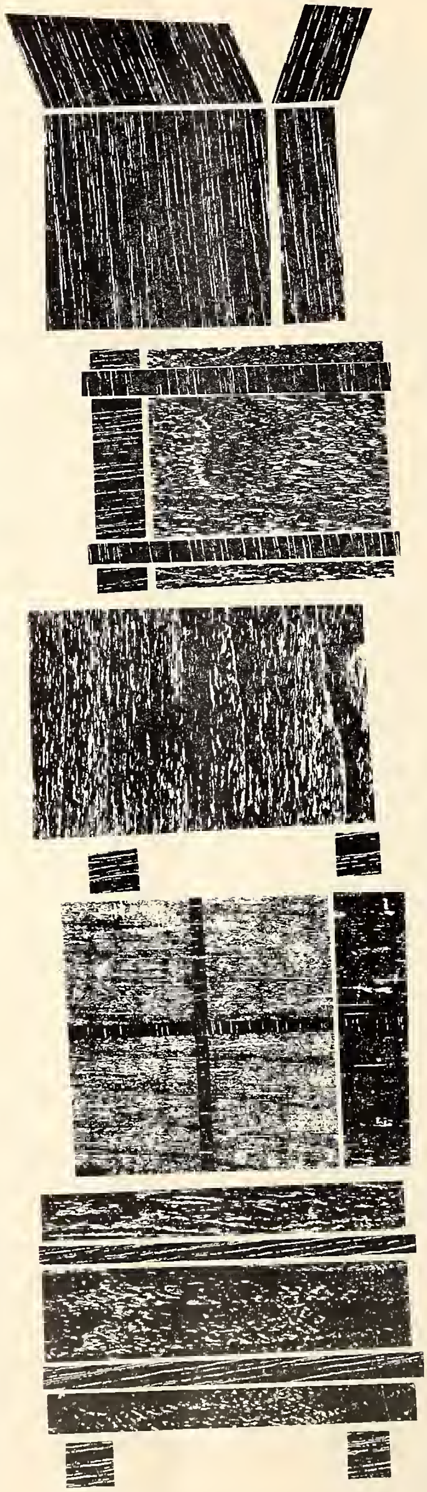
Father and Child" by Ben Shahn

Museum of Modern Art



Dolores Costanza

It's time to go



Boxes, crates, and furniture cluttered the yard in front of the old two-story house on Elm Street. A man from the scavenger company carried still more dusty boxes through the basement door.

Helen glanced in one container and then another while her son, Mickey, plunged both arms into the depths of a battered cardboard box. She wondered why her mother-in-law saved such a worthless assortment of odds and ends all these years.

"Haul it away," Helen called to the man. "Take everything you find in the basement."

She gave the nearest crate a gentle kick and wished she and Pete and Mickey were somewhere else on this lovely Saturday afternoon.

"Everything goes," she added with a sharpness that brought Mickey to his feet.

"Hey, not everything, Mom." The pockets of his jeans bulged. "I'll go in the house and ask Grandma if I can keep some stuff."

"Oh, no, you won't, young man."

Helen forced her hand into his pocket and pulled out some matchbook covers. She threw them into the box at his feet.

"Please, Mom," Mickey begged. "Those are from Dad's and Uncle Mike's old collection."

"You're not taking anything home with you."

"But there's stuff in the boxes Uncle Mike sent home from the Army before he got killed."

"Nothing. Is that clear?"

Mickey hooked his thumbs on his empty pockets and glared, while the man threw box after box onto his truck parked at the curb.

Helen turned and watched the men from Joe's Used Furniture back their van up the driveway to get it closer to the heavy furniture they had moved out of the house. She read the faded lettering on the side of the van, "Buy. Sell. Trade. Big Auction Every Friday Night." It was a shame that after so many years, Pete's mother didn't have something of value in the house. Helen had never seen such an odd assortment of old unmatched pieces of furniture in her life. If they wer antiques, it would be another matter But they weren't. They were just old

A passing car slowed and stoppe in front of the house. "How's it going, Helen?"

"Oh, Ethel," Helen sighed. "Wha a job." She walked toward the car

Ethel surveyed the confusion. "Yo have my sympathy. We went throug the same thing a year ago with m mother."

"I don't know why we didn't mov Pete's mother out of here years ago."

"Helen, she's going to love it a Fairlawn Village. My mother adore the place. I don't know what we' do without retirement centers."

"I understand they have quite social life."

"Well, they like cards. And the make a big thing out of going sho ping or out to lunch. The ladies a look so cute," Ethel laughed. "The spend hours on their hair and clothe Just like schoolgirls going out o dates."

Helen conjured up a mental pictu of Mother with this group, in h present wardrobe. The sight made h shudder.

Ethel started the car and pull away from the curb. "I'll be at Fai lawn Sunday visiting my mother," s called back. "Probably see you there

Helen waved and watched Eth drive past the drab old houses on El Street. Mother's move to Fairlaw Village meant more than a change address. She would have to get som new clothes, and get her hair do to keep up with the crowd.

Helen started up the walk. T yard wasn't so cluttered now. Mick hadn't moved.

"Where's Dad?" she asked.

"Basement," he answered witho looking at her.

Helen went to the basement do and called down into the darkne "Pete, you down there?"

"Be right up."

Pete trudged up the stairs, a squinted in the bright sunlight. " lot of memories came back to me t day," he said. He stared up at t house, at the black emptiness of t

His shy half-smile reminded her of the young Peter with yet another present for her hidden behind his back.

bare windows. "There are too many memories here. Memories my mother's better off without. Moving her out of here is the best thing I've ever done for her."

Helen brushed a cobweb from his shoulder. "Her life's going to be pure uxury from now on. No cleaning. No cooking. She won't have a thing to do."

"What's she doing now?"

"She's in the house, somewhere."

"I'll go in and find her. It's almost ime to go."

Pete turned the tarnished brass knob and opened the front door. On another bright, sunny day, years ago, he opened this door and saw his mother with a telegram in her hand. Mike had been killed in action. He never forgot the hurt, helpless look on her face.

Pete stepped through the arch into the living room. He didn't know the wallpaper was faded until now when he saw bright squares where pictures had hung for years.

A seascape used to hang at the far end of the room. It was Dad's favorite. Many an evening after dinner he had leaned back in his favorite chair by the window and gazed at that stormy sea.

He had sat in that chair the night he had a heart attack. Pete was in his room upstairs when it happened. His mother cried, "Peter," in a voice that was half scream. The sound sent a chill through him, and he tore down the stairs. He found Dad on the floor, his head in Mother's lap. She said, again and again, "You're going to be all right, Frank. You're going to be all right."

Pete didn't want to remember that night, the ride to the hospital, the months after Dad came home. He wanted to get Mother out of here, away from the memories. Her new life started today. It would be the best life she ever had.

"Mother," he called.

"Up here, Peter. Upstairs."

He dashed through the arch, and started up the stairs. He tried to think of the future, but the subborn past crowded his mind again. How many times a day had Mother climbed these stairs after Dad came home from the hospital? Dad had wanted to stay in a room downstairs, but she wouldn't hear of it. He had to stay in the front bedroom upstairs.

"That room is the prettiest one in the house," she said. "If I were the one who had to stay in bed, that's the room I'd want to be in."

That settled it. She went up and down the stairs all day long. By the end of the day, she looked as though she couldn't make it to the top again. After she put Dad's dinner on a tray. Pete would say, "Let me take it up." But she always waved him away and said, "No, no. I'll do it." Then she'd climb the stairs again.

Pete remembered how he wished he could hire a nurse for Dad. He wanted to hire a housekeeper and a cook for Mother. He always wanted to give her things to help take the hurt out of her life. But all he could do was watch her be hurt again when Dad died.

Pete paused at the top of the stairs. Now he could give her all the things he wanted to when he was a boy. It had taken him a long time, but now he could take her away from this house and its memories. She'd have a better life, now, than she ever had here.

"Mother," he called.

"I'm here in the front bedroom."

The small, thin woman stood at the window and watched the contents of her house disappear into the trucks below. Pete put his hand on her arm. "It's almost time to go," he said. She brushed a strand of grey hair up from her neck and tucked it into the bun at the back of her head.

"Yes, it's almost time." She sounded tired. Pete led her toward the door. On the stairs, she hesitated. "You go ahead," she said. "I'll be out in a minute."

When she was alone, again, she walked through her house for the last time. She listened to her footsteps echo in the empty rooms. When the house was filled with furniture and people there were no echoes. There were other sounds. Long ago, the noise and laughter of growing boys warmed every room. She remembered Frank's deep voice calling her name, "Emma."

She stopped at the living room window and watched Peter and Helen pick up the few empty cardboard boxes left in the yard. Mickey gave one box a savage kick and sent it flying across the yard. He ran after it and kicked it again. There was something about her grandson that reminded her of Michael. He had his uncle's rough-and-tumble way about him.

Oh, how she used to scold her Michael when he did his reckless mischief. He left his mark on this house. He used to practice his swing with his baseball bat anywhere he happened to be. He swung with great force and poor aim. There were chips in the wookwork here and there to remind her of it. She would send him outdoors with the warning, "Never bring that bat in the house again." Then a baseball would crash through a window, and she knew it was Michael who swung the bat. Emma shook her head and smiled at the memory of him.

How I miss that boy.

Peter was different. He was always so well-behaved, and never caused her any worry. He brought her presents on every day imaginable. She couldn't remember what the presents were. But she remembered they were expensive.

Michael spent his money on foolishness, and never had any left to buy presents. But when she least expected it, he would throw his arms around her and say, "I sure am lucky. Mom. You're the best mom a guy ever had."

Emma always wanted a gift like that from Peter, but he only gave her what he could buy. Now he gave her a new place to live, because he wanted her to sit back and enjoy life. He didn't understand that she enjoyed life here. There were so many things he didn't understand.

The front door swung open. Peter came to her. His shy half-smile reminded her of the young Peter with yet another present for her hidden behind his back.

"It's time to go," he said.

Late objectors get Goldwater's support

The U.S. Selective Service law expired on June 30, and as we went to press (July 7) had not yet been renewed because of conflict between the two houses of Congress over an amendment to the draft-extension bill calling for an end to the Vietnam war. Whether the draft is extended or not, this chapter in the continuing struggle for rights of objectors to war is still of interest.

Recently, a young man from Roxbury, Massachusetts, was sentenced to three years in the federal prison near Lewisburg, Pennsylvania. Although he was a bona fide conscientious objector, his conscience against war did not crystallize until about the time he received his induction notice from Selective Service. Consequently, he was sent to prison.

As many as 6000 young men may be facing similar prison sentences, more or less as a result of a 6-3 Supreme Court decision of April 21, which ruled that a conscientious objector claim filed after an order for induction into the armed forces is mailed may not be considered by Selective Service.

To most casual readers, the court decision regarding William Ehlert, who did not file his claim until after his induction notice had been issued, was only of passing interest. However, to all conscientious objectors who cannot accept induction into the armed forces, the decision has rather severe consequences. The court interpreted the 1967 draft law to guarantee only the rights of the objector who would accept service in the armed forces as a noncombatant (1-A-O). The court held that the law did not guarantee 1-O persons an unconditional right of exemption from combatant training and service. Such an interpretation rather seriously misunderstood the intention of the Congress which has provided since 1941 a legal exemption for any CO who cannot accept military training and service. The present draft law passed by Congress in 1967 states "that nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the Armed Forces of the United States who, by religious training and belief is conscientiously opposed to participation in war in any form."

It is a tragedy that so many young men need to be treated as criminals because their conscience demands that they cannot accept military service. But of equal or greater tragedy is the fact that the legislative guarantee for conscientious objectors opposed to military service has been eradicated by the Supreme Court. This posed the greatest threat of any change or interpretation of the draft legislation in the past thirty years.

Knowing the far-reaching implications which such a decision should have, the Mennonite Central Committee Peace Section and the National Interreligious Service Board for Conscientious Objectors made efforts to have this misunderstanding by the court rectified by the draft legislation which is presently before Congress.

Conrad Brunk, assistant director of NISBCO, an agency in Washington, D.C., which represents the interests of conscientious objectors, explored ways of correcting the court's misinterpretation. The most effective way of making the change would be to have Congress state clearly in the legislation now being drafted their concern for the rights of objectors who cannot accept induction into the armed forces.

Brunk proposed a simple three-word amendment to the proposed Senate version of the draft law. The section of the law quoted above would be amended to read, "Nothing in this title shall be construed to require any person to be subject *to induction or* to combatant training and service in the armed forces. . . ."

Judge Irving Kaufman, a federa judge in the Circuit Court of Appeal for the New York area, writing a ma jority opinion in the case of a youn man being prosecuted for his late ap plication stated, "The realization tha induction is pending, and that he ma soon be asked to take another man life, may cause a young man finall to crystallize and articulate his onc vague sentiments." He went on to say "The long history of exempting con scientious objectors, coupled with th specific statutory right of appeal, in dicate to us a strong congressiona policy to afford meticulous procedura protections to applicants who claim t be conscientious objectors, and in deed grant deferments in appropriat cases."

The simple three-word amendmen addresses itself to the plight of thes young men who become, or realiz that they are conscientious objecto after their induction order has bee issued, but before they are require to report for induction.

Brunk made numerous contac with senators to find a sympathet senator who would introduce his thre word amendment. After all efforts wit senators seemed to have failed and th draft bill beleaguered with more tha one hundred amendments appeared t be approaching the final vote for ap proval, Senator Cranston (D-Calif. and Senator Schweiker (R-Pa. agreed to introduce Brunk's amen ment.

Senator Schweiker introduced th amendment on the Senate floor c Thursday, June 24, just a few hou before the final vote on the bill.

In one of the more eloquent stat ments made on behalf of the righ of conscientious objectors durin the two-months discussion of th draft bill, Schweiker pled with h colleagues to protect by Congression legislation the rights of all consc entious objectors. The chairman the Senate Armed Services Commi

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NEWS

ee responded by saying that this vould "open the floodgates."

Senator Goldwater (R-Ariz.), rose o the defense of Senator Schweiker's ımendment and told the Senate that Congress was obligated to protect this ight, and that the Supreme Court ould not legislate conscientious objecion. Goldwater referred to the nunerous efforts that he has made on ehalf of young men whose draft oards would not classify them as onscientious objectors.

A vote was called for on the Schveiker amendment and by the time he voting actually began, the chairnan of the Armed Services Commitee, Senator Stennis (D-Miss.), agreed o accept the three-word amendment. There appeared to be a general agreenent among the senators that the Supreme Court had misinterpreted Congress.

The efforts of Brunk, the MCC Peace Section, and several others were finaly successful. The draft bill as passed y the Senate on June 24 will guarntee that objectors will not be inlucted into the armed forces if a late laim is filed and that the rights of ll are once again clearly guaranteed y law. However, the House of Repesentatives' version of the bill does ot contain such provisions. The House/Senate conference committee, vhich needs to resolve the two draft ills, will also need to resolve this lifference. It is hoped that the three vords and the hours of effort will not e lost in the resolution of the 1971 lraft law. *Walton Hackman,* MCC *Vews Service.*

Nixon tells relief workers People power in aid groups

President Nixon greeted representatives of American voluntary relief agencies, including the Mennonite Central Committee, on the White House lawn in Washington, D.C., on May 14.

He spoke to them about Mrs. Nixon's visit to Peru last year after the earthquake in that country.

He also noted that President Alvarado of Peru considered the efforts of private voluntary groups more significant than the official government assistance that came to Peru. It got through more effectively to the people of Peru.

Voluntary agencies that are registered with the United States Government for services overseas belong to the Advisory Committee on Voluntary Foreign Aid. On May 14, these groups observed the twenty-fifth anniversary of the Advisory Committee of which Charles P. Taft, Cincinnati, is chairman.

Taft, a member of the group since its formation, has stressed the significance of volunteers who rise freely

Night feeding on the medical ward

Night duty at a hospital in Haiti means an intravenous feeding via a scalp vein for an extremely dehydrated child who with many other children in the medical ward suffers from a severe form of gastroenteritis. Erma Friesen, a registered nurse from Winnipeg, has just completed the operation with the help of Linda Loewen, Vancouver, another registered nurse, and leader of the unit of eight volunteers at Hospital Albert Schweitzer.

from a broad spectrum of citizens and a need for operational independence on the part of the voluntary agencies.

The Mennonite Central Committee is one of the few agencies that was first registered by the Advisory Committee's forerunner, "The President's War Relief Control Board," which was established in 1942 by executive order of Franklin D. Roosevelt. Now, 122 agencies are registered and approved by the Advisory Committee.

One of the major services offered by the Advisory Committee to MCC and other voluntary agencies is the reimbursement with government funds for freight costs on commodities and supplies needed in foreign relief programs. Over the past six years, MCC has received $1,350,000 in ocean freight reimbursement. Most of this has been for shipments to Asia and Africa with relatively little to Vietnam.

The work of the MCC and other registered voluntary agencies was recognized by Charles P. Taft in the presentation of a certificate of commendation. Those representing MCC at the anniversary observance were H. Ernest Bennett, MCC chairman; Edgar Stoesz, Latin America director; and William T. Snyder, executive secretary.

Fresno '71

living, active congregations

Along the road to Vancouver and Fresno

Both the Conference of Mennonites in Canada and the General Conference meet during two weeks in August on the West Coast. For visitors at one or both of these meetings, there will be plenty of scenery, both driving out and coming back.

For those who would care to "Mennonite" their way across the two countries, here is a listing of some places at which they could stop to visit, observe how some Mennonite institutions work, and perhaps even share a meal or a night's lodging. The list must be considered incomplete in spite of its length, but it may be a start for some travelers.

Canadians may want to start with the Mennonite museum and historical village in Steinbach, Manitoba. It will be open from 10 A.M. to 10 P.M. They may call Eugene Derksen at (204) 326-3421 for reservations.

All the Mennonite schools welcome visitors and all request that people notify them ahead of time of a visit. People visiting the United Mennonite Educational Institute in Leamington, Ontario, may be able to stay in the church or in the homes of members of the congregation. They may contact William Toews, Route 5, Leamington, or by phone at (519) 326-4160.

Elim Bible School in Altona, Manitoba, can provide free lodging. Write the Christian Education Center, Box 120, Altona, Manitoba. In Winnipeg, Westgate Mennonite Collegiate is at 86 Westgate and Canadian Mennonite Bible College and the office of the Conference of Mennonites in Canada are at 600 Shaftesbury Avenue. Westgate has no dormitory space but CMBC can provide housing at a nominal cost. Westgate's phone is (204) 775-7111. To contact CMBC, persons may phone the office at (204) 888-6781 or Peter Harder at his home at (204) 489-9610.

Saskatchewan has two Mennonite high schools. Swift Current Bible Institute has its own motel for visitors. The number is (306) 773-8888. Rosthern Junior College has motel services at a nominal fee and plenty of room for trailers. They may be contacted at (306) 232-4222.

In Clearbrook, B. C., is the Colu bia Bible Institute. They have bedding, but beds can be used grat Their phone is (604) 853-3358.

For persons traveling west throu the United States, all places requ that they be notified ahead of tin unless otherwise indicated. One st could be Bluffton College in Blufft Ohio. Plans to eat meals and u lodging should be made with Fr Amstutz, Marbeck Center, Blufft College, Bluffton, Ohio 45817. Pric will be reasonable. Also, a cam ground, Twin Lakes Camp Site, three miles east of Bluffton on hig way I-75.

A mecca of Mennonite activity e ists in Elkhart, Indiana, along t Indiana Turnpike. The Old Menn nite Board of Missions and Chariti is at 1711 Prairie Street and th phone is (219) 522-2630. They a open any weekday. The Congo Inla Mission at 226 West High Street also open any weekday and visit may call the office at (219) 294-37 or Reuben Short at (219) 522-791

Oaklawn Psychiatric Center a Aux Chandelles school for retard children is at 2600 Oakland. Th phone is (219) 294-3551.

Mennonite Biblical Seminary, 30 Benham, welcomes visitors with prior notification. Their phone, ho ever, is (219) 523-1385.

The Elkhart voluntary service u is at 811½ Main.

People with trailers will find so facilities in Elkhart. Several mot are available, too.

Ten miles south of Elkhart is Go en, the home of Goshen College. Old Mennonite school, it has a h torical library that will be of inter to many. If a tour for a group is sired, the college should be notifi ahead of time. The Zip Code Goshen is 46526.

The office of the Mennonite Mut Aid is also in Goshen at 111 Maril Avenue. Visitors can write the off or call to (219) 533-9511.

Fifteen miles to the north n Cassopolis, Michigan, is Camp Fri enswald. No reservations are need unless meals or overnight lodging desired. The address is Camp Friedenswald, Rt. 3, Cassopolis, Michigan 49031. Telephone is (616) 476-2426.

Those traveling through Chicago may want to see the Markham Community Mennonite Church and voluntary service unit. Visitors may stay in homes or in the church if they have their own bedding. They may contact, in Markham, Dave Ewert, 3235 W. 163 St., phone (312) 339-9510; Rudi Steiner, 3128 Nottingham, phone (312) 339-5825; or Dave Suter, 16147 S. Kedzie, phone (312) 339-0192.

Passing through Kansas City, travelers could visit the voluntary service people and the members of the Rainbow Boulevard Church. Open dates for them are August 8-12 and 22-27. Persons to contact are Gary Schrag, 3950 Rainbow Blvd., Kansas City, Kansas 66103, phone (913) 236-8820; or Karen Goering, 2304 S. Early, Kansas City, Kansas 66103, phone (913) 236-8596. Persons who are roughing it, can sleep on cots in the old Rainbow Boulevard church building.

The Newton, Kansas, area is another region of Mennonite institutional activity. The Central Office of the General Conference is at 722 Main. The contact for reservations is the Office of Promotion and Stewardship, Box 347, Newton, Kansas 67114. Other places in Newton are the *Mennonite Weekly Review* office at 129 W. 6, and the Warkentin House at 211 East First. To see the *Review's* office, open any weekday except Wednesday, persons may call (316) 283-3670. The Warkentin House, home of Kansas miller and Mennonite leader Bernhard Warkentin, is open from one to four o'clock every afternoon. No reservations are necessary.

In Athletic Park is a monument to Turkey Red Wheat, the hardy grain that Mennonites brought to Kansas.

In North Newton are Kauffman Museum and the Mennonite Historical Library on the campus of Bethel College. Tours of all three are available. The museum has a small charge. Groups over twenty need reservations to see the museum, which may be obtained from the college at (316) 283-2500 or John F. Schmidt at (316) 283-1516. The college will rent dormitory space to those who need lodging. Also, tent sites and limited trailer facilities are available.

In the small business district of North Newton, visitors can see the Mennonite Press and the MCC Clothing Center. For the Press, call (316) 283-4680, and for the Clothing Center, (316) 283-2720.

Hesston Corporation, the manufacturer of farm equipment, is in Hesston, seven miles northwest of Newton on U. S. highway 81. On Tuesdays and Thursdays at 2:30 P.M., guided tours of the plant are given. The plant, however, is closed on July 27 and 29 and August 3 and 5 for inventory.

In Hillsboro, twenty-five miles northeast of Newton, the Adobe House, an original Mennonite pioneer dwelling, is open to visitors from 9 to 12 A.M. and 2 to 5 P.M.

The Wichita voluntary service unit will see visitors at its address, 1245 N. St. Francis. Persons to contact are Phil or Cindy Gable at (316) 267-5735.

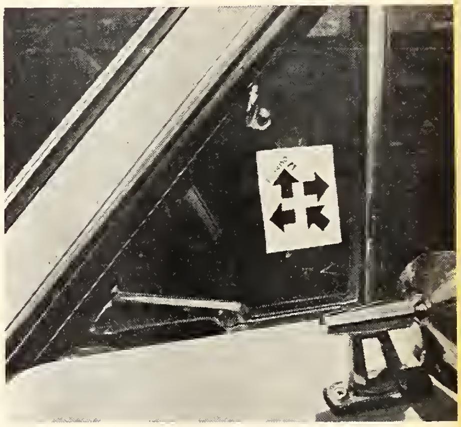
A bit further westward, in Arvada, Colorado, the voluntary service people may be busy, but they can probably arrange tours and lodging in the church if they know visitors are coming. Paul Schrag is the one to notify. His address is 5902 Secrest, Arvada, Colorado 80002, phone (303) 422-3613, or at Jeffco Action Center, 8210 W. 10 Avenue, Lakewood, Colorado 80215, phone (303) 237-7704.

An Old Mennonite voluntary service unit in Albuquerque, New Mexico, would welcome visitors and for a reasonable fee could provide food and lodging. They have two locations, 302 Walter S.E. and 530 Mission Avenue. The telephone numbers are (505) 242-2473 and 345-0322, respectively. The contact person is Rich Miller.

In Oraibi, Arizona, the General Conference operates the Hopi Mission School. The school and the Hopi Cultural Center in Oraibi are open for visits. Reservations can be made through Harold Nussbaum, Box 39, Oraibi, Arizona 86039, phone (602) 734-2453.

In California, lots of Mennonite places will be anticipating visits. One stop is the voluntary service unit in Upland at 591 North Campus. Their phone number is (714) 985-2060.

Another is Kings View Community Mental Health Center in Reedley, which lies east of Fresno. Visitors may come between 1 and 9 P.M., daily, small groups not exceeding fifteen are preferred. Groups may tour by advance arrangements. Their telephone number is (209) 638-3577. *G. C. News Service.*



Decal it yourself decal

We'd like to form a mutual-aid society of the highway for those going to conference. We'd like to offer you the Fresno conference symbol on brightly colored paper backed up with that instant-stick adhesive to put on your auto bumper or back window so that Fresno-bound delegates can spot each other and help each other as needed or just wave. But our spartan budget doesn't have room for such luxury notions, so we'll meet you half-way. Printed on 458 is the symbol. Cut it out and apply your own adhesive. Those wanting a larger symbol, see the cover of our May 11 issue.

Will cover Bethel deficit Vow of Western District

The executive committee of the Western District Conference in a meeting on June 17 unanimously passed a motion to follow through with the earlier resolution of the Western District Conference to assume the deficit in operating expenses of Bethel College this year. (See "Church Joins College in Crisis," Dec. 15, 1970, p. 767.)

As a last effort to meet the current budget, the churches in the conference were reminded, through their pastors, that the college fiscal year would end on June 30. As of June 17, the amount needed to balance the budget was $72,000. The motion indicated that if the necessary funds did not come in, the Western District Conference would borrow the amount needed to balance the college's budget.

"We are hopeful there will be a good response," said Elbert Koontz, Western District Conference Minister, "so that we can fulfill our commitment to the college without borrowing funds. We would need to mortgage conference property if borrowing became necessary."

At the executive committee meeting, the members heard a report from the college concerning the current operating budget. The subsequent letter to the pastors in the district noted that "they speak of a miracle with regard to the financial response of the district. Yet there is reason for concern because it is apparent that without special effort the college will not meet the budget." The letter was signed by the conference officers: Dietrich Rempel, Inman, Kansas, president; Richard Ratzlaff, Hutchinson, Kansas, vice-president; and Mrs. James Rinner, Newton, Kansas secretary.

At the time of the annual October meeting of the conference, Bethel College was estimating a deficit this fiscal year of $175,000.

Church dissent in Russia Improves climate for all

Dissident Baptists in Russia, by fighting for their religious convictions, and regular Russian Baptists, through continuing discussions with government authorities, have both improved the climate in which religious bodies must operate in the Soviet Union.

This was the conclusion of the editor of the Swedist Baptist Union weekly newspaper, Sven Svenson, after a three-week tour of Baptist churches in European and Asiatic Russia. He was interviewed on his return by European Baptist Press Service in Switzerland recently.

Svenson, editor of *Vockoposten*, concluded that Christians in the West cannot really comprehend the conditions under which Christians live in Russia, and, therefore, must not sit in judgment on their Russian brethren, whether they be dissidents (sometimes called "initiatives" or *initsiativniki*) or a part of the official Baptist organization recognized by the government.

"The initiatives (dissidents) have shown the authorities there are Christians in Russia willing to stand up and battle for their religious beliefs," Svenson said. "The outside world is following the struggle closely. This means the authorities can no longer push Christians around brutally as they once did." (See "Soviet Believers Feel Persecution Anew," *The Mennonite,* March 9; and "Soviet Youth Turn to Religion," May 18.)

"On the other hand," the editor continued, "the officially registered Baptist union has succeeded, through discussions with them, in making the authorities aware of viewpoints which they had previously ignored."

The heart of the problem which has divided Baptists in Russia into the two camps, observed Svenson, is the question: "Should one openly resist restrictions on religious work, or should one theoretically accept them, but then try to improve matters?"

In asserting present-day Baptist life in Russia, Svenson studiously avoided lavishing praise or heaping criticism on either the dissident Baptists or the members of the official All-Union Council of Evangelical Christians-Baptists in the USSR.

Instead, he pleaded for a display of goodwill by Christians outside Russia to their Russian Baptist Brethren, without regard to which side they have taken in the dispute.

Svenson said he accepted the official Baptist movement's claim that only seventeen members went out with the dissident group when the split occurred in 1961, even though some have claimed the number was much larger. Svenson acknowledged that the number of dissidents has grown since then, primarily due to conversions.

The dissidents today fall into one of three categories, the editor said: (1) those (an estimated 4000) who are returning to the fold they left ten years ago; (2) those who want the dissident movement to have official recognition, and (3) those who want to continue to exist outside the law as they have done for a decade.

The dissidents did not pull out o the registered union over doctrina differences, but over a difference o opinion on how to react to government restrictions on religious affairs the Swedist journalist said.

After the All-Union Council issue a "Letter of Instructions" to churche in 1961, the dissidents split away t form a sort of "underground church," but not in the sense that many westerners have imagined an "underground church" to be, said Svenson.

The dissidents are an "undergroun church" in the sense that they operate outside the framework drawn u in the Soviet law for religious organizations, but they have not deliberatel tried to conceal themselves from th government. *Theo Sommerkam Baptist Press Service.*

Words and deeds

The Ohio Foundation of Independen Colleges contributed $37,505 to Bluf ton College this year as its share o gifts from industry and business t the support of private colleges. Durin the past twenty years, Bluffton, as on of thirty-five member schools of th foundation has received from thi source over a half million dollars.

CENTRAL DISTRICT REPORTER

July 20, 1971
CENTRAL DISTRICT EDITION

Love works in conflict, says Hostetter

DEHUMANIZING PROPAGANDA HELPS the Vietnam War continue and American weapons grow, said Doug Hostetter, former MCC worker in Vietnam. He spoke at the Central District Conference of the General Conference Mennonite Church in April.

He explained that when he went to Vietnam he had preconceptions about the sides involved. “I'd heard stories about the American soldiers and thought the Green Berets were some sort of monsters. . . . They had some sort of chip on their shoulders looking for trouble. Yet when I met them, I found they were average American kids who were like my friends,” he said. He'd also heard about the Vietcong. He thought they came into villages and buried people alive or cut off the heads of women and children. Yet he came into contact with them in the English classroom at the high school where he taught. “I found that some of my students were only part-time students. Part of them were Vietcong. These communists played the guitar, had girl friends, wrote poetry. They were human beings. They were not the bad guys, either,” he said. The situation made him think. “Here were two groups of people,” he said, “both of whom were human beings, both of whom were my friends. Both were committing terrible acts.”

He said that seeing propaganda on both sides helped explain “how average, normal, good people can be made to go out and kill their brothers.” In propaganda, he explained, “people are lumped together into a group and not differentiated. . . . No one thinks what each individual might feel.” Hostetter said he believed that a man will never be able to kill another person as long as he believes that the person is a human being. But when he believes that the person is an inhuman thing or a monster, killing becomes possible.

He personally experienced the fear and hatred of Americans by the Vietnamese. When he first came to his village of Tam Ky, children threw rocks at him and high school students spat on him and let the air out of his bike tires. Another time, he and a friend were going to the home of his friend's parents. “I stepped in the door,” he said, “and his younger brother and sister screamed and ran. His parents turned white as though they had seen a ghost. Although I had no gun, no military uniform, I was an American.” He knew some Vietnamese, however, and he and his friend sat down and began to talk about school and the crops. “Gradually, his dad joined in and we talked about the farm. Soon, they brought out the tea and the peanuts. The situation changed because I was able to sit down and eat with them. It was probably the most real communion I've ever had.”

Hostetter said that God is over all people and that the Christian is to bring love into conflict situations. For him, this means breaking down the barriers of propaganda that have been built up. In his village, he knocked a hole in the wall surrounding his unit's house and didn't put in a gate. The hole was a symbol that their house was open to anyone, no matter what side he fought for. “We had no guns, we had no land mines,” said Hostetter, “yet we were the most secure house in that village.”

Hostetter and members of the National Student Delegation to Vietnam spent some time with the War Crimes Commission in Hanoi. They saw new American weapons which had been developed to overcome Vietnamese resistance to attack.

One weapon was the cluster bomb, developed by the Honeywell Corporation. “This new type of bomb, the cluster bomb,” said Hostetter, “is a bomb that breaks up into a cluster of BB's and pellets. The BB's are so small that when it

Continued on A-3

HAPPENINGS

HUGH AND JANET SPRUNGER

Hugh and Janet Sprunger, missionaries to Taiwan, returned to the United States on furlough in June. The Sprungers have served three terms. He served as pastor of the Nan-Tun Mennonite Christian Church, among many other activities. He was invited by the Bible Society in Taiwan to be one of the members of the review committee for the new translation of the Taiwanese Bible. It is hoped that the New Testament can be completed within two years, and the Old Testament, within five years.

Janet has a new women's group started and also carried a major responsibility for the *Taiwan-Home Bond*. She was the chairman of the committee and supervised the printing and mailing of the *Bond*.

They have five children, Nancy, Maribeth, Michael, Mark, Cynthia, who is in the States and a sophomore at Taylor University.

They will make their home in Berne, Indiana.

SUMMER SERVICE SEMINAR

The Summer Appalachia Seminar began June 6 at Hindman, Ky., and the Cincinnati Service-Study Seminar orientation June 10 in Cincinnati.

Eastern Mennonite College and MCC are cosponsoring the Summer Appalachia Seminar. Bluffton College is sponsoring the Cincinnati Seminar while contracting MCC to set up the service assignments, housing, and parts of the orientation.

Peter Dueck, MCC director for Appalachia, and Mark and Beryl Brubaker, instructors at EMC, are handling the service assignments and academic dimensions, respectively, in Appalachia. Carl Smucker, professor at Bluffton College, is the field faculty person for the Cincinnati Seminar.

Don Linscheid, MCC unit leader in Cincinnati, assisted Dr. Smucker in setting up the program.

In both seminars, the students will spend ten weeks in a rich, field laboratory experience. The program is divided into service and study. Students enter service assignments with local community service organizations which need increased manpower. The educational content of the program is spent in intensive study of the sociological, economic, political, religious, and historic characteristics of the area. Each program allows students to earn six semester hours of college credit. Selected seminars, field trips, speeches by regional experts, and an evaluation session at the end of the seminar are part of the program.

Eighteen students from Bluffton College are participating in the Cincinnati Seminar, and nineteen young people from ten different colleges are involved in the Summer Appalachia Seminar.

REGIER NEW SECRETARY FOR PEACE AND SOCIAL CONCERNS

Harold Regier, who has written and worked extensively in the areas of peace, race relations, and local congregational work, has accepted the position of Secretary of Peace and Social Concerns and administrative assistant in congregational mobilization. He and his wife Rosella and their children Steven and Sharon moved to Newton, Kansas, in June.

Harold places primary importance on the local church. "The heart of the church is the local congregation," he says. "I believe my role and the commission's role is to be a resource and a channel for the congregations to help them be about their business of serving, witnessing, and prophesying."

Regier believes that the mandate for Christians is to make men friends with God and friends with each other. "The Chrisitan gospel is good news for *all men* and for the *whole man*," he says. "It places evangelism and peace and social concerns not as antithetical tasks of the church, but as a part of its total message and task."

GERBER ON BLUFFTON STAFF

Garth Gerber, Bluffton, Ohio, has been appointed to a one-year special assignment at Bluffton College.

Gerber, a spring graduate of Bluffton College, will be an instructor in mathematics and physics beginning

Continued on A-3

The servant posture and The prophetic stance

Delton Franz

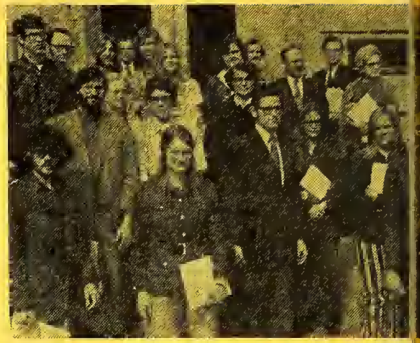
"The work of MCC can be characterized by the towel and basin, a symbol of service. The work of those who quietly assume a servant posture will continue to be an appropriate response to human suffering in the future, as it has been in the past fifty years of MCC's existence.

Yet, time brings with it changes that have a bearing on the forms which obedience to Christ may take. I sense a growing awareness in our brotherhood, that even as we continue to minister to the victims of warfare, hunger, and oppression, we must also be concerned about the underlying causes of their suffering. There are many motives for monitoring the political process. But there is one motive for the Christian's vigilance and voice to government that is of a different moral order from most others. That is the motive of compassion—because one chooses to involve oneself in the plight of one's fellowman. We are reminded that in earlier centuries, by far the largest segment of human suffering was the result of the human condition in general. Disease, famine, earthquakes, and the like were man's greatest threat. But in more recent decades, it has been observed that probably the greatest amount of human suffering has been generated by the political sector.

It seems clear that not only are governments responsible for multiplying so much of the world's hunger, homelessness, and misery through unjust economic systems, war-making decisions, but the capacity to alleviate a major portion of human suffering also resides with governments. The effectiveness with which citizens undergird their government in its God-ordained task as "servants for (man's) good" can at least in some measure be an essential factor in the reduction of suffering.

Let us cite just one example which illustrates the dilemma (challenge) which confronts our constituency with increasing frequency as we venture out further into a servant ministry in the world.

Mennonite Central Committee has, for nearly half of its history, (22 years) assigned voluntary service workers to Junior Village here in Washington, D.C. This institution for



Washington peace seminar gathered c
the steps leading to the Mennonite Wasl
ington office directed by Delton Franz

homeless and indigent children ope
ates under the jurisdiction of the U.
Congress in conjunction with tl
semigovernmental authority of tl
District of Columbia. Without douł
our volunteers have, through tl
years, contributed in a constructi
way to the lives of individual childre
at Junior Village. Nevertheless, eve
with our volunteers' best efforts,
has become evident in recent yea
that the impact of this mass custodi
institution on the lives of children ha
in large measure, been dehumanizin
This, as simply one example, illu
trates how crucial it can be for tl
church, out of its service experienc
to discern when the systemic effec
of institutions and government stru
tures virtually overrides the good th
can be accomplished through servi
to a limited number of individua
Are we, therefore, bound by Chr
tian compassion, at some point,
move from the servant posture to t
prophetic stance?

Paul Peachey has posed the que
tion of our response to human suffe
ing in our times thus: "More m
than ever, today, lie along the ro
to Jericho. But with what beast
the Good Samaritan to convey the
to what inn? With what oil are t
wounds to be bound up . . . ? Wl
does it mean concretely, therefore,
go and do likewise?"

Peace seminar members at the Pentag

Hostetter—from A-1

goes into your arm and comes out your shoulder, the trail it leaves is too small to be traced surgically. All of the veins, blood vessels, nerves, tendons cannot be repaired because the damage is too small to go in there and surgically tie them up. . . . So you're living in constant pain and all this destruction is in your body and you are not able to repair it."

When doctors began locating the metal BB's with X rays, Honeywell improved. "They developed the plastic BB and the plastic pellet which were not able to be detected by X ray," said Hostetter.

Hostetter also saw the pocket mines, made of cloth, plastic, and powder, about the size of a hand. They are harmless to a tank or truck. But if a person steps on one, his foot is blown off. Hostetter explained, "Cloth is a rare item in North Vietnam. Anybody that sees a piece of cloth will, of course, pick it up and so a lot of the kids will pick these things up and put them in their pockets. When they sit down or somebody hits them, of course, they're crippled for life."

The old napalm proved ineffective, as well, said Hostetter, so a new one was developed. Manhole shelters all over North Vietnam shielded people from air attacks of the Americans. Napalm was developed to run down the holes in the covers to catch the people on fire. The jellied gasoline of the old napalm could be washed off or scraped off without much damage, however. "The kind we now have is liquid phosphorus, the hottest element known to man. And when that gets on you, there's nothing you can do. It goes right through to the bone. You can't wash it off or scrape it off," said Hostetter.

In speaking about all of these weapons, Hostetter emphasized that they are used on people and are not, as purported, part of air attacks directed toward missile sites in North Vietnam.

Hostetter said that the defoliation by American troops has resulted in birth defects and a market for American rice. The herbicides cause birth defects in unborn babies. While in North Vietnam, Hostetter saw three women who lived in South Vietnam during early pregnancy, traveled north on the Ho Chi Minh Trail, and were in North Vietnam when they gave birth to their children. One child could only cry and defecate. Another's head stopped right above his eyebrows because he had no cerebrum. And the third had tear ducts which, instead of running out, ran down into his nose and back into his throat.

The defoliation program has destroyed almost all of the rice in South Vietnam, Hostetter said. All the rice he ate there was grown in Louisiana and California. It is sold by the Thieu-Ky government to citizens who have the necessary papers, he said. He reported that although the people in his village were hostile to the government, they all voted for Thieu and Ky in the last elections, because they believed they had to in order to get the necessary papers to buy rice. "Before the war," he said, "Vietnam exported hundreds of thousands of tons of rice every year. Now they're eating California rice."

Hostetter explained that he does not see the North Vietnamese as perfect. "It's not utopia. People there are not small gods or angels. They kill people in South Vietnam. They kill Americans. It does happen to be their country, however. And they are more selective. It so happens that a Vietcong traveling in a village in which he knows everyone . . . is a lot more selective about whom he kills than a B-52 bomber flying thirty thousand feet in the air." He also said, "The Vietnamese have been a nation for four thousand years and they have struggled for most of that time with some sort of outsider trying to run their country.

"They're a small country. And they struggled with China for a thousand years, just to get China to remove its troops, and they finally won. I think twenty years is piddly (to them). I'm sure they'll struggle to the end."

Consultation on conflict

How do Christians live and work in a revolutionary situation? How do overseas personnel relate to conflict within and without the Third World? What does the Mennonite and Brethren in Christ theology of peace and reconciliation have to say?

These difficult questions were the topic of a two-day consultation, May 20, 21, at Bethel College, North Newton, Kansas, and sponsored by the Council of Mission Board Secretaries, Mennonite Central Committee, Council of Mennonite Colleges, and Council of Mennonite Seminaries. This consultation was the third in a series sponsored by these groups which focused on "Mission and Service" in 1964, and on "People and Hunger" in 1968.

Happenings—continued from A-2

in September. He is serving in place of Professor Richard Pannabecker who is on sabbatical leave from the college.

Gerber also will teach a course in computer science and laboratory science during the summer session.

The son of Mr. and Mrs. Leland Gerber, he is married to the former Ann Sprunger.

TV SPOTS ADVOCATE PEACEMAKING

Two new sixty-second public service TV spots on the theme of peacemaking are currently being offered to stations and networks across the United States and Canada. "Let's all make peace and pass it on," are the lyrics set to impressionable music on one of the two spots. In visual sequence, the spot depicts situations in which ordinary persons apply peacemaking to everyday life.

"Another Way," the title of the second spot, strives to bring about an understanding between viewers who've experienced World War II, Korea, and Vietnam, and youth who want to take an alternate approach to peace. Greg Morris, star of the CBS *Mission Impossible* series, handles the dramatic narration throughout the spot.

COLOMBIA SEMINAR

A ten-week service-study seminar in Columbia, South America, is being sponsored by Bluffton College, this summer.

Eighteen students departed June 6 and will return August 13. Marvin Wasser, professor of psychology, his wife Betty, and son James will accompany the group.

The first seven weeks will be spent in Bogota and students will be engaged in Spanish language study and a seminar course introducing Colombian history and culture.

Three final weeks will be spent in service projects in and around Bogota to give each student a depth level experience in the Colombian culture.

KEIDELS TO CONGO VIA PARIS

On June 8, the Levi Keidel family left from Peoria, following a farewell service at the high school gymnasium at Flanagan, Ill. Perry and Ruth fly to Kinshasa Aug. 31 to begin school. Levi and Eudene leave Paris Oct. 1.

"Christ is at work in the world saving the lost and building His Church. Do you really believe it? Pray for us." *Levi O. Keidel, Jr.*

Alcohol is most dangerous

One of the most interesting alcoholics in Washington is Senator Harold E. Hughes (D-Iowa) who hasn't had a drink in fifteen years. From the time Hughes was sixteen until he was thirty-two, the bottle was the most important thing in his life, but now, he knows what every recovered alcoholic knows—that he cannot drink at all lest the compulsiveness of his illness take over again. When asked what he does at Washington cocktail parties, Hughes says he politely asks for fruit juice or a soft drink. "Occasionally, I just say, 'I'm an alcoholic, so I can't drink.' But this is shocking to people —not that I'm an alcoholic, but that I come out and say so."

Hughes rightly calls alcohol a drug . . . "dirty, vicious, and brutal. It's the mainstay drug of the American adult society. The kids get lectured about pot from their parents; but the kids are smart and know hypocrites when they see them. Many anti-pot adults are unable to get through the day or face the night without the most dangerous drug of all—alcohol!"

In discussing the presidency, recently, on a television interview at Dayton, Ohio, Senator Hughes said: "I'd feel much safer with a president who doesn't drink, than with one who does." *The Ohio Issue.*

Youth drug problem is alcohol

The alcohol problem among youth in Lakewood is much larger than the dru problem. This is the assertion of Lakewood High School students, as reporte to the editor of *The Ohio Issue* by a school official.

Statistical support for such an assertion comes from Pennsylvania, wher the staff of the Pennsylvania Council on Alcohol Problems has been taking continuing survey of the problem in Pennsylvania high schools and college Students are asked the following questions: (1) Do you drink alcoholic beve ages? (2) Do you take marijuana (pot)? (3) Do you take other drugs (nor prescription)? They are cautioned not to include a once-or-twice experiment use.

A summary of the report, broken down by classes, follows:

	Reported	*Alcohol*	*Pot*	*Other Drugs*
Sophomores	4,265	55.7%	6.8%	6.3%
Juniors	2,202	58.9%	8.6%	5.1%
Seniors	1,571	51.4%	6.4%	6.2%
Collegians	1,108	63.6%	6.0%	2.8%
Total (Average percent)	9,146	56.6%	7.0%	5.5%

The *Pennsylvania Issue* suggests that this information should remind us n to be diverted from the real issue, alcohol, by the smokescreen of publicit about drug problems.

The Ohio Issue

Prevention is cheaper

The following paragraph appeared in *Insight,* a newsletter published by the Ohio Department of Health on alcoholism problems. This article shows what can be done in preventing long-term problems, the way money can be invested, and how industry and the community could better spend money.

"United States post offices' program for alcoholics recovery, (PAR), will be expanded to seventy-five major cities by the end of the year. In Ohio, Cleveland is slated for a PAR project. The post office program is designed to provide full-time counseling and assistance to alcoholic employees. A trial run of the program was made in Chicago and San Francisco.

"At the end of its first year's problems, PAR estimates a recovery rate of 73 percent. The cost/benefits of the first year's operation showed a return of $5.00 for every $1.00 invested in the program. This represents a $250,000 return in increased efficiency, in reduction in leave time, for a total investment of about $50,000 for the cost of counselor services and overhead."

With over 50 percent of the persons arrested by the police, in this country, having been involved with overindulgence of alcohol at the time of their arrest, the need for such programs in industry, in rehabilitative detoxicification and treatment centers in every large city is certainly a must. What is your community doing about one of the major health and social problems of our time?

For further information on what you can do, write to: Ohio Department of Health, Alcoholism Program, 450 E. Town Street, Box 118, Columbus, Ohio 43216.

Alcohol quarterly published

Alcoholism has become a problem of such proportions that those who work with alcoholics think that there are about fifteen to twenty million chronic alcoholics in the United States, rather than the five or six million generally quoted. "If alcoholism were a communicable disease, a state of national emergency would be declared," says Karl Menninger, M.D., noted medical scientist.

Report on Alcohol, a scientific quarterly concerned with the effects of alcohol consumption, is published by the American Business Men's Research Foundation.

Report on Alcohol may be ordered for $2.00 annually from the American Business Men's Research Foundatio 599 North York Road, Elmhurst, Ill nois 60126.

War tax workshop

What shall be my position regardir the payment of war taxes?

The group met in a workshop c war taxes in the Bethel Colle Church, North Newton, Kansas. Tl workshop was sponsored by the Wes ern District Conference of the Ge eral Conference Mennonite Church

To consolidate their witness, parti ipants formed and signed a stateme of belief which follows.

We the undersigned have agre together to find ways to end our nancial support of America's milita efforts.

We have come from various d nominations, occupations, age grou and parts of the country. As seeke we have participated in a worksh on war taxes, held at the Bethel C lege Mennonite Church, February and 27, sponsored by committees f the Western District and the Gener Conference Mennonite Church.

Together, our consciences we prodded. We have heard Christ c us to be peacemakers. We have e amined together the biblical teachin on the matter of paying taxes f war. We have looked at the historic witness and examples of Anabapt founders, and men like Gandhi a Martin Luther King. We have tried take seriously Christ's call to love o enemies as He loves all men.

We have seen our guilt in our past payment of blood-money and are now looking for ways to end this involvement. More vitally, we are seeking ways to make our money serve real human needs.

We realize this may lead to many types of action. We approve and support all open, conscientious efforts to end war through Christian stewardship.

Specific actions could include any or all of the following: refusal of federal income tax payment, refusal to pay that part which goes for military purposes, refusal of the telephone excise tax, written protest accompanying income-tax returns, witnessing to the consciences of officials and employers who collect and enforce the tax laws, and increasing charitable giving.

We encourage the creation of voluntary - service - style communities which practice a lower level of consumption and present a Christian alternative to the present materialistic and militaristic character of American life.

We plead with the congregations and conferences of which we are members to follow Christ, their consciences, and the needs of their brothers in responding to our concern.

Student religion takes New form—Moman

Do young people lose their religion when they go to college?

The Bluffton College campus pastor, Richard Moman, doesn't think so.

"Students today are just as sincere, sometimes more sincere, than their parents and grandparents about religion," Moman said.

"The difference lies in the fact that young people are discarding some of the ceremony and religious form that is no longer meaningful to them. This they are replacing with deep personal relationships toward each other and God," Moman said.

Moman counsels students and works with religious organizations at Bluffton College. He has found that formal church attendance is decreasing but small, informal worship groups are being organized on campus.

One of the recently-formed traditional groups at Bluffton is the Fellowship of Christian Athletes. The FCA, under the direction of James Siewert, Bluffton dean of men, is interdenominational, interracial, and embraces both Protestants and Catholics.

The purpose of this group, Moman said, "is to confront athletes and coaches, and through them the youth of our nation, with the challenge and adventure of following Christ, participating in His church, and serving Him through our vocations."

A campus religious organization of long standing is the Student Christian Association. This group of students, faculty, and staff plan programs of faith and action on and off campus. They include seminars, inter-Mennonite conferences, and the annual Intercollegiate Peace Fellowship.

Through the SCA, members also work with children in area orphanages and with the aged in nursing homes.

While critical of the structured type of religious services found in most churches, students are finding they need some kind of structure, even when "doing their own thing," Moman said.

One such group is the "late morning" Sunday worship service on campus where anyone is welcome to present an idea, song, problem, or just sit and listen.

"We are finding, even there, that one or two have a tendency to form the leadership, so you basically end up with some kind of structure. This is not a bad thing," Moman said. "They are discovering that one cannot discard all tradition and form."

Although Moman admits he spends as much time listening as talking, he feels that, many times, this is precisely what young people are searching for—someone to listen without judging or criticizing the way they feel about each other and God.

Campus pastor — Richard Moman describes how young people are breaking with structured religions and turning to deep personal relationships with God. He is shown here with John Klassen's *Good Samaritan* near Marbeck Center. Klassen, retired art professor, seemed to break with tradition in this stone interpretation of the biblical story.

Moman is encouraged by the number of adults willing to extend an understanding to those youth who are finding their own meaning in religion.

"When I have children and they grow up, I have to expect they will not approach religion as I do but will have their own concepts," the young minister said. "I also hope they find adults who will listen with understanding."

Moman was graduated from Indiana University and is attending the Methodist Theological Seminary in Delaware, Ohio.

He has worked with Methodist youth groups and served under a special appointment at Walker's Chapel United Methodist Church, Bloomington, Indiana. *Scope Bluffton College Bulletin.*

Counseling students—Richard Moman, campus pastor, talks with Diana Shea, left, Cincinnati, and Jena Krush Hinckley, on campus between classes. Moman feels that students are sincere in their religious beliefs, but in a different way from their parents.

WOMEN
AT
WORK
WMA

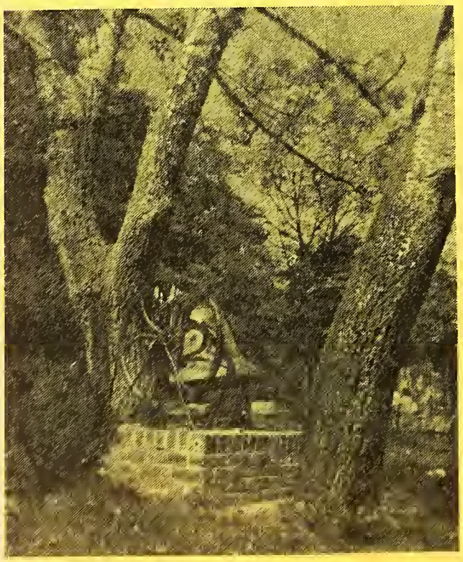
Camp bell is ringing

The bell is reminding you of the Central District Women's retreat, September 17 to 19. Using the theme "The Woman God Uses," Rosalind Rinker, gifted author and lecturer, will be speaking to us. Widely read, through her many books on prayer, Miss Rinker's message on conversational and dialogue prayer has been helpful to many. She has traveled extensively, and contributed to many publications. We are indeed fortunate to have Miss Rinker come to retreat to share her many insights and experiences with us.

Reservations should be sent to Mrs. Virginia Sprunger, 29 Sunrise Drive, Elkhart, Indiana, by September 10. Cost for the weekend will be $11.

The following ladies have planned this year's retreat for us: chairman, Mrs. Richard Ramseyer, Bluffton, Ohio; assistant chairman, Mrs. Stan Hostetter, Wadsworth, Ohio; secretary, Mrs. Delmar Augspurger, Chenoa, Illinois; committee members, Mrs. Max Sprunger, Elkhart, Indiana; Mrs. Leonard Yoder, Goshen, Indiana.

There will again be special interest groups of your own choosing, and the communion service on Sunday morning, which is always a meaningful experience for all the ladies.


Camp Friedenswald bell

Rosalind Rinker

Highlights from Markham Women's fellowship

Early this year one of our members, Jane Voth, wrote a play specifically for our group to perform, entitled "Shades of Lavender." It was a comedy of a mother and daughter each planning the daughter's wedding, mother sticking to traditional themes with daughter having other ideas.

As the cast of eight met regularly in preparing this play, we got a new glimpse of each other as individual Christian women, not only the high moments but the lows in our lives.

For the presentation, we invited several other local church women's groups to come and to share in a time of fellowship. It was an experiment in ecumenicalism and in building closer relationships within our own fellowship.

Another highlight was a mother/daughter tea and fashion show. My original doubts as to our small groups carrying off such a venture dissolved with its great success. Most of the women participated, including a number who had not done any sewing.

Both these events have done much for the morale of our women's fellowship. Many of our women are not of Mennonite background and are unfamiliar with the traditional projects and programs which other women's groups find important. We feel, in our biracial setting, it is extremely important to build bridges of understanding and cooperation and we try to do this in several ways. We are not highly organized with committees but depend largely on volunteers to help whenever necessary. As president, I am deeply grateful for the level of cooperation which I have witnessed during the past months.

Another *arm* of our women's fellowship is a group of local housewives who meet informally one morning each week. Sometimes we discuss a particular topic or work on a project, but more often, we just share our day-to-day experiences over a cup of coffee. One morning recently, we considered two subjects, "Happiness is . . . ?" and 'What do I do t relieve tension?" It was a time o sharing a little bit more of our live with each other.

These are a few of the richly re warding experiences we women o Community Church of Markham hav enjoyed. We trust the wider Menno nite fellowship will remember us a we try to follow God's leading i Markham. *Mrs. Marlene Suter, presi dent.*

(*Editor's note*: *May we hear fro other women's groups in our Centr District concerning your activities Please send items to address listed the bottom of this page.)*

Women honored

Two women who have demonstrate leadership in education have bee honored as Bluffton College's ou standing alumni for 1971.

Dr. Edna Kaufman (Edna Ran seyer '32) and Mrs. Wiley McWillian (Jettie Manning Crisp x '61) receive the awards May 29 at the annu alumni awards banquet at Bluffton.

Dr. Kaufman, known popularly c the Bluffton College campus as "Mi Edna," during her thirty years professor of home economics and de of women from 1935 through 196 is now married to Dr. Ed. G. Kau man, president emeritus of Beth College.

Mrs. McWilliams received a bach lor's degree from Berea (Ky.) C lege and has the master's and Ed. degree from University of Kentuck Her present position is associate pr fessor of psychology and guidance Tennessee Tech.

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water Street, Berne, Indiana 46711.

Family communion

Early this year, the congregation discussed the idea of unbaptized children participating in the communion service. Since we believe that baptism implies a decision to follow Christ as His obedient disciple, rather than a simple marking of belief in Christ, it was decided that if families would like their younger unbaptized children to participate, they should feel free to do so.

On June 20 when we met at the Isaac Walton League, families had the opportunity to take communion together. On June 13, the pastor planned to have a service of preparation for communion so that young people could better understand what was taking place and families could think about their participation in the intervening week. *First Church, Wadsworth, Ohio.*

Service assignments

Royce and Jennifer Flaming, Tabor Church, Newton, Kan., began a two-year term of voluntary service with the Markham, Ill., service unit on June 7. Jennifer will work with children in the Markham day-care center. Royce has attended Bethel College and the Manhattan Area Vocational Technical School and will do general maintenance work.

James E. Lehman, First Church, Berne, Ind., is serving a two-year voluntary service assignment in housing construction with the Fort Wayne, Ind., voluntary service unit. He graduated from Bluffton College and is the son of Mr. and Mrs. Dennis Lehman.

David Unruh, Burrton (Kan.) United Methodist Church, is serving a voluntary service assignment with the Fort Wayne voluntary service unit, as a hospital worker.

A-GA-PE (love) is not so much "hearts and flowers" as it is "pots and pans," "dirty diapers," in its rendering. That is, doing what's needed, even the lowly tasks. "All this talk of love, love, love. Kids, today, looking for love, should give it—and then they would find it." (Only kids?) "Unless you love someone, nothing makes sense." "The love we give is the only love we keep." So . . . "Love, and do what you like." "The only ones you should want to get even with are those who have helped you." *First Church, Nappanee, Ind.*

Postscript on youth And church membership

Over the last three years, more than a few of our high school and college age members have expressed uneasiness, doubt, and resentment over the age and manner in which they were *taken* into the church. Having had similar thoughts myself for several years, I have not, therefore, felt that I could continue the long-standing practice which runs counter to our tradition of *voluntary, adult* baptism.

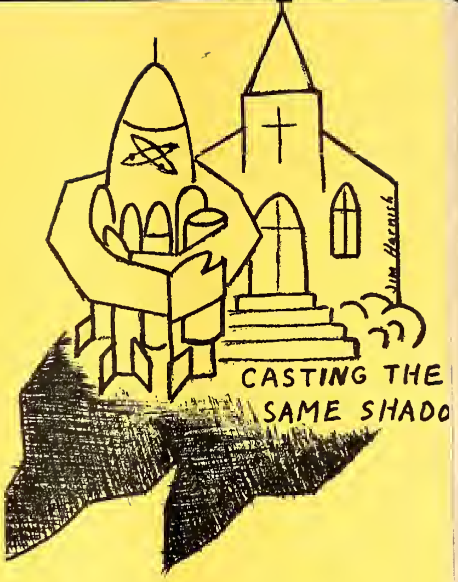
Are twelve- and thirteen-year-olds *free* enough and *mature* enough to commit themselves, in an understanding way, to a decision which is supposed to be life-binding? Is catechism class sufficient preparation for deciding to become *Christian?* And is this decision based on agreement with a certain set of doctrines or on the commitment of one's life to a certain way of living?

Furthermore, who really decides? That is, what about the subtle pressure from parents and peers (the rest of the class and other friends "doing it")? Sincerity is not the basic question. Do the youngsters know what it's all about and what they're doing? Or is it just expecting too much of them?

In general, from what I've read and heard, it seems that the older the young person was at baptism, the more this experience meant at the time *and* with the passing of years. Thus, to oversimplify: do we want to lower what baptism and church membership signify, or do we want to raise the age when we will help our youth to focus upon the teachings of our Lord and *their possible* commitment to those ways? For after this group and individual presentation, will we grant them an honest option *not* to be baptized? Indeed, maybe we would have stronger church members if there were more pressure for not being baptized than for being so.

No! Of course, the point is not to keep youth from joining the church. It is rather to make *their* decision meaningful and a knowledgeable one. Even at fourteen and fifteen, this is a pretty tall order.

What do you think . . . ? Let's discuss it as a congregation, honestly, openly, and frankly. *Nappanee Newsletter, Harry Spaeth.*



The nations of the world have many stockpiles
Of bombs,
Atomic, chemical, biological,
With great potential for
Complete kill.

The people of the church have many stockpiles
Of wealth,
Elegant luxuries, Bibles, and more books,
With great potential for
Life conversion.

We pray the stockpiles of the nations
Not explode,
So that those of the people
Be not disturbed.

Dennis Lehman

Sunday school program Is revised

Sunday school quarters will change with the seasons, beginning in September. And classes will be composed of two-grade levels instead of three.

These and other changes will mean some adjustments in program for Sunday schools using the revised Mennonite *Graded Sunday School Series.*

Starting a month earlier than previously, the new series will follow quarterly patterns of three months per quarter, beginning with September rather than October. In this way, changes that a child makes in shifting from one Sunday school class to another will coincide with those he makes in public school.

Leaders' Guide

A *Leader's Guide* to *This We Believe*, a church membership study book, has been published by Faith and Life Press of the Commission on Education of the General Conference Mennonite Church. Written by Herman Enns, pastor of Hamilton Mennonite Church, Hamilton, Ont., the *Leader's Guide* is to enable the teacher to fully utilize the study book *This We Believe* by James Waltner, which was published earlier. Methods, approaches, and resources are suggested for each session.

The leader's guide is available for $1.75 from Faith and Life Bookstore Berne, Ind. 46711.

The Jeff-Vander-Lou Story

The Jeff-Vander-Lou Story tells how a nonprofit organization was born to help meet community needs in St. Louis, Missouri. The seventy-eight-frame color filmstrip shows how building reclamation and community services were begun by local leadership with support from professionals and the Bethesda Mennonite Church. Accompanied by sixteen-minute narration on tape and two copies of the printed script. Available for freewill offering from Audio Visual Library, Box 347, Newton, Kansas 67114.

BLUFFTON GRADUATES 175

The largest graduating class in the history of Bluffton College, 175 seniors, was asked by the president-elect of Goshen College to turn to a "new professionalism" to help solve world problems.

Dr. J. Lawrence Burkholder told students not to cop out, but to join the establishment. "Radicals are needed within the system to change institutions from the inside," he said. "True radicals are those who go to the root of things to try to effect change."

The speaker called Jesus a radical in that He advocated change in the light of eternal truth. "The true radical works for justice and truth," he said.

Are you planning and preparing for the 1971 Michiana Relief Sale? The date is Saturday, September 25. Proceeds will go to MCC.

VITAL STATISTICS

ANNIVERSARIES

First, Berne, Ind.: Congratulations to Mr. and Mrs. Howard Sprunger who observed their fifty-first anniversary on June 7. Best wishes were extended to Mr. and Mrs. Daniel D. Schwartz who observed their fiftieth anniversary June 13.

Oak Grove, Smithville, Ohio: Mr. and Mrs. Abner J. Troyer observed their fortieth anniversary on June 1.

Topeka, Ind.: Ruth and Dewey Hostetler celebrated their fiftieth anniversary.

NEW MEMBERS

First, Bluffton, Ohio: Jay Garcia, Tom Wosselik.

First, Wadsworth, Ohio: Ronald and Lois Chamberlin.

Maplewood, Fort Wayne, Ind.: Deborah Carpenter, Sally Delagrange, Chuck Dick, Marilyn Lengacher, Tom Peters, Terry Stauffer, Karlin Warkentin, Cora Yoder, Dennis Yoder, Sarah Yoder.

Meadows, Ill.: Doris Ackerman, Bradley Augspurger, Kevin Bertsche, Larry Bertsche, Rick Kirkton, Deborah Kramer, Kim Smith, Jane Springer, Douglas Wilson.

Oak Grove, Smithville, Ohio: Mrs. Charles Hostetler.

Pulaski, Iowa: Del and Lucy Epp, Stuart DeWitt.

St. John, Pandora, Ohio: Mr. and Mrs. Jeffery Vermillion.

MARRIAGES

Ebenezer, Bluffton, Ohio: Sheila Deppler and Robert Cupples, June 5.

First, Berne, Ind.: Marjorie Gerber and Thomas Mills, June 5; Deanna Wulliman and Robert L. Deaton, June 2; Jo Ellen Bruner and Don Lehman, June 12; Connie Lehman and George Cott, June 19; Nancy Sprunger and Marvin Smith, June 19.

First, Bluffton, Ohio: Rachel Habegger and John Pannabecker, May 30; Janie Neiling and Robert Neil Blough, June 5.

First, Nappanee, Ind.: Stephani Clouse and Philip Eseinwein, Apr. 25 Deb Krou and Bryan Guard, Apr. 24

First, Wadsworth, Ohio: Kare Sprunger and Richard Moss, May 22

Hively Avenue, Elkhart, Ind.: Winnifred Irene Waltner and Alan Nadon May 28.

Maplewood, Fort Wayne, Ind. Deborah Carpenter and David Beachy May 29.

Oak Grove, Smithville, Ohio: Carrie Zeigler and Cletus Kurtz, May 15 Ruth Elaine Slabaugh and Ton Schrock, May 22.

Salem, Kidron, Ohio: Vivienn Himes and Tad Hobart, June 11.

Zion, Donnellson, Iowa: Marily Steward and Marshall Hulsebus, Ma 22.

BIRTHS

Ebenezer, Bluffton, Ohio: to the Stev Edwards, Heather Lynn, May 28.

First, Berne, Ind.: to the Ted Nussbaums, Joel Christopher, May 18.

First, Sugarcreek, Ohio: to th Gary Keims, Michele Renee, Apr. 24

Oak Grove, Smithville, Ohio: to th Earl Bradys, Gregory Earl, May 31

Pleasant Oaks, Middlebury, Ind. to the Ronald Burkhardts, Rond Ann, May 11.

Salem, Kidron, Ohio: to the Bil Mosers, David Dennis, May 31; to th Ricky Woods, Ricki Victoria, May 8

DEATHS

First, Berne, Ind.: Mildred Schug Alfred J. Smith, Mrs. Joel C. Habegger.

Gospel, Peoria, Ill.: William Breeze

Oak Grove, Smithville, Ohio: Danny Conrad, age 5.

Wayland, Iowa: Harold J. Meye May 2; Noah Wyse, May 5.

Material for the Central District Reporte should be sent to: Jacob T. Friesen, Box 2 Bluffton, Ohio 45817.

MDS man hurt in Kansas
Worst injury in 20 years

Disaster and loss came close for Mennonite Disaster Service men of Kansas on June 13, when tornadoes, driving rain, and hail hit the southern part of McPherson County, five miles north and east of Inman, in the Groveland area. The twister destroyed barns and sheds, and then moved east about six miles.

It hit the farms of Ralph Hostetler and Marvin Hostetler. Ralph has spent many hours helping others who have experienced loss. He has served as an assistant to his brother Marvin, long-time chairman of Kansas MDS and currently director of Region III MDS, whose farm is near Ralph's. Ralph's barn was wrecked, sheds were demolished, and a chicken house was damaged. Hail destroyed 100 percent of the Hostetler brothers' wheat fields.

No injuries occurred in the storm, but on Monday, an MDS volunteer was injured while working on the Ralph Hostetler farm. Kenneth Hanson, of First Church, McPherson, was caught under an entire roof section that fell, without warning, while he was helping remove hay from the damaged barn. Hanson was taken to the Saint Francis Hospital in Wichita, where he is in critical condition with a fractured back. This is the most serious accident in the twenty-year history of Kansas MDS. Hanson is in his forties, is married, and has a family.

One hundred MDS volunteers cleaned at six farms on June 14. A smaller number continued on Tuesday. Five barns had been wrecked.

Raymond Yutzy, Hutchinson, helped to coordinate the MDS work. MCC *News Service.*

Evangelical leader's book
Plea for demonstration

The nineteenth book by evangelical theologian Carl F. H. Henry appeared in May, with a driving appeal for Bible-oriented Christians to thrust themselves deeply into the contemporary struggle for social justice.

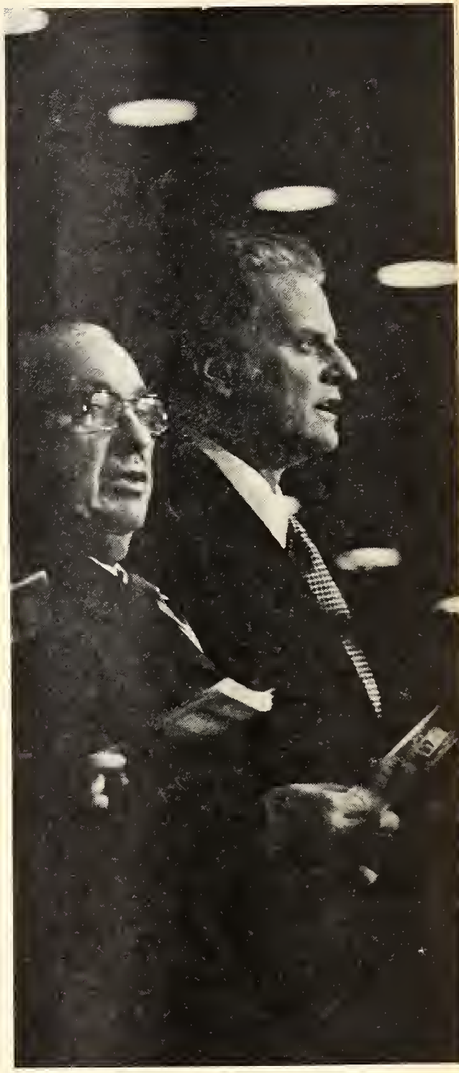
Titled *A Plea for Evangelical Demonstration,* the slim 125-page work published by Baker Book House warns that evangelical youth will, predictably, enlist for social change under alien flags unless the evangelical community encourages them to loft a biblical banner for public justice.

Henry is editor-at-large of *Christianity Today* which declined to run the opening essay for which the book is named. It appeared instead in *Christian Herald,* another mass-circulation magazine.

Henry has paced American evangelical interest in social ethics since the appearance in 1947 of his book, *The Uneasy Conscience of Modern Fundamentalism,* a small volume that gained wide influence. Later, Henry wrote *Christian Personal Ethics* and *Aspects of Christian Social Ethics,* and he is currently editor-in-chief of Baker's *Dictionary of Christian Ethics* which has enlisted leading evangelical scholars globally in a major cooperative effort to appear in 1973.

His latest volume includes a critique of the theology of revolution, but warns that revolution is probably inevitable if evangelicals do not wrestle the status quo on superior principles.

Henry considers *A Plea for Evangelical Demonstration* no less a turning-thrust than *The Uneasy Conscience of Modern Fundamentalism.* In the Near East, June 15-18, as program chairman of the Jerusalem Conference on Biblical Prophecy, he said: "The hope of the Lord's return gives every reason for us, like the apostles, not to relax but to revive the plea for personal and social righteousness, and to proclaim the evangelical resources for new life on earth and in the unending age to come." *Evangelical Press Service.*



Chicago Mayor Richard J. Daley sings a hymn during his attendance at the Billy Graham Crusade in June in McCormick Place. Mayor Daley, often referred to as the boss of Chicago, had this to say. "This hall is used for many purposes, but there is no meeting in my opinion that is more significant or important to our people than this crusade of Billy Graham. He is doing so much for America, and is doing so much to rekindle the early spiritual teaching and practices of early America." Photo and text from Crusade Information Services, Billy Graham Evangelistic Association.

RECORD

Calendar

Aug. 8-11—Vancouver, Conference of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacific District Conference.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972, Curitiba, Brazil, Mennonite World Conference.

Eastern

July 25 — Quakertown, Pa., East Swamp Church, drive-in church.

Audiovisuals

There Is A Better Way for Kansas is a 36-slide-and-cassette set describing the proposed tuition grant program for private colleges in Kansas. Legislation has been proposed that would make funds available to students of proven financial need who provide the first $450 for their education, and who are admitted to an accredited nontax-supported Kansas college. The tuition grant program is designed to save the state money while at the same time providing students with more choice of schools and helping to preserve the small independent Kansas colleges. Produced by the Associated Independent Colleges of Kansas, the set is available from the Bethel College Development Office, North Newton, Kansas 67117.

Ministers

T. F. Fast was installed as pastor of Grace Church, Dallas, Ore., on May 23.

John W. Voth, pastor of the Immanuel Church, Delft, Minn., was ordained on July 4 in the Eden Church, Inola, Okla.

Voth

Deaths

Elizabeth Kurtz, Meadows (Ill.) Church, was born Apr. 7, 1881, at Orrville, Ohio, and died June 21.

Marriages

Steve Blake and *Claudia Dewell,* on June 19. Reported by Mennonite Community Church, Fresno, Calif.

Sherwin Gross, Hutterthal Church, Freeman, S.D., and *Cynthia Wagner,* Spencer, S.D., on June 26.

James L. Hofer, Hutterthal Church, Freeman, S.D., and *Pamela Auch,* United Church of Christ, on June 25.

Kenneth Iverson, Billings, Mont., and *Elizabeth Stevens,* First Church, Aberdeen, Idaho, in Good Shepherd Lutheran Church, Pocatello, Idaho, on June 18.

Arnold Klassen, First Church, Upland, Calif., and *Sandra Huebert,* Bethesda Church, Henderson, Neb., on June 25.

Eric Maust, First Church, Sugarcreek, Ohio, and *Sandra Swihart,* United Methodist Church.

James Panther and *Diane Dowding,* First Church, Upland, Calif., June 19.

Arthur M. Saylor, United Methodist Church, Albert, Kan., and *Esther Deckert,* Bergthal Church, Pawnee Rock, Kan., on June 6.

Stephen Marenfeld and *Marianna Schultz,* Bethel Church, Mountain Lake, Minn., at Congregational Church, Storrs, Conn., on June 20.

Douglas McRae and *Loyal Penner,* Rosemary (Alta.) Church, on June 5.

Michael Christian Nelsen, Spokane, Wash., and *Helen Patricia Creason,* First Church, Aberdeen, Idaho, on June 13.

Walter Oussenko and *Anganeta Klassen,* Bethel Church, Mountain Lake, Minn., in Evanston, Ill., on June 20.

Toby Kaufman, Bethany Church, Freeman, S.D., and *Elaine Popham,* Watertown, S.D., on June 13.

Richard Arthur Kopper and *Beverly Elaine Wiebe,* First Church, Paso Robles, Calif., on June 13.

Robert Wennerholt, Springfield, Ill., and *Yukiko Kimura,* both of Calvary Church, Washington, Ill., on June 5.

Workers

Orlando Goering, professor of sociology at Bluffton College during the past year has accepted a teaching position in the sociology department at the University of South Dakota.

Steve Graber, Marion, S.D., has been appointed history instructor at Freeman Junior College and Academy. He is a 1971 graduate of Dakota State College in Madison where he was an honor student and was nominated as a Rhodes Scholarship candidate from Dakota State. He is also a 1967 alumnus of Freeman Academy and a 1969 graduate of Freeman Junior College where he was an active participant in the music and athletic programs. Salem-Zion Church, Freeman, is his home congregation.

David Hostetler, former missionary to Brazil, has been appointed news editor of the *Gospel Herald,* the weekly magazine of the Mennonite Church, published in Scottdale, Pa.

Milton C. Levy, assistant professor of physical education and coach at Bluffton College for the past three years has accepted a position as athletic director of Sandusky (Ohio) Perkins High School.

Marvin D. Thieszen of Elkhart, Ind., has accepted a position as vocal music instructor at Freeman Junior College and Academy. He will direct the college and academy choirs and serve as head of the music department. A teacher in the Elkhart Community Schools since 1967, he received his certification as a teacher of elementary and secondary schools at Goshen College in Goshen, Ind. He pursued graduate studies at Indiana University and at Ball State University at Muncie, Ind., where he received

Graber

Thieszen

his M.A. degree in education in 1969. A native of Henderson, Neb., he is a 1961 graduate of Bethel College. He participated for two years in the Mennonite voluntary service program at the Woodlawn Church in Chicago.

David F. Wiebe, Hillsboro, Kan., has been appointed director of admissions and instructor in biology at Freeman Junior College.

Wiebe

Returning workers

Paul and LaVerne Boschman began their missionary service in 1951. They were among the first missionaries to go to Japan. Paul preaches and teaches in Kobayashi and in outlying towns and villages and has been active in the church-growth movement in that area. Along with his Japanese coworker, Takashi Yamada, Paul has seen the Kobayashi group of Christians grow in number and stature. Paul is from Saskatoon, Sask., and is the son of Mr. and Mrs. C. C. Boschman. LaVerne is from Aberdeen, Idaho, the daughter of Mr. and Mrs. Marvin Linscheid. They returned home the latter part of June.

Eugene and Dorene Claassen left Cachipay, Colombia, at the end of June. Eugene was engaged in community development which involved road construction and an animal program that introduced rabbits, sheep, chickens, and ducks into the community. Dorene taught bookkeeping in the school and kept accounts of the school and property. Eugene is a member of the Menno Church, Ritzville, Wash. Dorene is a member of the Alexanderwohl Church, Goessel, Kan.

Virginia Claassen left Japan in June after serving her second term there. She taught missionary children at the Miyazaki Christian School, Miyakonojo, for a year and then the school moved to Oita, Japan. Because the number of missionary children has grown smaller, the school will be closing at the end of this school year. Virginia is a member of the Emmaus Church of Whitewater, Kan. During her furlough, she plans to continue her education.

Peter and Mary Derksen returned from Japan in June. They have completed their third term of mission service. They began new work in the city of Oita during their last term, which resulted in the establishment of a Mennonite church. The Derksens are members of the West Abbotsford (B.C.) Church.

Anna Dyck, missionary to Japan, completed her third term of mission service in Japan in June. She was an evangelistic worker at Takajo where she helped to establish the Takajo Mennonite Church which has about fifteen members at present. She will return to the United States. Her home congregation is the North Star Church, Drake, Sask.

Jake and Dorothy Giesbrecht, missionaries to India for sixteen years, returned home on furlough in June. They have lived in Saraipali, a village on the southern border of the General Conference Mennonite mission area in central India. Jake spends much time in personal witnessing and also conducts Bible courses for pastors and lay leaders, pastors' retreats, and the Christian nurture program. Dorothy is a registered nurse and uses her skills in a clinic at Saraipali, once a week.

Ernst and Ruth Harder, missionaries in Uruguay, returned to the United States on furlough at the beginning of July. Harder has been serving as the president (rector) of the Seminario Evangelico Menonita de Teologia in Montevideo, Uruguay. They are members of the Bethel College Church, North Newton, Kan.

Ethel A. Kambs returned from Japan in June. She volunteered for a one-year assignment at her own expense to work under the Commission on Overseas Mission of the General Conference Mennonite Church. She taught private English classes as well as assisting English teachers in classrooms. With her musical background, she also assisted in music at the Oita Christian School, a school for missionary children, and the Oita Mennonite Church.

Fremont and Sara Regier, missionaries to Congo, returned to the United States at the end of June. Fremont worked with Congo Mennonite Agricultural Service (COMAS) in a program of village agricultural extension services and rural development. This program seeks to help Congolese people to increase their productivity and efficiency. Sara teaches Gipende to the new workers at Nyanga and is active in the church. Fremont first served in Congo as one of the first Pax workers in 1955-57. Since 1961, both have served in Mexico, and two more years in Congo. Fremont is a member of the Emmaus Church, Whitewater, Kan., and Sara belongs to the Zion Church, Elbing, Kan.

Ben and Leona Sawatzky, missionaries to India, returned to their home at the end of June. They have served three terms. Ben has been business manager and builder at Christian Hospital, Champa, M.P., India, and has also served as mission treasurer for the India mission field for the past three years. Leona has been in charge of the stockroom of medicines in the hospital. Both have been active in teaching at the Champa Mennonite Church. They are members of the Bethel Church, Mountain Lake, Minn.

Baptisms

First Church, Clinton, Okla., on May 30: Paul Quiring, Hollis Lee.

First Church, Sugarcreek, Ohio, on June 27: Kathy Miller, Vadien Strickland, Dan Showers, Mark Blauch, Elliott Crilow, Tim Raber, Darry Weaver, Lynn Jaberg, Bambi L. Pfister, Dana A. Maust, Debbie Hostetler.

First Church, Upland, Calif., on June 20: Mary Ehrig, Eileen Ruth.

DISCUSSION

Why should children be denied communion?

The following is a further discussion of a resolution proposed for the Fresno General Conference which was published in our June 29 issue.

One of our church practices which increasingly disturbs me is the exclusion of our children from real participation in the service of Holy Communion. Should children be excluded from taking communion until they are baptized? I say they should not.

Our Lord's Supper was based on a meal which for the Jews was a strong family meal. By it, the parents witnessed to their children their faith that God does deliver those who trust in Him from captivity. The meal has become for us a reflective occasion which inherently excludes our children.

It seems to me that the meal has become this without the clear warrant of the Scriptures; instead, we have followed church practice. Nowhere do the Scriptures say who shall come. There is direction that the eating and drinking not be done unworthily or without discernment of the body. But this would not necessarily exclude our children who believe with simplicity in Jesus.

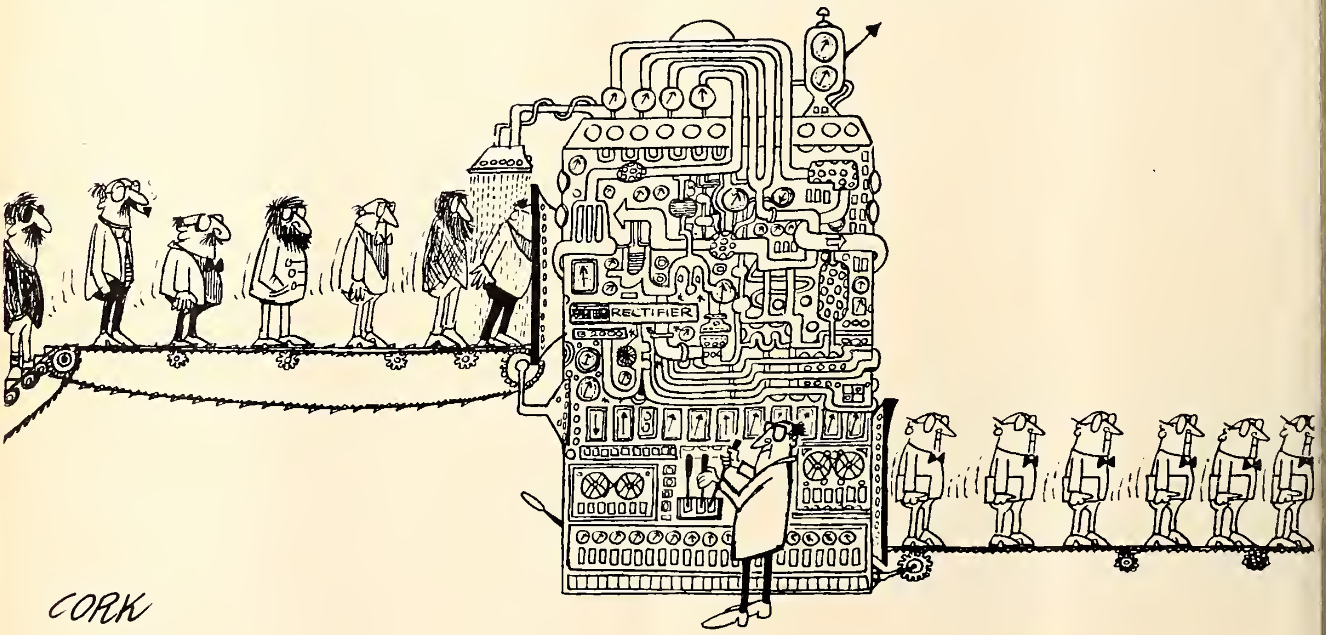
We invite all who believe in Jesus Christ to come. Even this invitation comes from the minister's service book (good as it is) rather than the Scriptures. This practice arose in the early church when the supper followed the liturgy of the Word and the catechumens were dismissed before the believers partook of the supper.

Following this practice, what we have implied by our invitation is that it is to all who have been baptized—not to all who believe. And this is quite a different matter. Anabaptist theology and practice, as far as I can determine, have never clearly identified baptism with salvation alone. Baptism has been considered a symbol of commitment to be Christ's disciple, not a symbol of past experience (Bender, *The Recovery of the Anabaptist Vision*, Hershberger, ed., p. 43). This appears to allow that persons may be saved prior to baptism, a fact of which we are well aware. Indeed, one writer has called baptism the ordination of the Christian to service, to ministry, to the "priesthood of all believers" (Warren F. Groff in *The Concept of the Believers' Church,* James Leo Garrett, Jr., ed., p. 70).

Where baptism is taken with some seriousness, it may result in delay. The young person who wishes to be sure about his commitment to Christ and who wants to make that commitment after some exposure to life and other beliefs, may wait until he is older to be baptized. It is not that he does not believe. He wants to be sure about his commitment. He may wait because of uncertainty about church membership, joining the organizational life of the church, an unbiblical burden which has been attached to baptism. The result of the delay is the suggestion that the young person is outside the church.

Since he is not baptized, he generally does not feel welcome to take part in the communion service. He is not the only one who does not feel comfortable. His parents may feel uncomfortable eating before him; others who know his faith and struggle also feel uncomfortable; and the unity of the occasion is broken. Holy Communion is not quite fulfilled.

The Episcopalians, Lutherans, and Presbyterians are now celebrating communion with their children, and logically so. For them, baptism has replaced circumcision and their children are within the family of the church. Communion now becomes part of the education process of confirming the child in the faith.



If, for us, baptism has meant entrance into the church at a later date in one's life, it still has not been identified completely with salvation. Therefore, our children are also within the family of the church and within the kingdom. Why should they be denied communion?

The question may be asked, how young a child would you allow to participate? My answer is that I would treat the Lord's Supper as a family meal. If the child is old enough to eat and drink, let him come. Let his parents explain to him as the years go by the deep meaning this service has for their lives. In this way, the unity of the family will be a true part of the celebration.

On the third Sunday of January of this year, these thoughts were presented to the Wadsworth Church in a sermon titled, "Suffer the Little Children." After the sermon, the congregation discussed the points which were made and parents agreed to discuss them with their children. It was decided that if parents feel that they would like their children to participate with them in the Lord's Supper, they may feel free to do so.

Donald R. Steelberg

Christ is central in life of church

SINCE THE TIME is rather short between now and General Conference in August, it seems urgent that someone respond to W. F. Unruh's proposal in the discussion article in the May 25 *Mennonite* [Bible Can't Be Used to Support War]. This change of our confession of faith could be significant if taken seriously.

I agree, wholeheartedly, with Unruh that our confession of faith must reflect our belief in the centrality of Christ in the life of the church, and that He is our highest authority. When we make the Bible an "infallible" authority for our lives, we become susceptible to all kinds of controversy and proof-texting, and living by the law rather than by the Spirit of Christ. This wastes our energy and weakens our witness, in a time when we need to be strong and using Christ's power to the full. While room must be allowed for various interpretations and experience within the church, we must continue to hold up Christ's life, teachings, and spirit as the ideal in every situation and decision. His proposed statement of faith is about as Christian as we can get.

In my college ethics class, we struggled with the question, What is the real or highest authority for our lives? This bothered me, as I couldn't seem to come up with a definite answer. I felt that the Bible and God were my highest authority. But that was rather vague, as there are many interpretations of the Bible, and exactly how do we determine what is God's authority in our lives?

But, recently, the same question came up in a Sunday school class here, and I was able to say that, for me, (and I feel this should be true for every *Christ*ian), Christ was the supreme authority. If we have accepted Him as our Savior and Lord, everything we do must be judged by His life and teachings.

I have come a long way from my college days when I argued with a friend that in the Old Testament God approved of war, even though I believed Jesus did not. God and Jesus were divided in my mind, were different. But God is always consistent with His own nature, which is Love. He is always the same. It is *man* who changes in his understanding of God.

Now I see the Bible as *progressive* revelation. Just as God is continually creating and recreating in the animal world with each newborn, and in the plant world with new life, each spring, so He is continually revealing himself to those who are sensitive to Him. In the Old Testament the revelation was not complete, as man could not fully comprehend what God was like. Israel was a warring nation, like the nations around them, though individuals were saved by faith, as we are. But on the resurrection side of the cross, the church is to be the body of its Lord, who revealed God fully.

As a radio speaker aptly put it recently, "Jesus is all there is of God. In Him dwelleth the fullness of the godhead bodily. The more we try to know God apart from Jesus, the more He becomes a mystery. If Jesus is not the center of your life, you're an eccentric Christian."

This speaks volumes to me. The Bible clearly states that God does not want anyone to perish. He desires wholeness for all men, wholeness of body, mind, and spirit. It is inconceivable that Jesus would do violence to anyone. He is Love, as He was to everyone who came to Him.

This is not to minimize the importance of the Bible, as it is instructive to us in its entirety. But without an understanding of Jesus as the central figure of the Bible we become bogged down in doctrine rather than buoyed up by Christ.

The proposal of Unruh is consistent with our Anabaptist roots as a church. Harold Bender, in his book *These Are My People,* points out that the church is a *new creation,* thus, the new Israel of God. And the church is "walking in the resurrection," a phrase of Menno Simons. Luther and the other reformers held to a doctrine of man which holds that original sin remains in man so strongly so as to negate the grace of God so that it is next to impossible to live on the resurrection side of the cross. "It was the Anabaptists in particular who insisted that the grace of God does produce a new creation, that men should and can walk in newness of life on the resurrection side of the cross, and that the church is no true church of Christ if it fails at this point."

Let's be the church of Christ in confession and in fact. *Jane Friesen, Rt. 1, Box 195A, Vincennes, Ind.*

LETTERS

Let's grow closer together

To the Mennonite Editor: You're doing a GREAT job.

Dear Brothers and Sisters: Last summer at the Boulder, Colorado, Whole Earth Fair and Peace Festival, a beautiful celebration of life, I first heard this little poem/song that I would like to share as a prayer with anyone who wants to hear—with special emphasis to those who are going through heavy inner struggles: "May the long-time sun shine upon you,/ all love surround you,/ And the Pure Light within you,/ guide your way on."

Another short, but powerful, prayer that has helped me when repeated is: "Praise God for the Pure Light within me./ Praise God, Let love abide."

May the God within us shine through for all to see. May we see God in everything and everyone we meet. May "they know we are Christians by our love." May we overcome our differences and grow closer and closer together in the love-consciousness of Jesus Christ and God. OM SHANTI SHANTI SHANTI, AMEN Peace Peace Peace, *Ruth Juhnke, Rt. 1, Box 41, McPherson, Kan. 67460.* June 22

Junior high camp costs $25

Dear Editor: Please note and call attention to an error in the June 22 issue of *The Mennonite*, page 415, in the information regarding the junior high program in connection with the General Conference at Fresno. The cost of the junior high retreat at Camp Keola is $25.00, not "seventy-five dollars" as indicated!

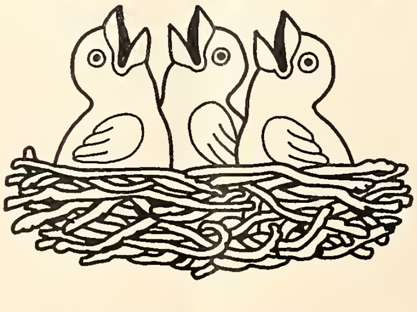
More registrations are welcomed. Junior highs coming with their parents to the conference are strongly encouraged to register for this retreat. Write: Junior High Retreat, First Mennonite Church, Box 338, Upland, Calif. 91786. *James H. Waltner, 379 N. Campus Ave., Upland, Calif. 91786.* July 1

Questions for my child

If I ever have a child of my own,
Will he grow up as I have grown?
Will he be blessed with the things I have had?
Will he be happy or will he be sad?
Will he run through green grass growing high?
Could he look up and see a deep blue sky?
Will my child have enough food to eat?
Do you think he could fish in some little creek?
Will he be climbing great big trees?
Could he have pets to cuddle and squeeze?
Can he go walking through a field full of wheat?
Do you think he might go swimming in the summer heat?
Will he pick flowers for his mother at home?
Will my child have the freedom to wander and roam?
Will he hear the sea through a shell by his ear?
Will the air he breathes be fresh and clear?
Could he walk through woods or climb a small hill?
Will he watch the rain patter on the windowsill?
Do you think my hopes and my dreams will come true?
Will the grass stay green and the sky stay blue?
Will my dream child ever stand,
Or will pollution ruin our beautiful land?

Valerie Loganbill, 511 Park Place, Moundridge, Kan. 67107. June 4

Forest fires burn more than trees.



Plea for the Jesus people

Dear Editor: It seems everybody is writing about the Jesus Kids (*Look*, Feb. 9; *Christian Life*, Apr.; *Life*, May 14; *Time*, June 21). It is the story of our nation's young people finding a new life in Christ. I think it is one of the greatest miracles of our times, and I would like to see *The Mennonite* write about it.

Here is a quote from *Time* magazine, "If any one mark clearly identifies them, it is their total belief in an awesome, supernatural Jesus Christ, not just a marvelous man who lived two thousand years ago but a living God who is both Savior and Judge, the ruler of their destinies.

"Their lives revolve around the necessity for an intense personal relationship with that Jesus, and the belief that such a relationship should condition every human life." I hope our hearts and minds can be open to these kids, who by the thousands, are turning from sex and drugs to the living Christ. *Alfred Sauer, Box 38, Moundridge, Kan. 67107.* June 17

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

Life is a sharing experience

There are many types of prisons, large and small,
Some people are imprisoned behind,
Brick, iron, and steel,
Some are imprisoned behind the pressures
Of society's demands,
Others are imprisoned by their own
Fears and irrationalities
Fears can put a person behind imagined
iron doors for years!
When the fears are erased by love,
It's like seeing sunshine for the first time,
You see the beauties of nature as they really are, and
Standing in wondering awe of how it
all had been done,
For the first time, you see people as
they really are,
For the first time in your life, there's
the joy of mind meeting mind,
There's the joy of seeing yourself as
You really are,
Joyfully, you see for the first time
there is value in yourself as a person
as well as others,
For the first time, you realize life
is a sharing experience and you want
to share it with others,
You stand in awe and can scarcely
take in the beauty of it all.
Then you realize it's like being born
again,
You realize that being imprisoned
in your own thoughts you've emerged
as a beautiful, more selfless person.

Ruth Elaine Richert

Please

A child looks up at me
with eyes that are floating
in a lake of constant tears.
He mutters words
that I cannot understand.
I know he is begging
for food or maybe life
or anything meaningful.
Because he is dying
in a country
that sends men to the moon.
Because he is suffering
in a world
that has a prominent jet set.
Because he is pleading
in a church
that is tax free and extraornate.
We may have the freedom,
but does this child,
and the many like him?
He beseeches mankind.

Denis Martel

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COVER

"Father and Child" by Ben Shahn and "It's Time to Go" by Delores Costanza both probe the relationship between parents and their children.

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THE MENNONITE

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Last seen crossing the Nile

THE PASTOR OF the Last Mennonite Church stopped by the place while I was cutting the grass.

"Long time, no see," I said, inventing a cliché while shutting off the mower. "How are things at LMC?"

"Haven't you heard? I left the church."

"Not you! Not a vigorous and well-dressed pastor like you. Why, you've been around as long as I can remember."

"Good experience at Last Church. Perhaps it was too good. It couldn't last. But we were just doing what the church ought to be doing—studying the Bible and helping out whenever we had a chance."

"What happened? I thought you were virtually indestructible. Criticism begin to get under your skin?"

"It's really too complicated to explain. But I am beginning to feel like Joseph after his brothers arranged that camel ride for him to Egypt."

"You feel your friends turned you in?"

"Not intentionally, you understand. I suppose I gave a lot of attention to visions; but, then, I thought that was my job."

"Maybe the church was more interested in its image than in your visions," I said.

"Might have been some of that. And I guess you irritate some people after awhile, but I thought I was about as low key as you can get without falling off the piano bench."

"Well, other pastors pick up and leave after awhile. And it's all for the best, they say."

"How often have I heard that! Lot of people selling that line, but I'm not buying."

"Well, what are you doing now?" I asked, trying to change the subject.

"Not much. I'm taking some time to think things over. Oh, I've taken a small job helping the manager of the Pyramid Grain and Feed Company, if that's what you mean."

"You'll do a good job. You always do, even though you'll be in bondage in Egypt, as it were."

"Yeah, I've had to think a lot about Egypt and all the experiences that might happen there."

"The brothers may sometime seek you out and ask you for help, as I remember the script."

The old pastor brightened. He used both arms to describe his vision. "That'll be a dramatic moment all right, when the elders of the Last Church come to see what a good man they let go, especially when they see me in the front office of the Greater Sphinx Lending and Leasing Corporation. And I'll say, 'Don't feel bad about having done me in long years ago. It was not you, but God who sent me here so that I could be on hand to help you.' Then reaching for my big checkbook, and choosing the pen on my desk with the widest point, I'll say, 'Just how much money do you need to meet your budget this year?' "

He was relishing his anticipated moment of triumph—perhaps a little too much.

"Remember, you'll have quite a few obstacles before you get to that sweet chapter. You'll have to spend a couple years in jail. Are you ready for that?"

"No problem," he replied, "no problem, at all. The only thing that bothers me just a bit is whether I'm ready to meet Potiphar's wife."

He started off across the lawn muttering to himself. "What'll I say? What'll I do?"

I know he'll think of something. M.S.

Following our summer biweekly schedule, our next issue will be dated Aug. 3.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:29 AUGUST 3, 1971

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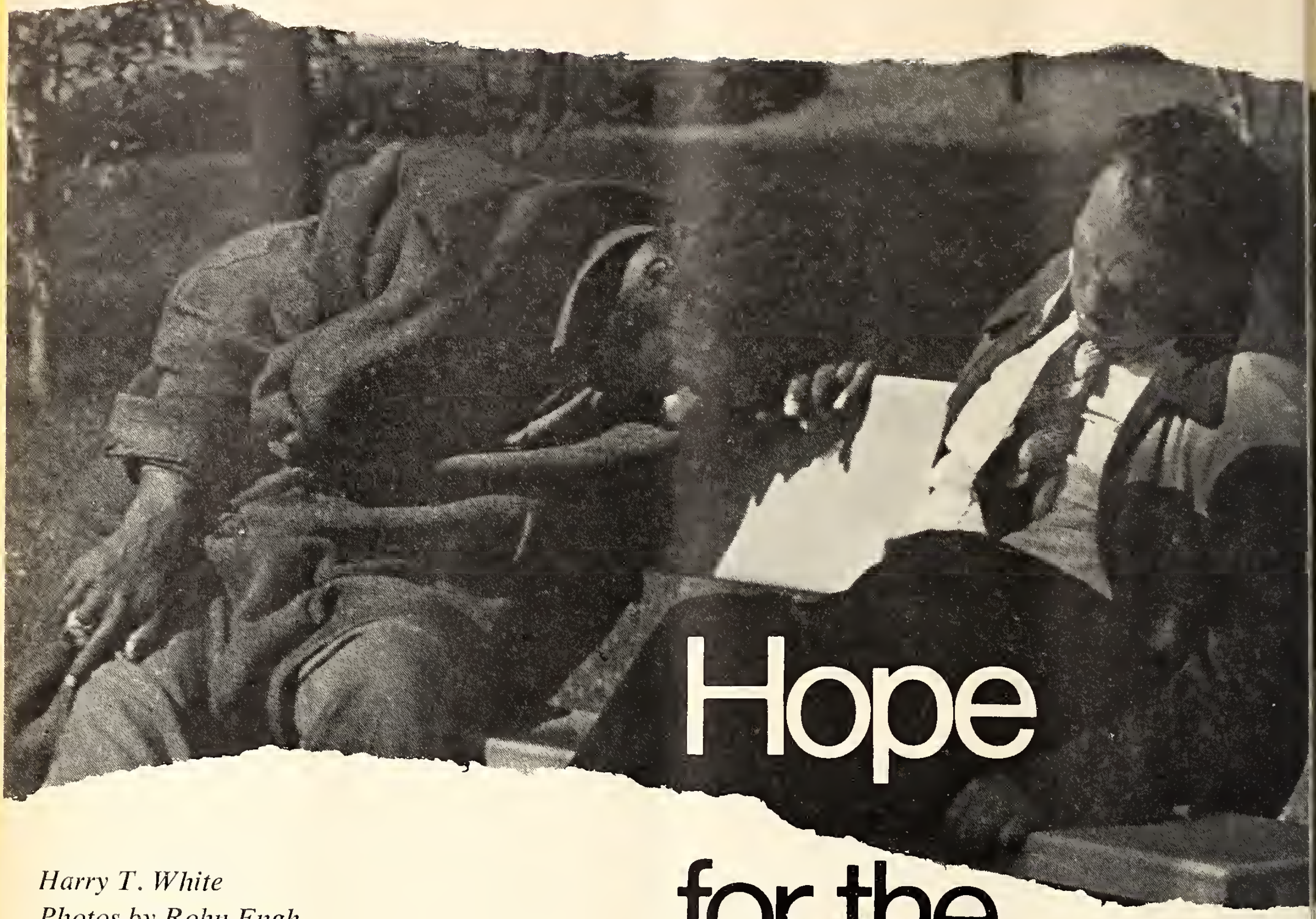


Hope for the alcoholic

Harry T. White
Photos by Rohn Engh

Integral to his recovery is a return to a spiritual awareness. The acceptance of God isn't easy for the average alcoholic who says, "Where is any of God's handiwork in this mess that I've become?"

ALCOHOLISM IS A disease. Of course. Most of us share this view toward the problem of uncontrolled drinking.

But how many of us really think of someone who drinks too much as a sick person? How many of us have to admit that our thinking runs more like, "He could control himself if he'd exercise some willpower?"

The American Medical Association termed alcoholism a disease in the early 1950's; in the 1960's, alcoholism received legal recognition in the courts as an illness.

But old attitudes and prejudices still remain with us—we think of the alcoholic as useless, hopeless, and without character. Two thirds of our 5800 general hospitals still do not admit patients with a diagnosis of alcoholism. Only thirty-five of the nation's 245 state mental hospitals have treatment programs for alcoholics. Problem drinkers are usually thrown in jail to sleep it off.

Within many of us, if we're honest

ith ourselves, there's the feeling that lcoholics are somehow sinful, that ey belong, as the victim of leprosy nce did, in the dreary subworld of e social outcast.

The majority of doctors admit they now little about alcoholism, although ranks with heart disease and cancer s one of the three major health probms in the United States. (The incience of alcoholism is five times that f cancer.) Authorities estimate that million people, one out of every fteen social drinkers, are alcoholics. he U.S. has moved ahead of France s the country with the world's high st rate of alcoholism.

Doctors, psychologists, psychiatrists, lergymen—the specialists in our soiety in the best position to help the lcoholic — have traditionally been oefully inadequate in their ministraons; the doctor threatens death; the sychologist, insanity; the clergyman, ell; and so on.

The alcoholic, however, keeps rinking. Willpower has nothing to do with it. From the alcoholic's first drink, a chain reaction begins. Compulsive drinking signals his addiction to alcohol and he is unable to stop drinking for good, even if he wants to. He needs outside help, and the right kind of outside help, to recover.

We still don't know what causes alcoholism — at present, a complex linkage theory of causation is held by most researchers, that a combination of biochemical, psychological, and cultural factors work together to produce the unique combinations of alcoholism.

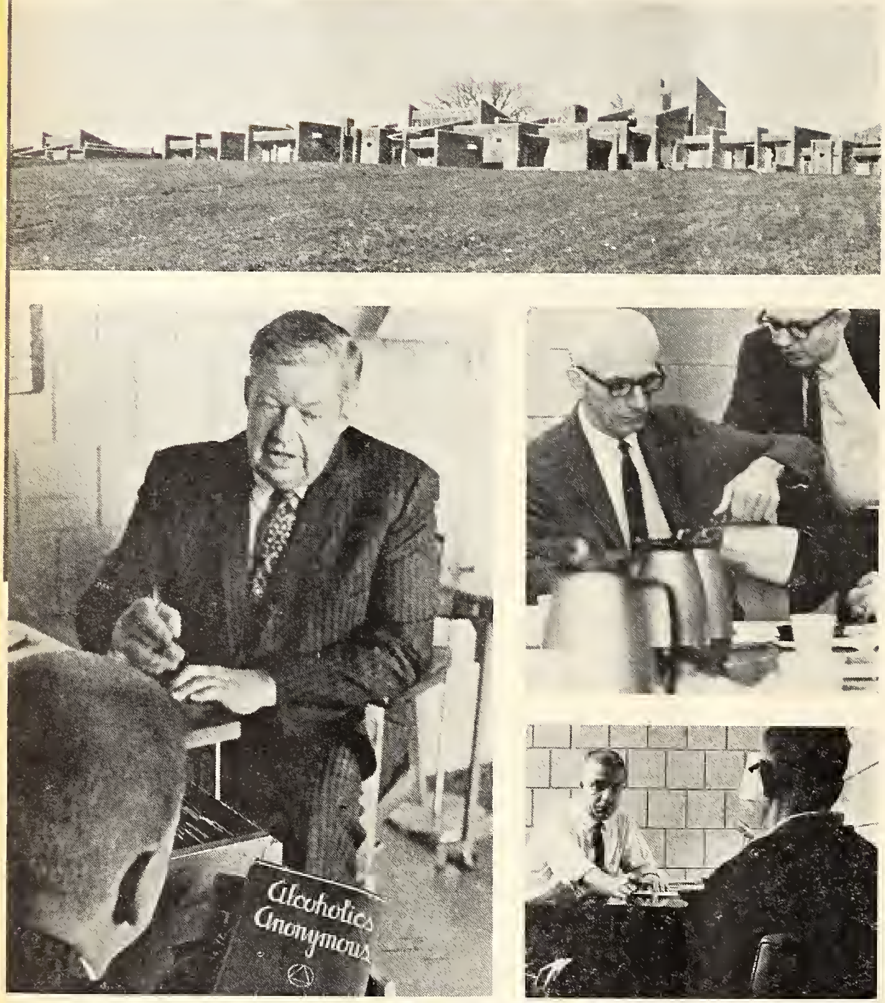
Alcoholism has no cure. Once a person is an alcoholic, he is *always* an alcoholic. His only hope for a new life (alcoholism never gets better, only worse—at the end of the road lie insanity or death) rests in total abstinence from alcohol. He must *never drink again.*

But how can an alcoholic, for whom choice is no longer possible, convince himself to stop drinking?

Alcoholics Anonymous is an answer for some. But A.A. doesn't work for all alcoholics who seek its help, and A.A. has never claimed more than 300,000 members at any one time. There are 6½ million alcoholics in the country. Most of them need, in addition to A.A., the help available at an adequate treatment center, staffed by doctors, psychologists, clergymen, psychiatrists, who recognize that treating the whole person is crucial for his recovery. In most cases, going to a doctor, only; or a minister, only; won't work. All the specialists play an important part in bringing an alcoholic back to health. Unfortunately, few such treatment centers are available.

One of the first, and among the most outstanding, is Hazelden, a nonprofit treatment center in the rolling hill country northeast of the Twin Cities, in Minnesota. Since its beginning in a farmhouse in 1949, more than 8000 people have *graduated* with renewed hope, confidence, and courage.

eminary students learn that the alcoholic needs outside help to recover.



Alcoholics Anonymous is the answer for some. For others, centers like Hazelden in Minnesota, provide treatment for the whole person so necessary for recovery. Men have daily sessions with one another over the ever-present cup of coffee. The alcoholic finds others with problems similar to his own, and together they work at their difficulties.

Hazelden operates on the principle that if an alcoholic is to be helped to the point where he can convince himself to stop drinking, he should be treated by an expert in the field—a former alcoholic. Most of the staff at Hazelden—psychiatrists, psychologists, counselors, administrative personnel, clergymen—are former alcoholics.

When a Hazelden counselor informs a newcomer that he, too, is an alcoholic, the two immediately reach an understanding. (The alcoholic, so often, has experienced lectures by outsiders—though they be his wife or other loved ones—who have an interest in his well-being but no real
derstanding of what he is facin
And once an alcoholic realizes t
health and a productive life still
possible for him, which is reinforc
daily for him by the example of
counselor, his recovery can be rap

Integral to his recovery process
a return to a spiritual awareness. T
acceptance of God isn't easy for
average alcoholic, who during ye
of continual drinking has built an
titude of, "Look at what has ha-
pened to me. Where is any of Go
handiwork in this mess that I've
come?"

Yet slowly, as arrested alcohol
testify, as the miracle evolves of
fresh, invigorating life freed from t
dependency upon alcohol, they fi
that a renewed sense of a power gre
er than themselves made the mira
possible.

People from every walk of life co
to Hazelden—business executives, p
iticians, housewives, farmers, Hol
wood personalities, doctors, plum
ers. They stay from three to fi
weeks, in rare cases, several mont
Their regimen is simple: three so
meals a day, daily meetings with st
members both in groups and indiv
ually, and accomplishment of a wo
chore. At the crux of the rehabilitati
treatment at the center is the alc
holic's association with others li
himself. Upon leaving Hazelden, A.
plays a sustaining role—patients a
referred to their nearest A.A. cha
ter, so that continued support fr
other arrested alcoholics becomes
part of the long and uphill road
alcoholic faces on his way back to
new life.

Hazelden, by bringing the vario
specialties together in helping the
coholic, is proving that alcoholism
not hopeless. The work at Hazelde
perhaps, is best expressed as a refle
tion of the concern Jesus had wh
He said, "I came that they may ha
life, and have it abundantly" (J
10:10).

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur
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NEWS

Welcome change in policy on China

The following news analysis was written by Charles A. Wells and published in the May 1 issue of "Between the Lines," Box 143, Princeton, New Jersey 08540.

Great China presents a situation unlike any other on the globe or in history. Its population approximates that of all Latin America, Africa, and Asia combined (save India) and consists of about the most energetic, disciplined, and skilled people to be found anywhere—bred so out of antiquity.

To measure China's impact on the future in technology, industry, trade, and banking: take today's postwar Japan and multiply by ten—a fair estimate since China has impressive natural resources, Japan, almost none. We predict that, in time, China will become highly productive and more Chinese than Marxist.

The record of postwar U.S. policy oward China in the face of these facts has been arrogantly immature, belligerent, and racist. This can be amply demonstrated in various simple ways. We tried out the atom against the Japanese (Admiral Halsey's "yellow-bellied Japan") and use body counts to estimate battle gains in Vietnam because we regard them as gooks and slope heads. Yet we did neither against the Germans—not with Eisenhower, Spaatz, Nimitz, and other good German-American names ranking at the op in the U.S. Army and Navy. So ake all the above truths together—and Americans with intelligence and conscience welcome any change in our attitude toward China.

Nixon's conciliatory dealings with China reveal his greater freedom of movement when he is not bound by preelection commitments to the military, as in Vietnam. The President first lifted visa restrictions for Americans wishing to visit China; Peking responded by inviting not only the American Ping-Pong team but also representatives from major U.S. news media. Nixon next moved swiftly to show his appreciation by warning U.S. oil companies to heed Peking's protests over their exploration of petro-

The new face of China is evident in the Sa Jao Commune nursery school in Canton. Revolutionary themes are used in plays to indoctrinate the children. With her left arm behind her back, her right hand clenching the red book of Mao's thoughts and a Mao badge glittering on her jacket, a young girl introduces acts from an opera called The Red Lantern. *The play tells about the struggles of the communists to win control of all China and chase out the capitalists. The children wear soldier uniforms and wave red flags.*

leum deposits off China's coast.

Then as the U.S. table tennis teams received a warm welcome in China, with a minimum of propaganda, the White House promptly reciprocated further by enlarging the list of nonstrategic goods which China could buy from the U.S. There has been no such display of goodwill between these two nations for twenty years. But, in all this, the President has his continuing opposition from the Pentagon.

Our Taiwan policy collides head-on with these conciliatory moves. Since 1949, Washington has followed the fiction of which Nixon himself has been chief spokesman — that Chiang Kai-shek's dictatorship on Taiwan represents the 750 million mainland Chinese.

If Nixon is sincere in these peace moves, our policy toward China in the United Nations must change.

Since Red China's admission into the UN has become inevitable, at least by 1972, Washington will have to drop its opposition. Nor can we persist in urging recognition of the two Chinas, for that, too, is a fading fable. (Taiwan politically reconstituted through genuinely free elections— with the 80 percent of the population who are Taiwanese becoming dominant — would enable it to become a UN member but not a second China.)

All talk of an invasion of North Vietnam by the South Vietnamese with U.S. support must stop, for this creates an intolerable position for Peking. Would the United States permit Castro, backed by Russia, to take over all Mexico?

Incalculable damage has been done to the cause of democracy and Christianity by our championing of Chiang and his *Kuomintang*. Chiang was defeated on the mainland by the communists largely because of the rampant corruption within his regime and his own lack of cooperation with American efforts to hold China together. (See historian Barbara W. Tuchman's recent biographical *Stilwell and the American Experience in China* 1911-1945, Macmillan, 1971.) Moreover, when Chiang, having fled the mainland, arrived in Taiwan, he and his generals slaughtered over 10,000 Taiwanese who were seeking national independence after World War II, a savage oppression continuing to this day for any Taiwanese seeking freedom from Chiang's dictatorship.

Since Chiank Kai-shek and Madame were Christians, they understandably became objects of adoration to the flocks of Christian missionaries driven from mainland China. But this hypocrisy will long haunt and cripple the Christian cause in Asia and elsewhere among the millions who don't like to have their people slaughtered and oppressed by either communists or Christians.

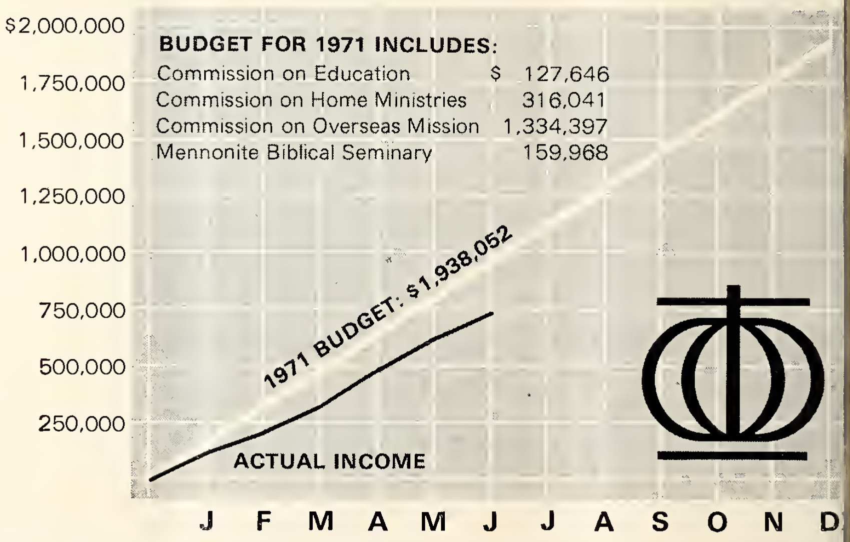
These men and movements are passing with the years and a new era opens in which a fresh political realism becomes appropriate and peace a necessity.

Published

Guide to Mission Study for 197 prepared by the WMA literature cor mittee, has the theme, "I will po out my spirit on all flesh" (Joel 2:28 All material was written by Gener Conference women. The first fo lessons deal with overseas missi and include Latin America, Menn nite Central Committee, Yeotmal Ser inary, and world mission in a tec nological age. The remaining fo lessons concern home ministries ar involve the family, the returning vo untary service worker, the congreg tion as a base for mission, and eva gelism. Ten worship services and thr services for special occasions are al included. One free copy of this bo is being sent to each missionary s ciety. Additional copies are availab for fifty cents from Women's Missio ary Association, Box 347, Newto Kan. 67114.

Conference budget

Jun



Receipts in June in support of General Conference programs totaled $135,35 This exceeds June 1970 by about $25,000. For the year thus far, we a roughly $48,000 ahead of last year. 38.6 percent of the budgeted amount h been received. This compares with 32.7 percent for the same period a year ag

Looking back two years, we find that June receipts totaled $111,000.

Poverty Fund receipts for the year totaled $44,970, and for June, $6,88

This increased support is greatly appreciated. We're operating under a tig and lowered budget this year. It is likely that in some areas the budget will l overspent. It is anticipated, however, that at least some of the deficit incurr last year will be made up this year. *Wm. L. Friesen, treasurer.*

Nominees for Fresno ballot

FIFTY-FOUR NAMES for twenty-seven offices in the General Conference will make up the ballot at Fresno in August.

The offical nominating committee has just released the official list of names which is published below along with several lines of identification. Further nominations from the floor of conference will be permitted.

The term of service for these offices s six years except for three: president, vice-president, and secretary. Three members need to be elected to each of the three Commissions: Overseas Mission, Home Ministries, and Educaion. Four members need to be elected to the Division of Administration and five members to the board of Mennonite Biblical Seminary.

The General Board has vacancies for four members at large. The Program Committee needs one new member and a new General Conference trustee to the Schowalter Foundation needs to be chosen.

Selections for these offices have been made by a committee named not by the General Conference leadership but by the district and regional conferences. Roland Goering, Hillsboro, Kansas, has served as chairman, and Walter D. Fry, Schwenksville, Pennsylvania, has been secretary. Other members have been Edward Enns, Saskatoon; Rudy Goerzen, Aldergrove, British Columbia, Waldo Kaufman, Freeman, South Dakota; Donavin Diller, Phoenix; and Gordon R. Dyck, Elkhart, Indiana.

Career summaries for each of the nominees listed below have been prepared from information supplied by the individual himself. Limitations of space, of course, have not allowed the use of all the data made available. So it should be understood that the sketches below are only brief introductions and not exhaustive. Photographs have, in most cases, also been supplied by the individuals named.

Kreider

Poettcker

Amstutz

PRESIDENT

Robert S. Kreider, president and professor of history, Bluffton College, Bluffton, Ohio; vice-chairman, Mennonite Central Committee; member, Commission on Overseas Mission; secretary for international education, Mennonite Central Committee, 1961-62; A.B., Bethel College, 1939; A.M., University of Chicago, 1941; Ph.D., 1953; graduate study, Chicago Theological Seminary and Basel University.

Henry Poettcker, president, Canadian Mennonite Bible College, Winnipeg; vice-chairman of Conference of Mennonites in Canada. four years; member of Board of Education and Publication, six years; vice-president of General Conference, six years; graduate of Mennonite Brethren Bible College and Bethel College; B.D., Mennonite Biblical Seminary, 1953; Th.D., Princeton Theological Seminary, 1961.

Henry Poettcker was elected president in 1968 for a three-year term, and is eligible for reelection.

VICE-PRESIDENT

L. R. Amstutz, pastor, Emmaus Church, Whitewater, Kansas; former chairman of Northern District Conference for two terms; former member of Western District retreat committee; member of evangelism committee of the Western District. Attended Bible school three years; college, four.

Jacob T. Friesen, Central District Conference minister, Bluffton, Ohio; district education and publication, and ministerial committees, district conference president; former member, Board of Education and Publication; director, Mennonite Central Committee program in Germany, 1951-53; director of admissions, Bluffton College, 1967-69. Graduate of Freeman Junior College, Bethel College, New York Theological Seminary.

Jacob T. Friesen was elected vice-president in 1968 for a three-year term, and is eligible for reelection.

SECRETARY

Curt Siemens, pastor, First Church, Pretty Prairie, Kansas; public school administrator for twenty-seven years; held pastorates for over nine years; member of Western District historical committee; A.B., Bethel College; M. A., University of Kansas; postgraduate work at University of Chicago and Wichita State University.

Marvin Zehr, pastor, West Zion Church, Moundridge, Kansas; pastor for thirteen years; former president of Central District and General Conference Young People's Unions; A.B., Bluffton College, 1958; B.D., Mennonite Biblical Seminary, 1961.

Elbert Koontz is the present secretary and having served for two terms or portion thereof is not eligible.

J. Friesen

Siemens

Zehr

Program Committee

Ruth Naylor, homemaker, Bluffton, Ohio; Sunday school teacher, church camp volunteer, free-lance writer for a number of church publications, has applied to teach English in public school this fall; member, Central District program committee; A.B., Bluffton College, 1970.

Lois Rensberger, homemaker and writer, Middlebury, Indiana; Sunday school teacher, free-lance writer for a number of church publications; member of Central District peace and service committee and General Conference reference council for peace and social concerns; attended Goshen College for three years.

Continuing members of the Program Committee are Jakob Letkemann, Winnipeg, and Gordon Dyck, Elkhart, Indiana. The term of Irvin Richert, Quakertown, Pennsylvania, expires.

General Board

Robert W. Gerhart, pastor, Immanuel Church, Downey, California; pastor for eight years; member of Eastern District retreat committee; advisor to Eastern District Sunday School Union and Young People's Union; member of General Conference nominating committee, 1968; member at large of General Conference General Board, 1970-71; B.A., Grace Bible Institute; B.D., Reformed Episcopal Seminary.

Virgil M. Gerig, pastor, Salem-Zion Church, Freeman, South Dakota; former member, Central District education committee and ministerial committee; chairman, Northern District home missions committee; former member, General Conference Peace and Social Concerns Committee; attended Goshen College; A.B., College of Wooster; attended Oberlin Graduate School of Theology; B.D., Princeton Theological Seminary.

Jake Harms, farmer and pastor, Whitewater Church, Boissevain, Manitoba; radio speaker, 1963-65; consulting editor, *The Mennonite.*

Robert M. Landis, pastor, Pine Grove Church, Bowmansville, Pennsylvania; pastor for over nineteen years; president of Eastern District Conference, 1959-60; member of Eastern District mission committee, retreat committee, and Men-O-Lan Board; attended Moody Bible Institute regional evening Bible school for five years.

Naylor

Rensberger

Gerhart

Gerig

Landis

Neufeld

E. Rempel

Suderman

Voth

P. Claassen

Funk

Abe Neufeld, conference pastor, Cc ference of Mennonites in Saskatch wan; former pastorates in Briti Columbia and Saskatchewan Conf ence; graduate of Canadian Menn nite Bible College.

Erwin H. Rempel, pastor, Indian V ley Church, Harleysville, Pennsylv nia; member of Eastern District r treat committee; B.A., Grace Bib Institute, 1966; attended Dallas The logical Seminary; B.D., Westminst Theological Seminary; presently stud ing at Eastern Baptist Theologic Seminary.

Robert D. Suderman, pastor, Fi Church, Newton, Kansas; form member of Pacific District educatio committee; consulting editor, *T Mennonite;* former instructor at Bet el College; graduate of Wheaton Co lege and Fuller Theological Seminar has studied at King's College, Unive sity of Aberdeen.

Lawrence Voth, pastor, Communi Mennonite Church, Markham, Il nois; organizer of Markham D Nursery; chairman of Central Distri peace and service committee; gradua of Bethel College, 1958, and Me nonite Biblical Seminary, 1961.

Continuing members at large of t General Board are Harris Waltne Ritzville, Washington; and Har Yoder, Bluffton, Ohio. The terms Albert Gaeddert, Geneva, Nebrask Lotus Troyer, Smithville, Ohio; an Robert Gerhart, Downey, Californ (appointed to the vacancy created the resignation of Heinz Janzen become general secretary) expir Henry P. Epp has resigned.

Schowalter Foundation

Paul G. Claassen, dairy farmer, Bea rice, Nebraska; trustee, Mennoni Deaconess Hospital and Beatric Church; Sunday school teache Civilian Public Service, over thre years; attended Bethel College.

Alvin L. Funk, postmaster, Aberdee Idaho; also qualified as engineer an registered land surveyor; Sunda school teacher and former churc chairman; former chairman of Pacif District Conference trustees an stewardship committee; attended Bet el College and Idaho State Unive sity; B.S., Oregon State University.

Continuing General Conference tru tee is Ernest Bachman, Newton, Ka sas. The term of William T. Snyde Akron, Pennsylvania, expires.

COMMISSION ON OVERSEAS MISSION

Milton A. Claassen, physician and surgeon, Newton, Kansas; Sunday school teacher and deacon; short-term service at Mennonite Christian Hospital, Taiwan, June 1969 and November 1970; graduate of Bethel College and University of Kansas School of Medicine; orthopaedic residency at the Dickson-Diveley Clinic, Kansas City, Missouri; fellow. American Academy of Orthopaedic Surgeons.

Henry Dueck, teacher of Bible and church history, United Mennonite Educational Institute, and assistant pastor, United Mennonite Church, Leamington, Ontario; former pastor of the Mennonite Church of Asuncion, Paraguay; graduate of Canadian Mennonite Bible College and Bethel College; has attended Mennonite Biblical Seminary.

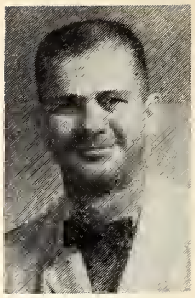
Paul I. Dyck, pastor, Altona (Man.) Church; General Conference missionary to India, 1956-68; former chairman, General Conference Mennonite Mission in India; B.A., Bethel College, 1952; B.D., Mennonite Biblical Seminary, 1955; M.A. in anthropology, University of Manitoba, 1970.

Paul F. Goossen, pastor, Richfield (Pa.) Church; former president, vice-president of the Northern District Conference; former chairman, Northern District home missions committee; advisory council, Grace Bible Institute; graduate of Grace Bible Institute and Grace Theological Seminary; attended summer term at Mennonite Biblical Seminary.

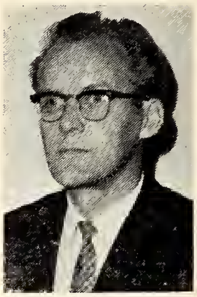
Marie Duerksen Kleinsasser, homemaker, Freeman, South Dakota; Sunday school teacher; statistician, Northern District Conference; General Conference missionary to India, 1948-63; attended Hesston College and Bethel College; B.A., Columbia Bible College.

Gerald Stucky, associate minister, First Church, Berne, Indiana; General Conference missionary to Colombia for twenty years; chairman, Central District program committee; member of General Conference Commission on Overseas Mission; former member of General Conference Evangelism Committee; B.A., Bethel College, 1940; S.T.B., Biblical Seminary in New York.

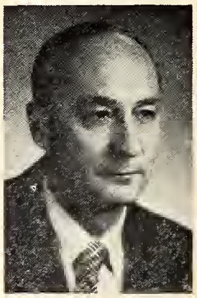
Continuing members are Peter J. Dyck, Akron, Pennsylvania; Walter Gering, Mountain Lake, Minnesota; Elmer Neufeld, Bluffton, Ohio; and Vern Preheim, Akron, Pennsylvania. The term of Robert Kreider expires and having served two terms he is ineligible for reelection. The term of Gerald Stucky also expires. District representatives currently members of the Commission are Paul N. Detweiler (Eastern), Peter Fast and Jacob K. Klassen (Canadian), Dorothy Krehbiel (Pacific), Herbert R. Schmidt (Western), Ward Shelly (Central), and Arnold Epp (Northern).


M. Claassen

Stucky


Dueck

Bohn

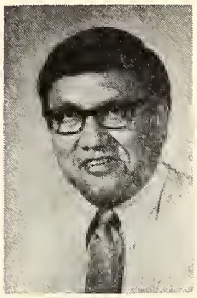

Dyck

A. Epp

Goossen

Habegger

Kleinsasser


Hart

COMMISSION ON HOME MINISTRIES

David W. Bartow, pastor, Upper Milford Church, Zionsville, Pennsylvania; member, Eastern District peace and service committee; relief worker, Mennonite Central Committee, Hong Kong, three years; graduate of Goshen College and Mennonite Biblical Seminary.

Stanley Bohn, pastor, First Church, Bluffton, Ohio; chairman, Central District home missions committee; former member, Western District missions committee; camp leader, Central and Western districts; executive secretary for city church work and peace and social concerns, Board of Christian Service, 1965-68; A. B., Bluffton College; M.A., Ohio State University; B.D., Mennonite Biblical Seminary.

Albert H. Epp, pastor-elect, First Church, Newton, Kansas; pastor, Immanuel Church, Downey, California, 1956-69; chairman, Pacific District Conference, 1969-71; member, General Conference Committee on City Churches, 1962-68; Los Angeles 1-W coordinator, 1962-65; A.B., Grace Bible Institute, 1953; A.B., Wheaton College, 1954; B.D., Fuller Theological Seminary, 1957; candidate for doctoral degree, Fuller Theological Seminary.

David L. Habegger, pastor, Hively Avenue Church, Elkhart, Indiana, and admissions counselor, Mennonite Biblical Seminary; member of Board of Christian Service and Commission on Home Ministries, 1962-71; member, General Board, 1968-71; chairman, Elkhart Coffee House Association, 1969-71; A.B., Bethel College, 1946; B.D., Mennonite Biblical Seminary; M.A., Northwestern University, 1953; Rel. D., Claremont School of Theology, 1966.

Lawrence H. Hart, project director, Committee of Concern, Inc., Clinton, Oklahoma; former pastor of Koinonia Church, Clinton, Oklahoma; former member, Western District education committee and General Conference peace and social concerns committee; member of Poverty Fund steering committee; A.B., Bethel, 1961; attended Mennonite Biblical Seminary for two years.

Arnold C. Reimer, fruit farmer and packer, Reedley, California; Sunday school teacher and deacon; member of stewardship committee; member, Pacific District home mission committee; chairman, Pacific District stewardship committee.

Continuing Commission members elected by General Conference are C. J. Dyck, Elkhart, Indiana; Peter J. Ediger, Arvada, Colorado; and Ted Koontz, Cambridge, Massachusetts. Terms expire for Vincent Harding, Stanley Bohn, and David Habegger. District representatives currently are Leo Driedger and John Hiebert (Canadian), Robert A. Franz (Pacific), Leland Harder (Central), Esko Loewen (Western), Vernon Lohrentz (Northern), and David Whitermore (Eastern).

COMMISSION ON EDUCATION

J. Herbert Fretz, coordinator of church and seminary relations, Mennonite Biblical Seminary, Elkhart, Indiana; former president, Eastern District Conference; former member of peace, home mission, ministry committees in Eastern, Northern, and Central districts; former member, General Conference Historical Committee and Mennonite Biblical Seminary Board; graduate of Bluffton College and Westminster Theological Seminary.

Jim Graber, student, Freeman, South Dakota; president of Northern District Young People's Fellowship; president of local youth fellowship; graduate of Bethel College.

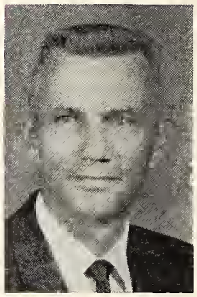
William Kruger, principal, Westgate Mennonite Collegiate, Winnipeg; member, board of directors, Canadian Mennonite Bible College; pastor, Pleasant Grove EUB Church, Huntington, Indiana, 1959-61; teacher, Rosthern Junior College, 1961-66; B.Ch. Ed., Canadian Mennonite Bible College; B.A., Bethel College; B.D., Mennonite Biblical Seminary.

Leo L. Miller, pastor, First Church, Reedley, California; member, Western District peace and service committee,

Reimer

Suderman

Fretz


Voth

Graber

Kruger

Baumgartner

L. Miller

Dick

1956-62; president, Western Distric Conference, 1967-68; writer, *Adul Bible Study Guide;* Civilian Publi Service, Fort Collins, Colorado an MCC Mutual Aid Office; graduate o Freeman Junior College, Bethel College, and Mennonite Biblical Seminary.

Alice Kaufman Suderman, homemaker, Mountain Lake, Minnesota; Sunday school teacher; chairman, loca education committee; past president local women's mission society; forme member, church council; voluntar service, summers of 1950 and 1952 graduate of Freeman Junior College attended Goshen College, graduate o Valparaiso University; M.A., Mankato State College, 1970.

Orville L. Voth, academic dean, Kansas Wesleyan University, Salina, Kansas; president, Bethel College, 1967-71; Sunday school teacher and la minister; chairman of commission or social concerns, sponsor of high schoo youth group, member of official boar as associate member of Universit Methodist Church, Salina; A.B., Bethel College, 1948; M.S., Oklahom State University; Ph.D., Pennsylvani State University, 1957.

Continuing members for the Genera Conference are Harold Buller, Beatrice, Nebraska; Marian Franz, Washington, D.C.; and Bertha Harder Elkhart, Indiana. Eligible for reelection are J. Herbert Fretz and Willia Kruger. Vernon Neufeld is ineligibl for reelection having served tw terms. District representatives currently serving are James Dunn (Central) D. D. Eitzen (Pacific), John Gaedder (Western), Larry Kehler and Elme Richert (Canadian), Abe Kraus (Northern), and James Mohr (Eastern)

DIVISION FOR ADMINISTRATION

Howard E. Baumgartner, attorney Berne, Indiana; Sunday school teacher; secretary, Bluffton College board of trustees; General Conference trustees; member, Division of Administration; B.S., Indiana University, 1946; J.D., Indiana University Law School, 1950.

J. A. Dick unit manager, Mutual Security Life Insurance Company, Mountain Lake, Minnesota; member, insurance company advisory council for eight years; deacon; former church treasurer and trustee; former member, Northern District home mission committee; member, Mennonite Economic Development Association; Civilian Public Service, 1941-45.

Alvin Friesen, manager, Mennonite Aid Plan of the Pacific Coast, Reedley, California; Sunday school teacher, deacon; congregation chairman; secretary, Pacific District Conference; director of Mennonite Central Committee program in Algeria, 1962-65; attended business college.

Ruben H. Friesen, farmer, Henderson, Nebraska; Sunday school teacher; deacon; representative for Mennonite Mutual Aid; board of directors, Freeman Junior College; president, Henderson Community School board of education; graduate of Freeman Junior College.

Julian S. Hagin, district manager, Harleysville Insurance Company, Harleysville, Pennsylvania; Sunday school teacher; president of congregation and church council; member, Eastern District business administration committee; graduate, Lansdale School of Business.

Paul H. Harder, patent agent, Kansas City, Kansas; former engineering administration manager, Hesston Corporation; church trustee; church council chairman; assistant Sunday school superintendent; 1-W service at Bethel College; graduate of Bethel College.

Harry E. Martens, estate planning consultant, Elkhart, Indiana; former chairman and member of district peace and service and education committees; member of General Conference Board of Business Administration and Division of Administration; six years in Mennonite Central Committee programs in United States, Puerto Rico, Mexico, Europe, and the Middle East: graduate of Bethel College; M.A., Columbia University.

Elvin R. Souder, lawyer, Souderton, Pennsylvania; Sunday school teacher; deacon, member of local church finance and building committees; former member of Eastern District peace and service committee; Mennonite Central Committee service in Asuncion, 1944-46; member, board of directors, Penn Foundation for Mental Health; graduate of Swarthmore College; J.D., University of Pennsylvania Law School.

Continuing members are Marvin Ewert, Newton, Kansas; Erwin C. Goering, Normal, Illinois; Howard Raid, Bluffton, Ohio; and Art Rempel, Winnipeg. Earl I. Eymann is ineligible for reelection having served for two terms. Having served only one term, the following are eligible for reelection: Howard Baumgartner, Harry Martens, and Elvin Souder.

A. Friesen

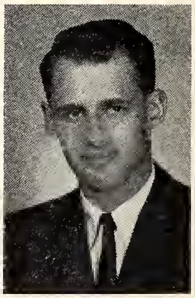
Lehman

R. Friesen

E. J. Miller

Hagin

Neufeld


Harder

Ramseyer

Martens

D. Rempel

Souder

Sawatzky

MENNONITE SEMINARY BOARD BOARD

Leslie B. Lehman, banker, Berne, Indiana; Sunday school teacher; former church trustee and church council member; trustee, Central District Conference; attended Bluffton College two years.

E. J. Miller, pastor, Grace Hill Church (Whitewater, Kan.), North Newton, Kansas; member, General Conference Board of Education and Publication, eighteen years; former field secretary, Mennonite Biblical Seminary; president, Freeman Junior College, 1947-51; director of development, Bethel College, 1960-66; mayor, North Newton, since 1967; graduate of Bethel College; attended New York Biblical Seminary; graduate of Bethany Biblical Seminary.

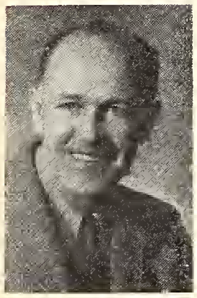
Ernest W. Neufeld, pastor, First Church, Allentown, Pennsylvania; secretary, Eastern District Conference, 1964-68; president, Eastern District Conference, since 1970; graduate of Bluffton College; B.D., Mennonite Biblical Seminary, 1964; has attended Westminister Theological Seminary.

Lloyd L. Ramseyer, pastor, Bethel College Church, North Newton, Kansas; president and professor of psychology, Bluffton College, 1938-65; former member and chairman of the General Conference Board of Education and Publication; B.A., Bluffton College; Ph.D., Ohio State University.

Dietrich D. Rempel, pastor, Hoffnungsau Church, Inman, Kansas; former member of Western District retreat committee; president, Western District Conference; B.A., University of British Columbia; B.D., Mennonite Biblical Seminary.

Peter G. Sawatzky, pastor, Grace Church, Steinbach, Manitoba; former president, Conference of Mennonites in Canada; former member, youth and executive committees of Saskatchewan Conference; former member, General Conference Board of Christian Service and Young People's Union; chairman, Rosthern Junior College board; former director of Mennonite Central

Schrag



Schroeder

Committee program in Congo; has attended Goshen College and Mennonite Biblical Seminary.

Myron D. Schrag, pastor, Faith Church, Newton, Kansas; president, Western District Conference, 1968-70; chairman, Western District ministerial committee, 1968-70; voluntary service, Ailsa Craig Boys; B.A., Bethel College, 1959; B.D., Mennonite Biblical Seminary, 1967.

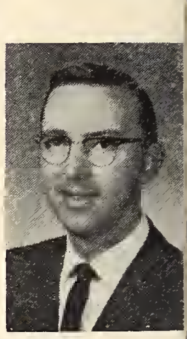
David Schroeder, professor of Bible and philosophy, Canadian Mennonite Bible College, Winnipeg; chairman, Canadian Board of Education, six years; Western Canadian office representative for Mennonite Central Committee, two years; Th.B., Mennonite Brethren Bible College; A.B., Bethel College; B.D., Mennonite Biblical Seminary; D. Theol., University of Hamburg; M.A., University of Western Ontario.

Wilfred D. Ulrich, pastor, Salem Church, Freeman, South Dakota; other pastorates in Idaho, Illinois, and Ontario; A.B., Goshen College, 1944; Th.B., Goshen Biblical Seminary, 1945.

James H. Waltner, pastor, First Church, Upland, California; member of retreat, peace and service, and program committees, Western and Pacific districts; member, Mennonite Biblical Seminary board; author, *This We Believe*, catechism study book; A.A., Freeman Junior College, 1953; B.A., Bethel College, 1955; B.D., Mennonite Biblical Seminary, 1958; D. Min., Claremont School of Theology, 1971.

Continuing members are Elmer Ediger, North Newton, Kansas; J. Winfield Fretz, Waterloo, Ontario; Olin Krehbiel, Reedley, California; and Russell Mast, Souderton, Pennsylvania. Terms expiring are Roland Goering, Hillsboro, Kansas; L. L. Ramseyer, North Newton, Kansas; David Schroeder; and James Waltner. Arnold A. Epp has resigned to accept a position on the Commission on Overseas Mission.

Ulrich



Waltner

RECORD

Deaths

Rhoda Althaus (Mrs. William), Ebenezer Church, Bluffton, Ohio, was born Oct. 23, 1900, and died June 9.

George T. Cressman, East Swamp Church, Quakertown, Pa., was born May 11, 1893, and died July 4.

Lester E. Diller, Salem Church, Kidron, Ohio, was born Aug. 27, 1912, and died July 8.

Gustav E. Ensz, First Church, Newton, Kan., was born Jan. 24, 1902, and died May 28.

Herbert A. Friesen, Bethesda Church, Henderson, Neb., was born Sept. 18, 1928, and died June 24.

Galen Dean Funk, son of Mr. and Mrs. Lester W. Funk, First Church, Hillsboro, Kan., was born July 3 and died July 6.

Ida Guth (Mrs. Samuel), Calvary Church, Washington, Ill., was born Mar. 13, 1878, and died July 4.

Verna K. Hiebert, Bethel Church, Mountain Lake, Minn., was born Mar. 23, 1896, and died June 26.

Herbert Kern, Pine Grove Church, Bowmansville, Pa., was born July 24, 1890, and died July 5.

Herman Rabuck, Hereford Church, Bally, Pa., seventy-two, was born in Selinsgrove, Pa., and died June 28.

Susanna Krehbiel Reusser, First Church of Christian, Moundridge, Kan., was born Nov. 23, 1879, and died July 2.

Raymond Henry Schertz, Calvary Church, Washington, Ill., was born May 1, 1894, and died July 11.

Tobias A. Schultz, New Hopedale Church, Meno, Okla., was born Dec. 12, 1888, at McPherson, Kan., and died July 7.

Marie Esau Williams (Mrs. H. H.), Inman (Kan.) Church, was born Aug. 15, 1899, and died July 5.

Filmstrip

Follow what Adam does with the gift he receives in *To Adam With Love*. The world's birds, trees, and resources meet trouble when Adam thinks they are all for him. This 45-frame filmstrip available for two dollar rental from Audio Visual Library, Box 347, Newton, Kan. 67114.

Calendar

Aug. 8-11—Vancouver, Conferenc of Mennonites in Canada.

Aug. 13—Reedley, Calif., Pacifi District Conference.

Aug. 14-20—Fresno, Calif., Gene al Conference.

Apr. 13-16, 1972—Chicago, Men nonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazi Mennonite World Conference.

Marriages

Aldo Anzzolin, Florida, and *Karl Pauls*, Inman (Kan.) Church, June 2

Marvin Bachman, First Churc Newton, Kan., and *Connie Dreie* Highland Trinity United Church c Christ, on May 30.

Stanley S. Bauman, Herefor Church, Bally, Pa., and *Suzan Shafer*, Continental, Ohio, on June

Larry Bentch and *Debra Course* Fortuna (Mo.) Church, on July 1

Robert Wiens, First Church, New ton, Kan., and *Diana Klein*, Eas more United Methodist Church, Ma ion, Kan., on May 22.

Baptisms

Hesston (Kan.) Inter-Mennonite Fellowship, on July 13: Willie Chaple, Jeannette Derksen, Carol Jantz, Edward Janzen, Robert Janzen.

First Church, Allentown, Pa., on May 30: Jack Jarrel, Patti Johnson, Gretchen Keiper, Louise Moyer, Craig Rissmiller, Corrine Schultz, Debbie Trexler, Linda Trexler.

First Church, Beatrice, Neb., on June 6: Neil and Cathy Capovitz.

Topeka (Ind.) Church, on May 30: Ryan Troyer, Todd Woodworth, Mark Taylor, Dexter Lehman, Kerry Sprunger.

Wayland (Iowa) Church, on May 30: Marcia Kauffman.

Workers

Jan Bowman, Grandview United Methodist Church, Kansas City., Kan., has joined the Kansas City voluntary service unit. Her work as a community worker began on June 1. Her husband William is a student at St. Paul's Seminary in Kansas City. She attended William Penn College and is the daughter of Mr. and Mrs. Dale Pistol of Kansas City.

Eldrid Busenitz, First Church, Newton, Kan., is serving an alternative service assignment in Smithville, Mo., with the Gospel Missionary Union.

Steve Clemmer, Calvary Church, Souderton, Pa., has begun a two-year term of voluntary service in Toronto. He will be involved in social work with unemployed men and also work n a coffeehouse for youth. Steve is a graduate of Souderton High School and attended Montgomery County Community College. He is a member of Calvary Church, Souderton.

Lupe De Leon, Jr., Corpus Christi, Tex., has been appointed as executive secretary of the Minority Ministries Council of the Mennonite Board of Missions, Elkhart, Ind. He will serve as a resource to Spanish-speaking Mennonite congregations in the United States and as an interpreter of their concerns to the larger Mennonite Church.

Max Ediger, Turpin (Okla.) Church, s serving a three-year assignment in Vietnam, where he will work in community development. He is a graduate of Turpin High School, and holds a degree in biology from Bethel College.

Dale and Ellen Franz, Inman (Kan.), and Yoder (Kan.) churches, are serving a thirty-months voluntary service assignment in Kinshasa, in the Congo. They will serve as host and hostess of the Union Mission House. Dale holds a degree in business administration from Kansas State Teachers College. Ellen attended Adela Hale Business School.

Starlyn Gipson, Wichita, Kan., has begun a two-year term of voluntary service in Atlanta, Ga., teaching in an inner-city school as part of MCC's Urban Teacher Corps program. She is a graduate of Newton High School and holds a B.S. degree in elementary education from Bethel College. She attends the Bethel College Mennonite Church, North Newton, Kan.

Garry Reimer, Crystal City (Man.) Mennonite Church, is serving a one-year voluntary service assignment in Atlanta, Ga. He is serving as a teacher's aide under MCC's Urban Teacher Corps program. He graduated from the Pilot Mound Collegiate, attended Canadian Mennonite Bible College, and holds a degree from the University of Winnipeg.

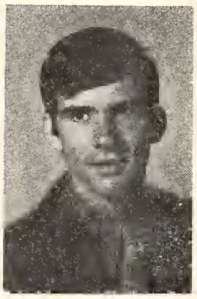
Frank Ward, who resigned last February as executive secretary of the Commission on Education effective Aug. 31, has agreed to continue on the Commission staff in another position for at least one more year.

Jeffrey and Regina Yordy, Bluffton, Ohio, have begun a twenty-six-months term of voluntary service as program directors for the Mennonite Board of Missions, Elkhart, Ind., service unit at La Academia Menonita, an elementary school, in San Juan, Puerto Rico. Jeff is the son of Mr. and Mrs. Clair L. Yordy, Graymont, Ill., and Regina is the daughter of Mr. and Mrs. Roy J. Ehresman, Gridley, Ill.

Correction: Paul and Doris Longacre went to Indonesia in July, where he will be MCC director for Indonesia, rather than as director for Asia as reported in this column on July 6.

DeLeon

Ediger


D. Franz

E. Franz

Gipson

Reimer

J. Yordy

R. Yordy

LETTERS

German as learned at home

EDITOR: The first part of the communication to readers of *The Mennonite* from First United Mennonite Church, Vancouver (June 29, p. 429) sent my clock spinning back.

In 1918, at the end of World War I, our small town, quite solidly German felt it could, in a manner of speaking, let out its breath. There had been some persecution from other towns in the area, but then on November 11, people relaxed. In our church, the *Muttersprache* had been pretty well retained. What happened to the language in the individual homes was dependent on the parents. Our widowed mother had gone back to teaching a few years after father's death. That year, she taught in the elementary grades of our public school. This meant that every morning, all five of us—mother and four daughters from grades one to eleven—would go together to the same school. All day, all of us spoke and heard English. When we arrived at home after school, it seemed quite normal for us to continue to speak English. To our surprise—and frequent embarrassment—we girls discovered that although she spoke English all day at school, when she was at home, mother could understand no English. If we spoke to her in English, she would look at us with a blank expression and say, "*Was sagest du?*"

We soon learned that this was her own way of helping us to remember the German language. But Mother felt that there was a time and place for language study. And the church was not the place. Always, mother taught a Sunday school class. She was an excellent teacher, and parents liked her to teach their children—and in her perfect German. About this time, she was assigned to a group of high school age girls. Discovering that many of these girls were unable even to read the lesson text in German, she at once began to teach in English.

As was to be expected, the parents strenuously objected. Mother's response was direct and clear: The Sunday school was not the time or place to teach a language. If parents would prepare their children at home to handle German, she was able and willing to teach in that language, but a child's soul mattered more than a language. She believed God could understand English, too.

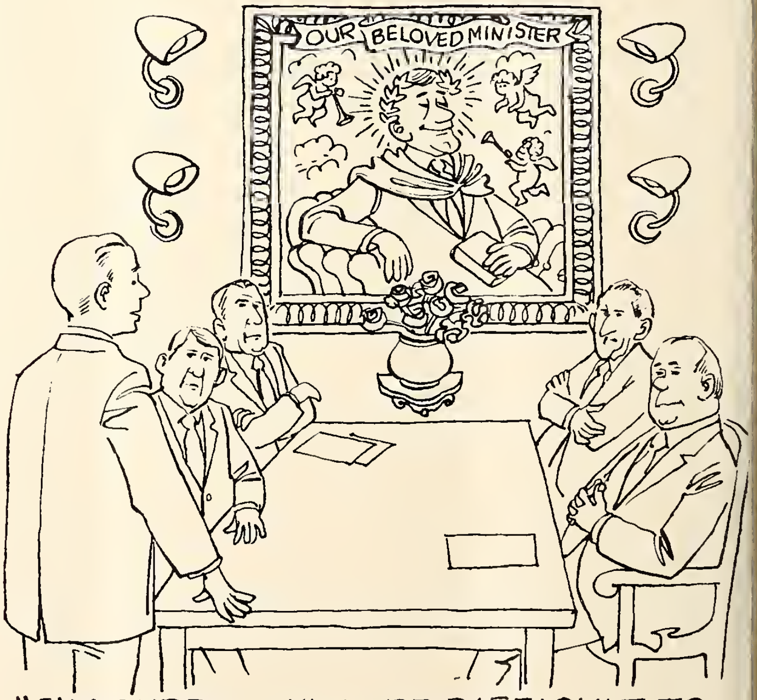
In those days, German Sunday school materials were easily available, but Mother would have made her own—German or English—if it had been necessary. *Helen H. Mueller, Rt. 1, Box 307, Cape Girardeau, Mo. 63701.* July 7

Men lead 54 to 4 on ballot

DEAR MAYNARD: The Commission on Home Ministries has prepared a resolution entitled "The Way of Peace" for consideration at the Fresno Conference. Their statement contains this sentence: "Christian love recognizes no artificial barriers of race, class, or sex." In support of this claim, the resolution quotes Galatians 3:2, 2 NEB. "There is no such thing as Jev and Greek, slave and freeman, mal and female; for you are all one perso in Jesus Christ." I definitely agre with this conclusion.

In contrast to this, I discovered las week that General Conference delegates will be voting on a slate of fifty eight nominees for Conference office —only four of whom are women. Th reality of this fact contradicts not onl the intention of the Commission' resolution, but also the faith of th Bible passage from Galatians.

Delegates to Fresno will have th opportunity to nominate candidate from the floor. I suggest we giv serious thoughts to balancing out th candidates' slate or reconsider our interpretation of Galatians. *Patty Shell Box 245, North Newton, Kan. 6711*
July 1



"I'M SURE IT WILL BE DIFFICULT TO FOLLOW YOUR PREVIOUS MINISTER."

MEDITATION

Not for revenge but for reason

SHE STANDS ON the edge of a rice paddy; her flat feet buried in the muck and mire of a monsoon existence. Her threadbare clothes display the many times they have been beaten with rocks to maintain some semblance of cleanliness.

One can distinguish the evidence of many childbirths by looking closely at her frail body; the stomach, stretched, filled so many times with life; the breasts, sagging, filled so many times with nourishment.

Her face, hardened by a life of simplicity and grief, shows but a trace of emotion. The once-bright, pure-black hair is streaked with the aging color of grey. The translucent eyes, red from crying, look outward only to grief and pain; then grow narrow and look to her very soul for a reason, where none exists. The straight, firm mouth of determination, in the light of oblivion, twitches in spasms; the skin pulls taut over her high cheekbones.

Her eyes are slowly drawn downward by a masochistic love that she feels for the child craddled in her arms. The child is her blood, her life, and this child knew that life until his face was blown away by the impact of a rocket.

As life flows in streams of crimson despair from his still warm body, she does not ask, "Who did this?" but rather, "Why was this done?" She does not seek revenge; she seeks reason. She does not ask for the death in her arms; she asks for life.

Greg Friedt

Solitaire

on a lonely night
in my room I bite
my nails
empty inside
eyes open wide
with nothing in sight
and nothing that might
relieve my starving heart

God only knows
he throbs and the throes
that torment each stitch
and haunt every niche
of my hollow inside

away from home
'm terribly alone
no one to phone
mangle and moan
ill my grief and my groan
hurts in my guts

ike a bird in a cage
am feeling its rage
here's no place to go
and no one I know
whom I'd like to invite
to share in my plight.

Menno Wiebe

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COVER

Once an alcoholic realizes that health and a productive life are possible, his recovery can be rapid. See "Hope for the Alcoholic."

CONTRIBUTORS

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Menno Wiebe, 600 Shaftesbury Blvd., Winnipeg, is director of Mennonite Pioneer Mission. His meditation grows out of experience working with Indian young people in a community center in Winnipeg.

William T. Snyder, 1103 Main St., Akron, Pa. 17501, is executive secretary of the Mennonite Central Committee writing as a member of the Bethel Church, Lancaster, Pa.

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Thirty years from Fresno

William T. Snyder

The General Conference Mennonite Church may be the most loosely connected organization since the days of the Holy Roman Empire, but when I recently scanned the Conference reports from the last three trienniums, there appeared to be a remarkable cohesiveness and sensitivity to the challenges of the times. As a delegate to the Fresno conference, I have been thinking about my hopes for the one week that we will be together in August.

The General Conference will meet at a time when the people of the United States are frustrated and uncertain about morality, both public and private. They are also weighted with the problems of peace, race relations, poverty, crime, pollution, the aged, freedom of the press, and last but not least, the Vietnam war into which the country blundered eight long years ago. The Canadian people are also burdened with the problems that arise in a complex national situation that fortunately, however, does not include the Vietnam war. The agenda possibilities for Fresno are unlimited if we attempt to react to all the challenges before us. It seems obvious that we cannot deal with all of them. What, then, can we hope for at Fresno? Here are a few of my hopes that may help us confront the issues.

1. I am hoping that a note of genuine humility might pervade the entire conference. The best as well as the worst of us are in need of help and counsel from others as we think of our shortcomings when compared to Christ's call to be living witnesses of the gospel. Out of a genuine sense of humility and commitment may come a new unity and glory in our Conference life.

2. A world view for the Fresno Conference is my second hope. Any perspective that fails to look on the global village as a whole is inadequate. Our ministries of evangelism, relief, service, and social action should be based on the entire world being our field of interest. The acid test for us may be the degree of concern we have for sharing our faith and our wealth with those people who are spiritually or physically impoverished and lying on the side of many modern Jericho roads.

3. As a General Conference Mennonite, I have appreciated the freedom in Christ that is possible for our congregations. I hope that Fresno will help the congregations get a new perspective on the opportunities that are in their local communities. I also hope that our congregations will be inspired to relate more closely to other Mennonite churches near them; much has been done in certain local communities in the past triennium. More growth is needed in that direction. Several Sundays ago, I asked my Sunday school class of senior high school students what their greatest hope for the General Conference might be. Most of them responded with, "Work more closely with other Mennonites."

4. I hope that a spirit of negativism and debilitating self-criticism will not prevail. I believe that we are emerging from such an era. Young people have a strong interest in giving themselves in the positive missions of the church, and the same interest is growing among others in the pews.

5. I hope Fresno can help us link the more experienced in the church with the idealism of the church's youth. My work with the Mennonite Central Committee brings me into close relationship with many General Conference young people who are scattered all over the world in service assignments. They are as committed a group as any in the past. General Conference youth and the church of which they are a part should find Fresno an experience of growing together in understanding and commitment. The linking of experience and idealism can be realized only if concerns and sensitivities can be communicated freely within the brotherhood through *The Mennonite* and other media.

Other hopes could be mentioned, but these are my main ones, at the moment. They might be encompassed in the question, "What does it mean to be a General Conference Mennonite as we begin the last thirty years of the twentieth century?"

Following our summer biweekly schedule, our next issue will be dated August 17.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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We went to give / we got far mor

"Is IT TRUE that you start your children walking on the right foot because you believe there are gods in the right foot and devils in the left one?"

I was in Japan for a term of voluntary service, and my Japanese friend was asking in all sincerity. We had enlisted to serve Christ and His church, and to do something constructive for our country and the world. The paradox of our three years in Japan was that while we went to give, we got far more.

A close look at a foreign country was the first thing. We really knew little about Japan and the Japanese. We knew, of course, that Tokyo was the capital, but we had forgotten that the main island was Honshu. We did not even know that the emperor's name was Hirohito, or that Sato was the prime minister. (But wouldn't we be surprised if they did not know who President Nixon was!)

Our first impressions were perhaps typical: picturesque landscapes; a high degree of westernization; outwardly materialistic; extremely crowded, but everyone courteous. In the end, however, not the country, but the people impressed us most.

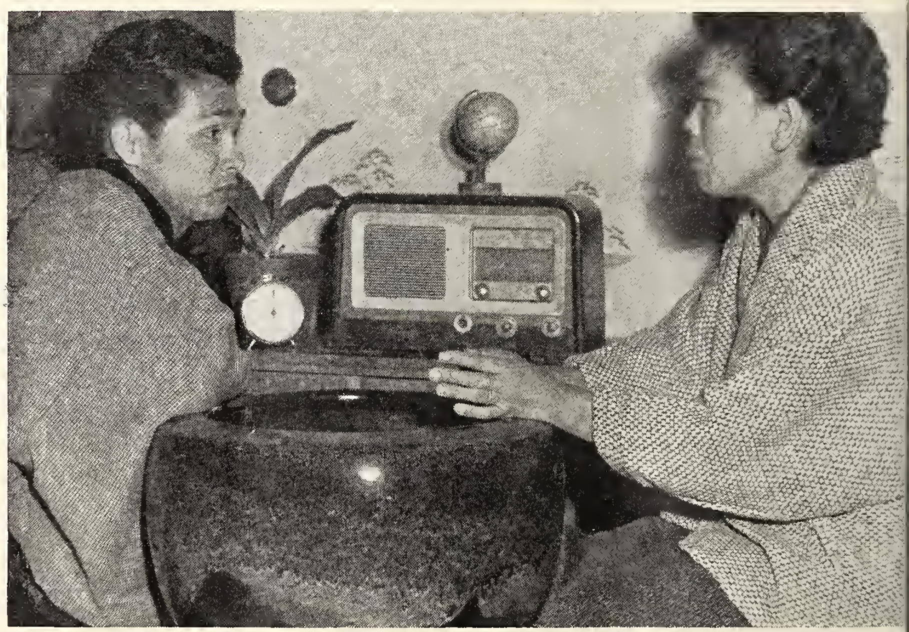
That the Japanese seemed so pacifistic was a surprise to us. After reading of the atrocities their soldiers committed in Nanking in the late 1930's, and how they treated other Pacific peoples in the early 1940's, it was hard to believe these were the same people. But what really amazed us was that in spite of the American A-bombing of Hiroshima and Nagasaki during World War II, we felt no hostility directed toward us personally.

Occasionally, we found somec who had never met a non-Japan before. His image of our country m have been distorted by the movi The assumption that all Americ are millionaires illustrates that. Y they often felt misunderstood, t One teacher put his feelings in a l ter: "We want you to know real Jap good or bad, and we hope you make people in America know r Japan."

We went to give. We got far mc We got an inside look at a fascin- ing country. It could happen to y too.

A close look at our own coun was the second thing. Our cross-c- tural experience gave us a new p- spective on North America. Take, example, a comparison of a basic p- cedure like education. In Japan, n

W. Frederic Sprunger



We got a new look at why the church is desperately needed overseas. . . . The question to be faced squarely in our generation is not "Why go overseas?" but "Why stay at home?"

rades of schooling are compulsory, ut from there on it is "may the best tudent win." Competition is the rule. Stiff entrance tests must be passed for igh school. If one does not make it, e may be sent to work in Osaka or nother large city, since, elsewhere, obs are scarce. Parents cannot afford to keep him at home. We have een mothers weep as special trains ook their children away to the big ities to work and live in company orms.

The universities also have *narrow oors.* To get in, one must go through hat is known as *exam hell.* Some ho do not quite make it will try gain next year. Others drop out of he race. A few commit suicide, in espair.

The teacher's role, too, is a point f contrast. His salary may be rather small, but his responsibility is great. Especially is this true of discipline. Ethics are taught in school. But to know what is right is not the same as to do it. Motivation remains a problem. A homeroom teacher is responsible for the conduct of his pupils even during weekends and vacations. If I caught a student trying to drive off with my scooter, I would not ask, "Who is your father?" Rather, "Who is your teacher?" He would handle such a problem, as a middleman between me and the parents.

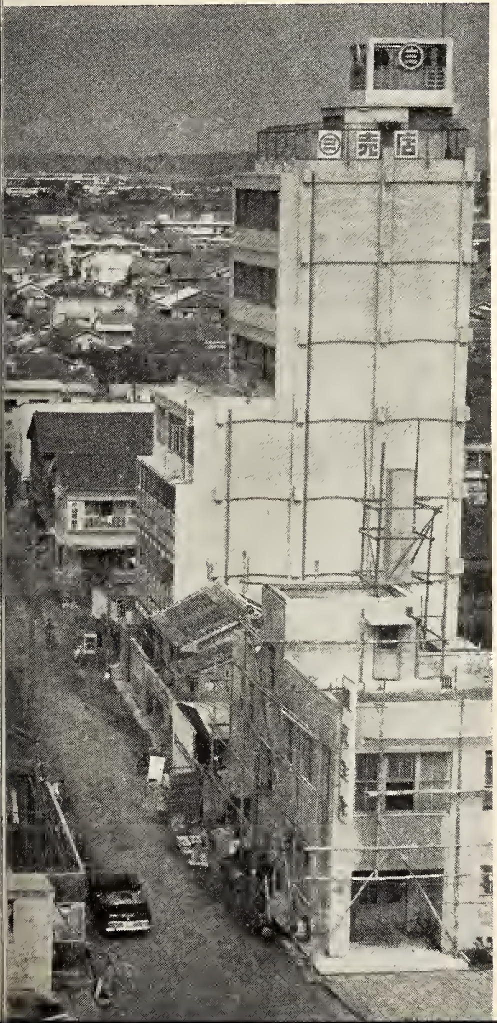
We are apt to think the American way is best. Unconsciously, we may react: they do things *backward;* they drive on the *wrong* side of the street; they sleep on the *floor;* they start reading at the *back* of the book. But we began to ask, "Why do we do things the way we do?" It does not automatically follow that to be different is to be inferior.

We went to give. We got far more. We got a new slant on a country we thought we knew. It could also happen to you.

A close look at the church's mission outside North America was the third thing. It seems, these days, that even church people often wonder, "Why should we send missionaries abroad? There is plenty to do right here at home. The people over there already believe something, anyway."

I had felt that way myself, at times. But several experiences changed my attitude.

Shortly after we arrived in Japan, we became associate members of a local church. One promise we had to make was that we would "give up the worship of all idols." We were soon



to learn more of what that meant.

One day, I attended the dedication ceremony for a new senior high school. Some thirteen hundred students and teachers sat quietly on folding chairs in front of the attractive ferro-concrete buildings. It could have been Yourtown, North America, except for what followed. Before us were tables laden with rice cakes, beans, eggplant, wine, vegetables, fruits, and other produce. I wondered why. When I inquired, I was told: "It's an offering for the gods."

As the ceremony proceeded, Shinto priests waved palm branches over the student body and teachers to purify them. Then they walked through the school buildings to do the same, to drive out all evil. Everyone was as reverent as if at worship. Some said it was just a social custom, a carryover from pre-war days. Whether it was or not, I began to see why the church had a mission in advanced non-Western societies, too.

And churches are few and far between. Twenty-four cities still have no church, whatsoever. And 106 cities have but one. Pastors and missionaries give indifference as one reason for this slow growth. But if so, why are some of the native religions growing so fast?

If I were to estimate how many Japanese are still radically uncommitted to anything, I would guess that it would be about eight out of every ten. They say they are Shintoist or Buddhist, simply because their family is. If you press them, they do not know what a Buddhist believes. This is especially true of young people.

The Japanese do not want or need *American* Christianity. They do need Jesus Christ. Yet how can modern man be expected to believe the good news he has never heard? That is why Christian missionaries are sent here. But they are so few among so many. And still, less than one percent of the population is Christian.

We went to give. We got far more. We got a new look at why the church is desperately needed overseas. It could happen to you, too.

A closer look at ourselves was the fourth thing. Our assignment was to be Aunt and Uncle to fifteen missionary children, ranging in age from six to fourteen. The five days a week they were away from home, they needed houseparents, and we were it. Ellen's main job was cooking. We figured out that she prepared at least thirteen hundred meals for the *gang,* or twenty thousand servings. That is a lot of scrambled eggs, peanut-butter-jelly sandwiches, and fried rice, any way you look at it. My biggest responsibility was to keep the kids under control after they got out of classes.

But part of our work was left unstructured, and I was free during the day to do whatever I felt would be worthwhile. We had heard that some of the local schools wanted an English teacher. Their own teachers knew grammar much better than we, but the pupils seldom had a chance to converse with a native speaker. So I volunteered to teach English conversation part time in some local high schools.

Looking back now, I am surprised I ever gave it a try. I learned the hard way, since I was not trained to be a teacher. We found that, even with a large class, if we threw out the books and just helped students use the words and patterns they already knew, we could begin to stir up some enthusiasm for the subject.

The exciting thing, though, for me, was having an opportunity to try my wings at teaching. I never imagined I would like to be a teacher, let alone teach language. But experience made me know I wanted to teach. We also had a chance to have some private classes teaching English Bible. This helped me see further that God wanted me to consider being a Bible teacher or even a missionary. It was the last thing I planned to be.

Now what about your future plans? Have you ever looked into short te
service possibilities? It could turn
to be your kind of thing. And p
haps even influence your chosen
cation, as it did ours. You may f
this is only for those planning to
missionaries. On the contrary, if y
do not plan to be one, that is all t
more reason to give a block of yo
life to this kind of opportunity.
could be for anywhere from thr
months to three years. You might m
your guy or girl (if you go alone)
those groovy wheels or Mom or j
plain good, old hamburgers. Fina
cially, your friends may get ahea
But what is that compared to wh
you get?

We went to give. We got far mo
A new look at a foreign country, o
own country, the church's missio
and at ourselves. It could also happ
to you—if you let it.

For the Christian, there can be
hedging on whether he will serve
Lord full time. A part-time Christi
is a contradiction in terms. The que
tion of service is not one of *whethe*
but *what and where.*

In deciding your vocation, you ne
to ask God for guidance on two que
tions: "What do You want me to d
and where do You want me to do it
If you ask, He will answer. The a
swer may be a surprise. But as y
listen for it, keep in mind that 9 pe
cent of the world speaks English. Th
9 percent has 94 percent of all Chri
tian leadership. The other 91 perce
does not speak English. It has on
6 percent of all Christian leadershi
Would you call that fair? If the
were two equally ripe fields, wi
ninety-four workers in one and s
in the other, where would you hel
As Oswald Smith, a missionary state
man, has put it, "Why should anyo
hear the gospel twice before everyo
has heard it once?" Why should the
All of which means that the *whe*
question to be faced squarely in o
generation is not, "Why go overseas
but "Why stay at home?"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur
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Updated ideas on peace for Fresno

THERE'S NO ESCAPING it. You can witness for peace anywhere. So implies he revised statement on peace by the Commission on Home Ministries of he General Conference Mennonite Church. It will be presented to the delegates of this month's General Conference in Fresno for consideraion.

The statement is a revision and extension of the statement, "A Chrisian Declaration on Peace, War, and Military Service," written in 1953 nd an earlier one adopted in 1941. It notes that many areas affect good elations between brother and brother. It comments on the Christian's position regarding the use of resources, he choice of vocation, citizenship, atriotism, conscription, military servce, alternate service, and social hange.

Peace, the statement says with scriptural support, is the way of Jesus, f love, of evangelism, and of jusce. The revised statement is more xplicit than the old in stating how he way of peace is practiced. Natural resources are not to be depleted or exploited, and money should be used wisely and to promote human welfare.

The Christian recognizes the governing authorities as ordained by God and as deserving the Christian's obedience and respect, says the document. But, when governing authority conflicts with God's authority, the Christian must obey God. The Christian rejects a blind patriotism which does not question government demands.

The statement says the church should oppose conscription and work for its termination. No service, either combatant or noncombatant, in any military service organization is acceptable. Rather, forms of alternative service are encouraged and provided.

Noncooperation with the Selective Service System for conscience' sake is seen as a valid witness and the church is asked to pledge its resources to a supportive ministry to young men who take this stand. The statement discourages the use of ministerial exemptions to avoid alternative service obligations.

The statement recognizes conscientious objectors and selective service objectors outside the Mennonite church and proposes to keep its channels of alternative service to them. When possible, the statement says, church members are encouraged to relate to those outside the brotherhood who work for peace. The statement also says the church will stand by those who feel called to resist the payment of war taxes.

Christians, the statement says, need to work for social change that can create a climate for community, national, and international peace. Various ways of working for change are recognized. The statement promotes a person-to-person exchange, changing structures through political involvement, and living in viable ways that are simple and disassociated from the established economic system. *Jack Goering, G.C. News Service.*

Way of peace is the way of Jesus

Following are excerpts of the statement, "The Way of Peace" which will be considered by the Fresno General Conference. The full position paper contains over 2800 words plus twenty-two major biblical citations. The comlete document is available from the Commission on Home Ministries, Box 347, Newton, Kansas 67114.

The way of peace is at the heart of the Christian faith. God, in Christ, initiated peacemaking. He invites and nables a peace relationship with Him and a peace relaonship with our fellowman. "We have peace with God hrough our Lord Jesus Christ" (Rom. 5:1). "To have our mind controlled by what the Spirit wants will result n life and peace" (Rom. 8:6). . . .

Biblical perspective

The way of peace is the way of Jesus. Jesus is the Christian's authority for faith and life. "Jesus Christ is he Lord" (Phil. 2:11). The Christian's ultimate obedince is to Jesus. . . .

2. *The way of peace is the way of love.* "God is love" (1 Jn. 4:16). God's love for all is most clearly seen in the activity of Jesus Christ who redeems us from the alienation we experience with God, with ourselves, and with others. As reconciled people, Christians live the way of reconciling love. It should be expressed in the home, church, school, community, nation, and world. It should be reflected in the Christian's work and in his vocation. The way of love is the way of forgiveness, patience, peacemaking, and service. Christian love recognizes no artificial barriers of race, class, and sex. The way of love sees no one as an enemy but sees all as persons to love and to win as friends and fellow citizens in the kingdom of God. . . .

3. *The way of peace is the way of evangelism.* Peace is at the heart of the Christian gospel of reconciling love. The work of evangelism is the work of bringing men to a peace relationship with God and with our brothers. . . . To engage in war is to contradict the essence and ethic of the gospel. War and violence conflict sharply with the redemptive, winsome, loving call to become a part of the people of God. To proclaim Jesus is to proclaim peace.

For the way of Jesus is the way of the cross. It is the way of suffering love. It is the way of generous service. Evangelism is a peace message embodying an ethic of radical love. The Christian gospel of redemption is a gospel of peace! . . .

4. *The way of peace is the way of justice.* The prophets and Jesus spoke much about the need for justice. They called for the kind of social change that would permit righteous to flourish. . . . War is the most obvious and the most tragic violation of the way of peace. For a Christian to engage in modern warfare is a contradiction of the reconciling nature of the Christian gospel. All war and all that contributes to war is sin. Under no circumstances should a Christian take the life of another person. Rather, in every way possible, he shares and demonstrates the gospel of peace.

Practical application

The way of peace is a way of life. It is much more than saying No to war. It is saying a joyful Yes to a life of self-giving discipleship and evangelistic peacemaking. . . .

1. *The way of peace applied to the use of resources.* The total resources of our lives are a gift of God to be used to share the good news of love and peace with the world.

The investment of the *resource of time* requires that we work in vocations that are constructive, that meet legitimate needs of people, and that are consistent with a witness of peace and love. . . .

The wise use of *world resources* is essential to live the way of peace. Indiscriminate use and waste of natural resources that accents the gulf between the haves and the have-nots in the world is a road to violent revolution. The peace way is to conserve resources, not to deplete them. . . .

Placing the right value on the *resources of money* is another witness for peace. We are concerned about the use of time and money in vocations or finance programs or products useful to the military interest of our nation. . . .

2. *The way of peace applied to citizenship.* It is the desire of a Christian to be a good citizen. We believe that God has ordained the state for various functions such as the maintenance of order, the protection of the innocent, the restraint of evildoers, the preservation of the fabric of society. We encourage our governments in this legitimate function. . . .

However, a Christian gives ultimate allegiance to Jesus Christ. A Christian's primary citizenship is in Christ's kingdom which is not limited to any national or political boundares. Thus citizenship within a country stands beneath our loyalty to Jesus Christ and His church. . . .

Nationalism is one of the clearest forms of idolatry today. . . .

3. *The way of peace applied to conscription and military service.* Conscription for military service is a means by which modern nations are able to wage war. We therefore oppose conscription and will work for its terminatio

As Christians desiring to follow the Jesus way of lov
we cannot accept service in any military organizatio
either in combatant or noncombatant position. This appli
to all wars, whether designated defensive or offensiv

As long as conscription continues, we will encoura
draft-age youth to enter some form of meaningful altern
tive service program. We appreciate the legal provisic
in the United States Government for Christian consc
entious objection to war. . . .

Some in our brotherhood see any cooperation wi
conscription as contrary to Christian discipleship. Sin
conscription makes it possible for a nation to wage wa
it is legitimate to question whether this is a proper fun
tion of government and whether compliance with the sy
tem of military conscription is right for a Christian. W
recognize noncooperation with the military draft as
valid witness and pledge the resources of our brotherho
to a supportive ministry to young men who take such
stand for conscience sake. We also ask for counseli
agencies to work closely with young men who have chos
to migrate to another country as a witness against mi
tarism. . . .

We recognize that some in our denomination have co
tinued to accept or endorse military service. As a chur
and as individuals, we seek meaningful and open dialog
with them in the search for the way of peace.

We also recognize and encourage persons from oth
religious traditions who are conscientious objectors
killing their fellowmen in war. We make our servi
organizations available to such youth who wish to ser
in such an alternative peace assignment in the Spirit
Christ. We also recognize and respect the position of oth
persons who for various reasons refuse to participate
any war or who are selective objectors. We acknowled
the witness against war outside our own brotherhood a
seek to relate to such persons or groups in working f
peace when possible.

The payment of war taxes is another form of co
scription which, along with the conscription of ma
power, makes war possible. We are accountable to G
for the use of our financial resources to encourage tho
who feel called to resist the payment of that portion
taxes being used for military purposes.

4. *The way of peace applied to social change.* Soci
change is always taking place. There are many forces
work in society that bring about change. Institutions a
governments, like individuals, if left to themselves te
to change for the worse rather than for the better. Th
it is important that Christians work for the kind of soci
change that is good. . . .

To work for peace in our nation and world requires t
reordering of personal and national priorities. It means
work at the elimination or reduction of the causes of vi
lence and war. This cannot be done without tension a
create conflict. Working at root causes of war deman
changes in our society that cannot come easily. . . .

Call for $200,000 for Pakistan crisis

The executive committee of the Mennonite Central Committee meeting in Chicago, July 22, approved a recommendation to appeal to the people of the constituent churches for $200,000 to use in emergency relief to the East Pakistan people.

This decision grows out of MCC's profound concern for the suffering people of East Pakistan and is based on the report of John E. Wieler, associate executive secretary of MCC (Canada) who visited India and East Pakistan, June 24-July 17.

Wieler's reports and photos, as well as those of the international press, show that East Pakistan is a human tragedy of monumental proportions. The seven million refugees who have moved into India from East Pakistan since March equal the number of refugees the Vietnam war has created in the past eight years. This is four times the number of refugees in the Middle East and compares with the population of New York City, Ontario, or all of western Canada.

In addition to the seven million refugees, tens of thousands are dead from warfare, disease, and hunger; hundreds of thousands are homeless inside East Pakistan.

Indications are that the coming of winter will bring famine to the land that has not been cultivated since the devasting cyclone of last November.

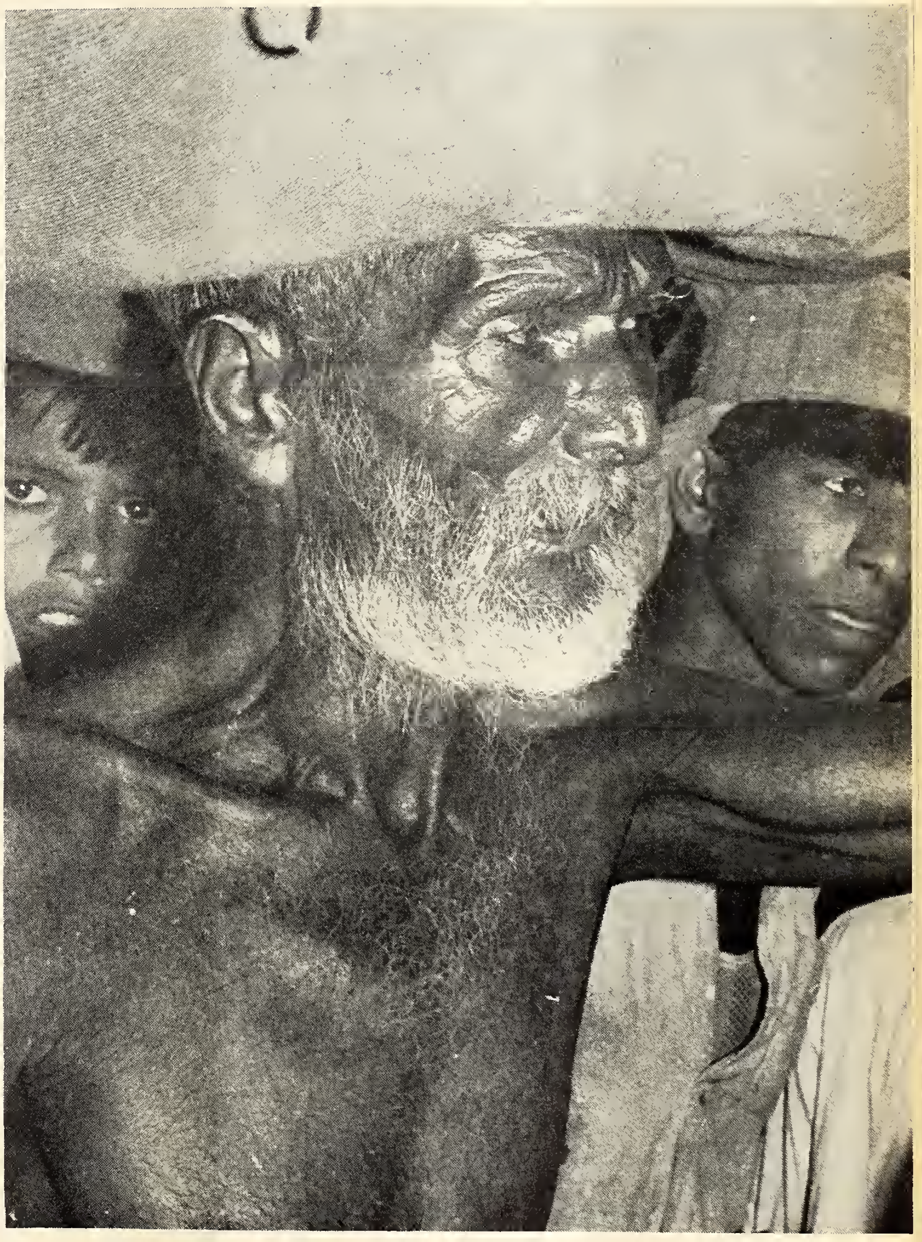
While some North American aid has reached the scene, East Pakistan and the refugees in India need tons of food, clothing, medicines, and materials for shelter. All of this is needed now, but will be even more imperative a few months from now in the face of famine.

The MCC executive committee is urging a "massive food lift with machinery for distribution be made in conjunction with the United Nations relief administration now present in East Pakistan. The burden India has carried in caring for the refugees is almost overwhelming. She, likewise, needs all the assistance that can be given by the governments as well as the private agencies of North America."

After hearing Wieler's report and recommendations which he and Vernon Reimer, directer of MCC relief in India, had made; the executive committee decided to continue to work among the East Pakistani refugees in India through the Christian Agency for Social Action, since India limits entry of foreign personnel.

The Mennonite Central Committee will support the work of Mennonite Christian Service Fellowship of India and Evangelical Fellowship of India Committee on Relief to whom $10,000 has been made available for possible construction of a field hospital.

Efforts will be made to place per-



Pakistani refugees arriving in India.

sonnel in East Pakistan to provide a Christian presence, give moral support to the Christian brotherhood, and provide physical assistance whenever possible.

Despite valiant efforts on the part of the government of India, aid from foreign governments and various social and church agencies, the magnitude of the refugee problem is such that the only real solution is a political one. Says the MCC executive committee, "We encourage our constituency to carry this concern to persons and places that have power to influence policy. This should be done in a quiet and positive way, not in a condemning manner, in order not to jeopardize further the plight of the affected people, and in a way that does not cause unnecessary embarrassment to the responsible authorities."

The committee expressed the hope that the "US Government use its influence to restore peace in East Pakistan. This will mean an end to arms shipments. If peace is not achieved soon, this war may become international in scope. In such a case, we urge the US Government to ask the United Nations to accept responsibility for maintaining stability in the area with hope that peace can be restored."

Following are excerpts from John Wieler's report of his visit to India and East Pakistan.

On June 11, the refugee figure was quoted at between four and five million, a vast increase from the 2.8 million quoted in the May 24 press release of the United Nations. By the time I left for India, the figure of six million was being used by the Indian Government. After my first week in India, this was revised to a round figure of seven million.

Mortality. Casualty figures are completely unreliable. One figure which has been used by the US Government in reports we saw in India is close to 200,000 dead. In East Pakistan, we heard estimates of two to three million. No one knows. Indiscriminate slaughter seems to be rampant.

Food situation. In India, all feeding and food distribution is the responsibility of the Indian Government, which according to reports, has been meeting these needs quite well. We heard in one report that there have been food shortages in the outlying areas. At the first camp we visited, milk distribution for children and nursing mothers was taking place. Coincidentally, the milk had been supplied by MCC.

The famine is yet to come. All indications are that a serious food shortage can be expected in East Pakistan. Contributing factors are the aftereffects of the November cyclone, disruption of distribution and transportation systems, and the chaotic social conditions in many areas.

Self-help mat weaving program. To meet some of the needs for shelter materials and floor covering, MCC has begun a self-help project where refugees weave mats which can then be used by the new refugees coming in. A percentage of the earnings is set aside to be used to build a school for the children of these refugees.

Dacca visit. When we went into East Pakistan from India, we noted that these people were extremely tense and fearful. Their stories were of murder, rape, plunder, and burnings. The Christians in Dacca have come to the point where they feel that their presence in the country is needed. They feel that they will have to take the risks involved in being true to their faith, to live a life worthy of disciples, and to be ready to die, if necessary. The intensity with which this decision was conveyed to us spoke of the hell that these people are passing through. It was obvious to us that they appreciated our visit as an encouragement to the Christian brotherhood there.

When we asked them what their message was to our people back in North America and how we could help, they unhesitatingly said, "Stop the killing!" Any solution is better than the present blood bath. Especially perturbing is the fact that military hardware continues to be supplied to the authorities by a country that, in the East, is considered Christian.

Bring it to Fresno

living, active congregations
report 1971
general conferenc
mennonite church

Most delegates to the Fresno Gener
Conference, August 14 to 21, hav
received a copy of the eighty-fou
page report book which was maile
to each congregation last month alon
with copies of resolutions and othe
information.

Since the supply of report books
limited, each delegate should brin
his copy along to the conference.

Topical talks at Fresno
Few ideas left unturned

Topic-centered discussions are pa
of this year's General Conference.

Called Insight Groups, these sma
discussion groups will meet sever
times throughout the week. Attenc
ance will be voluntary and it is hope
that the group will foster mutual ur
derstanding and respect through pe
sons sharing opinions and challeng
ing one another.

Topics covered will include suc
subjects as the Holy Spirit, polariza
tion in the church, Mennonite his
tory, ministers and their morals, stew
ardship, the Poverty Fund, contempo
rary worship, family worship, mis
sions, peace, the electronic media, an
many other issues of concern to th
church. Few will be the issues no
discussed somewhere.

New evangelism for Fresno Way of vigor and integrity

Evangelism-that-cares is an emerging theme among Mennonites and others. It will receive major attention at the Fresno conference.

Christians have reacted against those approaches of evangelism that do not care deeply about a person's earthly relationships and physical situations. Some have regarded all evangelism as suspect and have almost lost sight of the primary purpose of the church.

Now there is a new interest in a new kind of evangelism. Methodists are seeing evangelism-that-cares happen in hundreds of churches which are stressing small groups. Presbyterians are seeing it take place in thousands of homes being visited by well-trained teams of laymen. The Jesus People are experiencing it in communes. Others see it happen anew in classrooms, churches, and large gatherings.

The Commission on Home Ministries will give strong leadership to discussions on evangelism at Fresno. It will do this by sharing what a number of congregations are doing, by giving leadership to an insight group on evangelism, and by introducing Probe 72 and Key 73 for conference action. Its statement, "The Way of Peace," also relates to evangelism.

Probe 72 is an all Mennonite consultation on evangelism being planned for April 1972. It will bring together converts and witnesses who exemplify ten different media being used by God to bring people to a relationship with himself and with fellow human beings. Included will be: teaching, preaching, healing, small groups, peace witnessing, various kinds of serving, singing, personal witnessing, and using of mass media. Drama, the arts, and youth ministries will also be included.

Key 73 is a joint effort by over seventy denominations to share Christ in a caring way with every person in North America during 1973. The delegates at Fresno will be asked how they feel General Conference congregations might participate in this effort. *Palmer Becker.*

Congo churchmen on tour Visiting U.S. and Canada

Three Congo Mennonite churchmen are visiting the United States and Canada. They began their tour at Elkhart, Indiana, on August 12 and will stop at the Evangelical Mennonite Conference at Lake Wawasee, Ind., the General Conference in Fresno, Calif., and the cities of Vancouver, Saskatoon, Winnipeg, Toronto, Akron, Pa., Newton, Kan., and Elkhart, Ind. Churches in these areas are planning for special meetings with the delegates. They hope to show the delegates how the North American church is organized and how it functions. Some large meetings will be held, although mostly dialogue in small groups is planned.

Members of the team are Kabangi Moise, newly elected general secretary; Mapoka George, primary school director from Banga; and Kamba Jean, pastor and recording secretary of the Congo Mennonite Church.

Poverty Fund hits $116,000

Sunday of Sharing, the final fund-raising effort of the Poverty Fund of the General Conference Mennonite Church, gained nearly $13,000 in contributions and pledges. On June 20, forty-five churches added $12,829 to the Poverty Fund total. Ten more churches also planned to have a fund-raising effort in the future.

Approximately $116,000 now makes up the total contributed to the Poverty Fund. A discussion of whether to continue the project will take place at the General Conference meeting in Fresno.

Nomination update

Let's make a correction in information given in the article "Nominees for Fresno Ballot" in our August 3 issue. On page 477, we were in error in indicating that Walter Gering is a continuing member of the Commission on Overseas Mission. His present term expires at the time of the Fresno meeting. *Editor*

Words and deeds

National Black Business Directory 1971 is a directory of 1200 black-owned business firms dealing in a variety of products from adhesives and automobiles to textiles and wood products. Developed by H. Peter Meyerhoff, an engineer on leave from Honeywell, the directory is dedicated to helping blacks achieve economic equality with whites. Says Meyerhoff, "Consider a vendor because he is black. Buy from him because he is good." The sixty-page directory can be purchased for five dollars from National Buy-Black Campaign, 1115 Plymouth Ave. North, Minneapolis 55411.

Congregational Health Improvement Program (CHIP) is a program introduced by Mennonite Mutual Aid Association with the support of the General Conference Commission on Home Ministries and the Compassion Fund of the Mennonite Church to help congregations who have a large percentage of marginal income families to subsidize part of their health plan costs. An experimental program has been initiated in the congregation at Alice, Texas.

Akademi Kristen Wijata Watjana, a theological school in Indonesia supported by two Mennonite conferences, has been in operation since 1965 and last June graduated its first class of ten young men who had completed the school's six-year course.

An Africa study tour to be led by Elmer Neufeld, Bluffton, Ohio, will visit Congo, Rhodesia, Zambia, East Africa, and Rome from January 3 to 24. Cost of the tour for twenty people will be $1295 each though six $400 scholarships are available through a grant from the Schowalter Foundation. Applications need to be made by November to the MCC Peace Section, Akron, Pa. 17501.

The church and the offender is the topic of a seminar scheduled for September 27 to 29 by the MCC Peace Section's Washington office, 100 Maryland Avenue N.E., Washington, D.C. 20002.

RECORD

Workers

Peter Buller, former director of the New United Theological School of Kinshasa, will be visiting professor of French and religion at Bluffton College during his furlough from the Congo. A native of Mountain Lake, Minn., he is a missionary-educator for the General Conference and the Congo Inland Mission.

Joyce Clinkenbeard, Chamberlain, S.D., will be a part-time teacher in public speaking and will teach general science at Freeman Academy during the next school year. She has a master's degree in special education from Mankato State College.

Roger Clinkenbeard, Chamberlain, S.D., will teach chemistry, physics, and biology at Freeman Junior College and Academy. He is a graduate of the University of Denver and the University of South Dakota.

Jose Godoy, a member of the Mennonite church in Argentina and a graduate of the Montevideo Seminary in Montevideo, has gone to the Tres Palmas Mennonite colony in Bolivia to be a mission worker in nearby Bolivian villages. His work is part of a program supported by the Commission on Overseas Mission and other Mennonite groups. Mennonite Central Committee has thirty-seven workers in Bolivia.

Harold H. Gross, professor of philosophy and religion at Bethel College will be spending a sabbatical leave of absence at the University of Michigan, Ann Arbor, engaged in post-doctoral study during the coming school year.

Waldo and Abbie Harder, First Church, Newton, Kan., left August 11 to begin teaching at Institut Biblique at Kalonda, Congo. They will serve under Congo Inland Mission as General Conference Mennonite missionaries. They worked in Congo from 1951-61, during which time Waldo was director of the Institute and of general mission work and Abbie served in teaching and in women's and children's work. Since 1961, Waldo has been president of Grace Bible Institute.

Susan Headings, Oak Grove Church, West Liberty, Ohio, has joined the Wichita (Kan.) voluntar service unit as a day-nursery worke Her term of service is for one yea She attended Bluffton College for tw years and is the daughter of Robe Headings of Pawhuska, Okla., an Dorothea Headings of West Libert Ohio.

J. Clinkenbeard

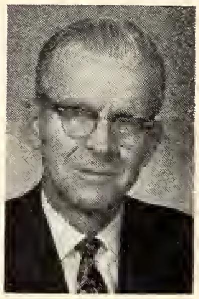
G. Janzen

R. Clinkenbeard

M. Janzen

A. Harder

Ortman


W. Harder

B. Thiessen

Headings

R. Thiessen

George and Martha Janzen, Ge eral Conference Mennonite missio aries under the Commission on Ove seas Mission, returned to Japan o August 17. George began his mi sionary career in 1959 while his wif began hers in 1953. From 1959 t 1964, the Janzens were stationed Nobeoka, Japan, where they helpe establish a church. They will again b stationed at Miyazaki where they ar involved in student work and wit the two Mennonite churches of th city. George is a member of th United Mennonite Church, Missio City, B.C., and Martha of the Zoa Church, Waldheim, Sask.

Robert L. Kaufman has been ap pointed vice president for finance a Mennonite Hospital, Bloomington, Ill. where he has served as chief ac countant since 1958.

Arlan Kaufman will join the Bethe College faculty this fall as assistan professor of social service. He wil develop plans for a longer range pro gram in social service in addition t teaching a course in Introduction t Social Work and in Social Organiza tion. He will also be associated wit Prairie View Mental Health Cente on a part-time basis. A 1959 graduate of Bethel College, he earned Master of Social Work degree fro the University of Kansas and als took special course work at the University of Chicago. He is now a candidate for a doctor of philosophy degree in social work from Ohio State University, where he has completed course work and is finishing his dissertation.

Walter A. Ortman, Canistota, S.D., has been named acting dean of Freeman Junior College and vice principal of Freeman Academy. With fifteen years public school teaching experience, he has a bachelor of divinity degree from North American Baptist Seminary in Sioux Falls.

John H. Purves, vice president for development at Bluffton College, became director of the alumni association and extended education at Oberlin College on August 1. A graduate of Oberlin College, Purves had been associated with Bluffton since 1958.

Jerald Regier, First Church, Newton, Kan., is serving a twenty-seven-months Pax assignment in Bolivia. His parents are Mr. and Mrs. Edwin Regier.

Hartzel W. Schmidt will be part-time instructor in business administration at Bethel College during the next school year, teaching the courses in accounting. Formerly director of business affairs for Bethel College, he is now vice president for operations at First Kansas Life Insurance Co., Newton, Kansas.

David H. Suderman, member of the Bethel College music faculty, has been granted leave of absence during the coming fall semester to devote his time to a study of the theology of the arts.

Bernard and Ruby Thiessen, General Conference Commission on Overseas Mission missionaries, are returning to Japan August 14 for their fourth term of evangelistic work. They will again be stationed at Kobe and work under the supervision of the church there. Their work will include Bible classes, preaching, women's work, and cottage meetings in outlying areas. They are members of the Emmaus Church, Whitewater, Kan.

Robert Wiens, First Church, Newton, Kan., is serving a 1-W assignment at the Independence Sanitarium and Hospital, Independence, Mo.

Returning workers

Hulda Banman returned home in July. She has been serving in Congo as nursing director at the Presbyterian School of Nursing near Luluabourg, under assignment from the Commission on Overseas Mission. She is a member of the Alexanderwohl Church, Goessel, Kan., and is the daughter of Mrs. F. W. Banman of Newton, Kan.

Peter and Gladys Buller, Deep Run Church, Bedminster, Pa., returned to the United States in July. They began serving in Congo under Congo Inland Mission in 1951. In Congo, they both taught at the Evangelical Theological School in Kinshasa, a seminary sponsored by nine mission and church bodies.

Sara Ann Claassen, Beatrice (Neb.) Church, returned to Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay, in July after a one-year furlough. While on furlough, she studied vocal music at Northwestern Music Academy, Detmold, Germany, and church music at Westfälische Landeskirchemusikschule, Herford. Germany. She is serving under the General Conference Mennonite Church's Commission on Overseas Mission.

Gerald and Edith Dyck, serving in Thailand since 1967 under joint auspices of the General Conference Mennonite Church's Commission on Overseas Mission and the Presbyterian Church, returned on Aug. 1. Gerald, who directed the music department of Thailand Theological Seminary and produced several concerts, is a specialist in the ethnic music of northern Thailand and a composer. Edith taught piano to students in the seminary and in the community. Formerly, she taught at Chiang Mai Coeducational Center.

Allan and Kathryn Teichroew returned in July, having finished a two-year period of service in Japan. Both have been teaching at the Tokyo English Center. They plan to begin graduate study at the University of Indiana this fall.

Betty Quiring has been in mission work in the Congo since 1954. In July, she left her work as secondary schoolteacher to return to the United States. She is the daughter of Mr. and Mrs. J. A. Quiring of Dallas, Ore., a member of Grace Church of Dallas, and attended Bethel College and Mennonite Biblical Seminary.

Marriages

Warren Banman, Alexanderwohl Church, Goessel, Kan., and *Ilene Ediger,* Hoffnungsau Church, Inman, Kan., on July 25.

Timothy Chambers and *Connie Ratzlaff* at Bethesda Church, Henderson, Neb., on June 12.

Allan Lynn Classen, Grace Church, Dallas, Ore., and *Brenda Gay Lambert,* Presbyterian Church, Dallas, Ore., on July 8.

James E. Dick, Gospel Church, Mountain Lake, Minn., and *Carol Jean Koob,* Saint Mary's Church, Worthington, Minn., on June 25.

Randy Dieker, Newton, Kan., and *Karen Regier,* Emmaus Church, Whitewater, Kan., on May 22.

Gene Fields and *Lois Kaufman* in Wayland (Iowa) Church on July 3.

Robert E. Flickner, First Church, Pretty Prairie, Kan., and *Susan Nadine Reimer,* Bethel College Church, North Newton, Kan., on Aug. 8.

Bryan Flueckiger and *Lee Ellen Gideon,* both of First Church, Berne, Ind., on July 27.

Jack Fox, Dodge City, Kan., and *Beth Pankratz,* Goessel (Kan.) Church, on May 29.

Daniel H. Franzen, Goessel (Kan.) Church, and *Patricia Pittin,* Newton, Kan., in Presbyterian Manor Chapel, on May 15.

Gary Friesen, Grace Church, Dallas, Ore., and *Patricia Crowell,* First Evangelical Church, Salem, Ore., on July 10.

Morris Friesen and *Twila Hiebner* at Bethesda Church, Henderson, Neb., on June 11.

Randy Friesen, Grace Church, Dallas, Ore., and *Laura Lambert* on June 26.

Stephen Friesen, First Church, Newton, Kan., and *Margaret Ann Claassen,* First Church, Beatrice, Neb., on May 15.

Raymond Gray, First Covenant Church, Greeley, Colo., and *Kathleen Ann Woelk,* First Church, Hillsboro, Kan., on July 2.

Willis E. Harder, First Church, Newton, Kan., and *Anna Marie Regier,* First Church, Halstead, Kan., on June 12.

Phil Harmon, Huron, S.D., and

Connie Franz, Odessa, Wash., in Menno Church, on July 7.

Ben Hayui, Reformed Church, Phoenix, Ariz., and *Rachel Roundstone,* Mennonite Church, Phoenix, Ariz., on June 5.

Gerrit Hietbrink and *Anita Mae Penner,* Rosemary (Alta.) Church, in Vancouver, on July 3.

Theodore K. Hobert, First Brethren Church, Wooster, Ohio, and *Vivienne A. Himes,* Salem Church, Kidron, Ohio, on June 11.

Steve Hughes, United Methodist Church, Tonganoxie, Kan., and *Vicky Becker,* West Zion Church, Moundridge, Kan., on July 23.

Lawrence Arnold Klassen and *Sandra Huebert,* at Bethesda Church, Henderson, Neb., on June 25.

LaVerne Klein, Lutheran Church, Daykin, Neb., and *Catherine Dahlenburg,* First Church, Phoenix, Ariz., on June 5.

Gary Kyle and *Shirley Roth* on July 10. Reported by Wayland (Iowa) Church.

Rod Krehbiel and *Christine Flickinger,* both of First Church, Pretty Prairie, Kan., on July 29.

William McKean, First Church, Berne, Ind., and *Linda Reusser,* Cross United Church of Christ, Berne, Ind., on July 24.

Paul Miller, Hanston Church, Hanston, Kan., and *Vernelle Klassen,* Alexanderwohl Church, Goessel, Kan., on July 11.

Thomas Mills, Calvary Evangelical Congregational Church, Hooppole, Ill., and *Marjorie Gerber,* First Church, Berne, Ind., on June 5.

Peter Mollenkof, Calvary Presbyterian Church, Maple Glenn, Pa., and *Judith Ann Unruh,* Bethel College Church, Newton, Kan., on July 3.

Thomas Moser and *Linda Rodabaugh,* at Grace Church, Pandora, Ohio, on June 4.

Kenneth R. Neufeld, First Church, Newton, Kan., and *Jane Ann Goering,* First Church, Pretty Prairie, Kan., on July 31.

Milbert Penner, First Church, Beatrice, Neb., and *Ruth Gingerich,* Mennonite Church, Alpha, Minn., June 26.

James E. Quiring, Gospel Church, Mountain Lake, Minn., and *Carla Jean Pospichal,* United Methodist Church, Jamestown, N.D., on July 17.

Arlie Rauch and *Ruth Penner,* First Church, Beatrice, Neb., June 26.

Kenneth ReLue and *Charlene Laukshire,* on July 24, Berne, Ind.

Steven Rudiger, Faith Church, Newton, Kan., and *LaVerle Franzen,* Tabor Church, Newton, Kan., on July 16.

Peter Sawatzky and *Carol Heinrichs,* both of Halbstadt Church, Gretna, Man., on June 12.

Timothy Sawatzky and *Lela Mae Goering,* both of Faith Church, Newton, Kan., on July 3.

Gregory Dean Schultz, Canby, Ore., and *Viola Ruth Fast,* First Church, Beatrice, Neb., on June 19.

Steve J. Schweitzer and *Anita R. Hurst* in the Pine Grove Church, Bowmansville, Pa., on June 26.

Ted Schwartz, First Church, and *Lana Sprunger,* First Missionary Church, both of Berne, Ind.

Randy Shields, First Federated Church, Whitewater, Kan., and *Jocelyn Claassen,* Emmaus Church, Whitewater, Kan., on May 29.

Ivan Sprunger, Evangelical Mennonite Church, and *Enid Bailey,* First Church, both of Berne, Ind.

Christian Stauffer, First Church, Berne, Ind., and *Hettie Jill Hardin,* Swayzee Street United Methodist Church, Marion, Ind., on July 24.

John Elmer Stucky and *Marcia Pat Bartell,* both of Eden Church, Moundridge, Kan., on July 10.

Larry G. Voth, First Church of Christian, Moundridge, Kan., and *Teresa Joan Santillo,* Our Lady of Mount Carmel Church, Bridgeport, Pa., on June 26.

John Watkins, United Church of Christ, New Breman, Ohio, and *Barbara Balmer,* First Church, Bluffton, Ohio, on July 27.

Kerwin Wiebe, Emmaus Church, Whitewater, Kan., and *Janice Harman,* Pleasant View Berean Fundamental Church, Omaha, on April 2.

Daniel Woods, Augustana Lutheran Church, Gibbon, Minn., and *Marlene Smit,* First Church, Mountain Lake, Minn., on July 17.

Calendar

Aug. 14-20—Fresno, Calif., General Conference.

Oct. 12-18—Dhamtri, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

The Western District Office, North Newton, Kan., will be closed from Aug. 10 to 25.

Deaths

Doris Blank Busch (Mrs. Carl), First Church, Newton, Kan., was born Dec. 15, 1888, in Juergenstorf, Germany, and died July 11.

Dietrech A. Engbrecht, Bethesda Church, Marion, S.D., was born Feb. 24, 1889, and died April 13.

Helene Riesen Goertz (Mrs. P. S.), Bethel College Church, Newton, Kan., was born Dec. 10, 1888, in Hillsboro, Kan., and died July 11.

Anna Goering Graber, First Church of Christian, Moundridge, Kan., was born Apr. 8, 1891, and died July 12.

John Jacob Krahn, Rosemary (Alta.) Church, was born March 15, 1897 in South Russia, and died June 28.

Mary L. Peltz, North Danvers Church, Carlock, Illinois, was born Aug. 7, 1893, and died July 17.

Anna Schroeder Regier (Mrs. Dave), West Zion, Moundridge, Kan., died July 12 at Fayetteville, Tenn.

Evelyn Reichenbach, First Church, Bluffton, Ohio, was born Jan. 15, 1914, and died July 16.

Mary Burkhalter Sprunger (Mrs. Herbert), First Church, Berne, Ind., was born Feb. 3, 1891, and died July 1.

Harry Triplehorn, First Church, Bluffton, Ohio, was born Dec. 17, 1895, and died July 16.

Eliese Regier Wiebe (Mrs. Henry J.), Emmaus Church, Whitewater, Kan., was born Aug. 16, 1891, and died July 13.

DISCUSSION

Anniversary in the Peace Garden

The following is an additional resolution for the Fresno conference as prepared by a congregation.

Be it *Resolved*, That the congregation of Faith Mennonite Church of Minneapolis join with the congregation of the New Hope Mennonite Brethren Church in urging the leadership of our respective conferences, as well as congregations and individuals therein, to give most serious consideration to the proposal for holding an international and inter-Mennonite service of Thanksgiving in the International Peace Garden in the summer of 1974, God willing, to mark the one hundredth anniversary of the 1874 immigration of Mennonites and Hutterite Brethren to North America;

That permission for such a service and the placement of a memorial tablet or cairn be sought from the International Peace Garden Commission at an early date;

That due consideration be given to other Mennonite groups, the Hutterite Brethren and the larger Christian community in the planning of such a service, and that invitation for such sharing be made as soon as possible, and that consideration be given to the Mennonite Central Committee as an effective and inclusive vehicle for accomplishing the purpose intended;

That a joint steering committee be designated to implement the wishes of these congregations, present them to their respective conferences, and develop plans and procedures suited to the purposes intended;

That the joint steering committee report to the two congregations at their respective 1972 business meetings; and

That this congregation support the steering committee's efforts in prayer and cooperation, in a spirit of gratitude to God who blessed us and our generation through the events of 1874 and later, in the hope and faith that this undertaking be carried forward in a spirit of humility, brotherhood, and thanksgiving, heeding the apostle's admonition: "Let all that you do be done in love" (1 Cor. 16:14). *Faith Mennonite Church, Minneapolis.*

Poverty Fund to continue

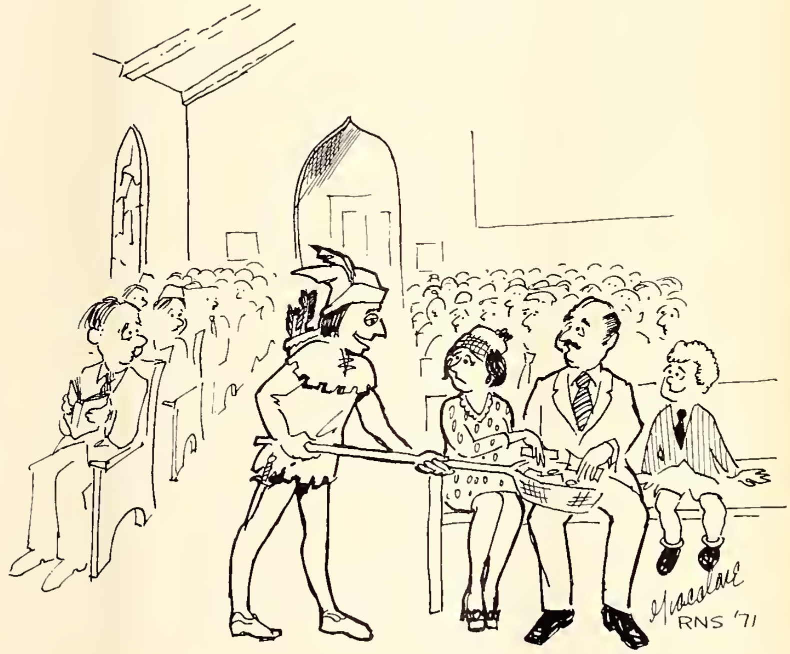
THE COMPASSION OF Christ calls us to a continuing concern for our neighbors everywhere. Poverty continues to plague the lives of millions in a time when most of us in our churches experience affluence.

The Poverty Fund conceived at the Estes Park conference in 1968 is beginning to effectively minister in meeting human needs through self-help projects, and it is also helping, as a Conference, to become more aware of and involved in crucial problems in our communities and around the world. This may help to save us from the poverty of our greed and the losing of our lives in building of bigger barns or bulging bank accounts.

The Poverty Fund offers new handles for helping the impoverished. It does not demand that all help, but to those in our churches and communities who are ready to do more, it provides the vehicles for them to participate.

The Poverty Fund provides new mission thrusts for creative witness to the good news that God's love takes on flesh in Jesus Christ and in those who follow Him.

Therefore be it *Resolved* that the Poverty Fund be continued for as long as it provides a vehicle for creative responses to poverty. It shall continue the seeking of support both in the Mennonite Church and outside the church for the alleviation of poverty in our world. *Poverty Fund Steering Committee.*



THE ENTIRE COLLECTION GOES TO THE POOR THIS WEEK.

LETTERS

Politeness in second place

Dear Maynard: I concur entirely with the gist of your editorial in *The Mennonite* of June 29. At the conference in Fresno, it is my hope that both politeness and frank discussions and decisions will occur.

If, however, situations should arise at the conference where honesty and realism seem to be counter to politeness, then the latter may well have to take second place for the moment. Jesus and the Apostles Paul and Peter were incisive and positive in much of their teaching.

Thank you for your sincere efforts and your stimulating style as editor of *The Mennonite*. *Melvin Boehr, Blair, Nebraska 68008.* July 8

Baptism in biblical view

In the Mennonite of June 29, 1971, we read some of the resolutions that are to be presented to the General Conference sessions in August, for possible consideration. I would wholeheartedly endorse the resolution on bridging the gaps, by the Bethesda Church of Henderson, Nebraska. But the resolution by Donald R. Steelberg, pastor of the First Church of Wadsworth, Ohio, is a wedge that will really drive us apart. The two resolutions really oppose each other. I would like to speak to the resolution on the communion service in our church, as I see it in the Scriptures.

1. It is clear that the Scriptures do not have too much to say about children and the church in the New Testament. Jesus took note of them in Mark 10:14 and other places, and referred to a child on a number of occasions. The Jews were instructed to teach their children in the way of the Lord, which they did.

2. The feast of the Passover, held on the fourteenth of the first month *Abib* (April) to commemorate the Exodus from Egypt, was meaningful to the Jews. But now the time had come, when the old was to be replaced by a new commemoration of the sacrificial death of the Lord Jesus Christ. The communion table was to replace, in a new way, the exodus into a spiritual kingdom. There is no need for a special meal to forgo the Lord's Supper. On the contrary, some of our forefathers would fast for a day before the communion.

3. Communion does not divide families by inviting members only. It is the family of God gathering before Him in a very intimate way. Washing always goes before eating and here are those that were washed in the blood of the Lamb and are willing to follow in obedience after Him, also in baptism.

4. If the Anabaptist theology has failed to bring conversion and baptism in the same relationship, as was the practice in the early church, this can be understood. After the Dark Ages in which the church lost its identity, this was a return to the former, but apparently they failed to go all the way. In the early church, conversion and baptism would go hand in hand. If a person became a believer, he would be baptized on that same day or the next. That is the reason why the Scriptures speak about believers, because all believers were baptized and members of the church. If we want to return to the scriptural teaching, then let us go back and correct, where the Anabaptists have failed, and bring conversion and baptism in its right perspective. The resolution will bring us further away from the Scriptures and deepen the rift.

5. Our initial invitation would always read, that all that believe and are baptized are welcome to the communion service.

The resolution has no biblical grounds, as I see it, for this change that is suggested. . . . *P. J. Froese, Winkler, Man.* July 8

Zwingli's arguments again

On resolutions submitted by congregations and other groups for possible consideration at the Fresno General Conference in August 1971.

To the question: "Children and the Lord's Supper?"

Among the six "Whereases" on the question that children should be invited to take part in Holy Communion, the first and second uses precisely the same argument as was used at the time prior and during the Reformation to practice infant baptism. Zwingli grants that there is, in the New Testament, no clear command for infant baptism; but since it contains no clear prohibition, either, we must refer back to the Old Testament and thus he speaks of circumcision again. He goes on to say: "The children of Christians are no less God's children than their parents, just as in the Old Testament. And if they are God's children, who will object of their being baptized?"

"In the crying and wailing of infants, Cyprian heard the request for the grace of baptism." (Please read *Mennonite Encyclopedia* Vol. III pages 34 to 38.)

In our Bible schools and colleges, as well as at our Conference sessions, it has been a repeated question, if not practice, that young people have asked to take part in the communion service, before they have been baptized. Why couldn't we have a baptismal service at one of the sessions? Other denominations do!

Since both rites are a command of our Lord Jesus, it is hard to understand why some would want to obey the command to "eat and drink" and not obey the command: "Repent and be baptized every one of you in the name of Jesus Christ" (Mt. 28:19).

We have no objection to making an exception, if someone did not have a chance to be baptized, but if this is repeated year after year, one wonders if it is a case of willful disobedience to a clear command of Christ.

Could it be that our leaders have failed to say to the unbaptized communicants: "And now why do you wait? Rise and be baptized, and wash away your sins" (Acts 22:16b).

Greetings to our leaders in the congregations and the Conference: "Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained" (Phil 3:15, 16). *D. D. Klassen, 116 - 4 St NW, Box 417, Carman, Man.* July 8

MEDITATION

Suffering with those who suffer

THE GIGANTIC ANDES of North Central Peru shook for only forty-five seconds. But in that short time, on May 30, 1970, thousands of homes fell in adobe dust, dams broke, and 22,000-foot Mount Huscoran spilled its ice, snow, and rocky bulk onto unknowing Yungay below, wiping out twenty thousand people in a second. Life has been hectic and frustrating, trying to restore the Peruvians' faith in life after all the familiar things they have known are gone.

On arriving in Peru, my North American values saw, immediately, the physical need for new homes, schools, and roads. I was concerned that the people seemed quite unaware of their surroundings and didn't really care about cleaning their lots, the street, or even in burying their dead livestock lying around. Our efforts, along with those of Church World Service and tons of relief aid from the United States, all seemed to be working so slowly. I was discouraged, to say the least.

But, somehow, the tragedy finally hit me—"Listen, man, how would I react if it were my house that was gone, or my mother and brother that would never return?" Their dazed and seemingly unaware condition suddenly took on meaning. My role as a relief and construction worker slowly took second place, as I took time to listen to the national's view of life now, and what his goals were. It became more of a question of helping him adjust to life again, and giving constructive ideas in accepting the tragedy that had struck, rather than rebuilding the physical aspects of his life.

Of course, along with this, he is slowly realizing his need for repairing the badly damaged water tank or irrigation ditch, and, also, in rebuilding his home. But until he realizes this, we can only give helpful suggestions on what his future prospects might be. The real answers lie in his attitudes and ideas for progress as he sees them and not as we outsiders see them.

Although it might be a slowly evolving process, and it took me time to finally realize it, I feel this is the only lasting way any on-going development can take place. *Dean Rhodes*

Faith in time of storm

"FOR WE WALK by faith, not by sight" (2 Cor. 5:7).

It is true that the initial act of faith in Christ as Savior, by His grace, makes us His own; then there is the continual attitude of trust for daily Christian walk. We are not only "saved by faith" (Eph. 2:8), but we also "walk by faith" (2 Cor. 2:8). God keeps bestowing His benefits and blessings upon us in answer to faith.

As the children at Sunday school were leaving for home, each was given a bag of candy and a Scripture text card. Mary's text was, "Have faith in God" (Mk. 11:22). As she got on the bus, a sudden gust of wind blew it from her hand. "Oh," she cried out, "stop the bus, I've lost my faith in God."

Surely, we should not allow any gust of ill fortune to deprive us of the precious consolations of faith. The time of storm is when we most need to trust the captain of our salvation. *Lyman W. Sprunger*

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COVER

"We got a new look at a fascinating country—Japan." See "We went to give."

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The priority of conversion and the conversion of priorities

A response to some proposed Conference resolutions

THERE ARE VOICES among us calling for a clearer recognition
that the priority of the church is conversion and soul-winning.

These voices are pointing to an important truth.
There is nothing more important than becoming converted to the Jesus life;
there is nothing more important than souls finding life in Christ.

Conversion to Jesus needs to find such priority in our lives
that our priorities become converted.
Conversion to Jesus means being converted
from the order of law to the realm of grace;
Conversion to Jesus means being converted
from property accumulation to person caring;
Conversion to Jesus means being converted
from captivity to religious jargon to freedom in following Jesus;
Conversion to Jesus means being converted
from unquestioning obedience to laws of state to full obedience to the law of love;
Conversion to Jesus means being converted
from seeking security in military might to finding security in the spirit of the Lord;
When conversion becomes our priority, our priorities become converted.

Soul-winning, likewise, is of such importance that we are willing,
for the sake of Jesus, to lose whatever is necessary to find our soul.
Soul-winning is of such importance that we are willing, for the sake of Jesus,
to lose our self-righteousness and our racism to find our soul.
Soul-winning is of such importance that we are willing, for the sake of Jesus,
to lose our covetousness and our consumerism to find our soul.
Soul-winning is of such importance that we are willing, for the sake of Jesus,
to lose our trust in guns and our fear of any enemy to find our soul.
Soul-winning is of such importance that we are willing, for the sake of Jesus,
to lose our intellectualism and our anti-intellectualism to find our soul.
Soul-winning is of such importance that we are willing, for the sake of Jesus,
to lose our liberalism and conservatism to find our soul.

Conversion is, indeed, our prior need.
Finding our soul is, indeed, our most urgent quest.
As we become converted to Jesus; as we find our soul in Him;
as Jesus becomes lifted up in our lives and in our church
He will convert men to His life and win them to His love.

Peter J. Ediger

Following our summer biweekly schedule, our next issue will be dated August 31.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:31 AUGUST 31, 1971

Evidence of things unseen

Within the blackness
of his pit of fear
he stifles a nameless cry
as he gropes
along the wall of terror
toward a single cleft.

He finds a foothold
and begins to climb
upward, ever upward,
toward the light.

This is a man who *says*
he has no faith.

Mildred N. Hoyer

Sonnet on strength

A plant bereft of leaf and branch hates not,
But uses all its strength to grow once more.
An oak I planted close to my back door
That from an acorn sent shoots down, aloft.
Though growth above the earth was slow, roots sought
Their vital source in underground's deep store.
The plant, by careless blade cut to its core,
Sends forth new leaves the life beneath to crown.

My friend I saw struck down by ruthless blow.
It seemed vitality had surged away
To leave him dead in bitterness and woe.
But only seeming: I see him today
Draw power from an unseen source and grow,
Revitalized, to love, to bear, to stay.

Mary Rempel

cry faith

The Statue of Christ Redeemer, on a mountain above Rio de Janeiro, Brazil

El Cristo Redentor

Giant arms
stretch wide
o shelter Rio
here beneath
Corcovado;
bright blue, gleams
Guanabara Bay!
But in a slum hut
a wizened child
gasps, dying . . .
Only Christ
himself
can shelter
this small one
from the enshrouding
cold . . .
Palm fronds
whisper a riddle:
Where
are the nail prints
n Your hands,
Cristo Redentor?
But no one
answers . . .

Elizabeth Searle Lamb

Drop-out

You may charge me with hypocrisy
if you like—
having left fellowships
not because they are not true
but because they are trite,
existing by expediency
rather than by right.

I will not say I've found,
defending my decision,
a better way to live by Christ,
but I will say, to go this way
took agonized incision
probing all I'd felt and learned,
enduring self-derision.

You may convict me of hypocrisy
if you choose—
or you may just ignore me,
following the traditional ritual
without reference to us who refuse
a canned and packaged proper faith
excluding other hues.

It was the sinning world He died for,
sin-full, ill, He healed;
fellowships too dogma-bound,
too closely knit to let these in,
contradict what He revealed—
but how to do it better, I confess,
is an enigmatic gift waiting to be unsealed.

My yearning to be true
is still unsatisfied . . .
there seems to be a depth of faith
which hasn't yet been tried.

Pollyanna Sedziol

Peace tract adopted after friendly debate

"THE WAY OF PEACE," a "tract for our time" on citizenship, conscription and militarism, social change, and the use of resources, has been adopted by the General Conference.

The seven-page statement, prepared by the Commission on Home Ministries, was debated during the Conference's triennial sessions in Fresno this week. Of the 1405 votes cast in the balloting at the conclusion of the two-hour discussion, 73.4 percent favored the statement.

The document's introductory section on the biblical foundation of the Conference's concern for peace seemed acceptable to most and drew few comments, but the "practical applications" elicited a lively exchange. The points on citizenship and conscription and militarism were particularly bothersome to a number of delegates.

The statement's declaration that "nationalism is one of the clearest forms of idolatry today" wasn't so self-evident to some of the congregational representatives. A pastor from Ohio, for example, described this section as "absolutely contrary to Romans 13."

The strongest resistance, however, came to the paragraphs dealing with noncooperation with the Selective Service System and with the nonpayment of war taxes. In these two subjects the statement had this to say:

"Some in our brotherhood see cooperation with conscription as contrary to Christian discipleship. Since conscription helps make it possible for nations to wage war, it is important to question whether this is a proper function of governments and to discern what response faithfulness to Christ asks of us. We recognize noncooperation with the military draft when based on loyalty to Jesus as a valid witness. We pledge the resources of our brotherhood to a supportive ministry to young men who take such a stand. We ask our counseling and service agencies to work closely with young men who have chosen to migrate to another country or who suffer imprisonment as a witness against militarism. . . .

"The levying of war taxes is another form of conscription which, along with the conscription of manpower, makes war possible. We are accountable to God for the use of our financial resources and should protest the use of our taxes in the promotion and waging of war. We stand by those who feel called to resist the payment of that portion of taxes being used for military purposes."

A delegate from Pennsylvania reported that his congregation had discussed noncooperation and it had come to the conclusion that this form of protest is not a meaningful form of Christian witness.

The Conference should gratefully acknowledge how easy the United States Government is making it for young conscientious objectors to fulfill their Selective Service obligations suggested an Ohio delegate. Why, he wondered, should the Conference wish to jeopardize this arrangement? People who choose noncooperation, he concluded, should neither expect nor receive sympathy nor support.

"If we want alternative service to be easy," responded another delegate, "then we must reject this statement." But he went on to say that he was convinced that alternative service is too easy at present to be much of a witness against the evils of militarism. A college student likened the alternative service program to a railroad car which had been shunted off to a quiet siding, while the military machine went racing down the main track unchecked.

The mother of a young man now serving a prison term for noncooperation related some of her son's experiences at the trial and in prison, but she cautioned draft-age men not to follow this route unless they feel absolutely certain that this is what God is calling them to do. The price, she said, is too high to be taken lightly.

David Habegger, chairman of th Commission on Home Ministries, e plained that the statement urges draf age men to enter meaningful alte native service assignments whic "identify with the suffering in th world and thereby seek to preve violence and war." This is the Co ference's first recommendation. I however, a young man feels co science-bound to follow the path noncooperation, the church shoul stand behind him.

Serious reservations were expresse about the statement's failure to me tion the churches' responsibilities t minister to those of their membe who choose to support or to serve i the armed forces. The followin amendment was approved to cove this deficiency:

"We recognize that some in ou denomination have continued to ac cept or endorse military service. As church and as individuals, we see meaningful and open dialogue wit them in the search for the way o peace and continue to offer a ministr to such persons."

As the discussion drew to a clos a delegate from Kansas warned tha the conference was "painting itsel into a corner" by passing the state ment. "It is contrary to what 99 pe cent of the people in my church be lieve," he said.

Worried that a vote on this issu would cause further divisions withi the Conference, several delegates sup ported a motion to table the docu ment. This motion was defeated i a show-of-hands vote.

Most of the delegates polled afte the passage of the statement expresse appreciation for both the vigor an the brotherly tone of the discussion A few pastors said that the majorit of members in their congregation would not approve of the statemen and that they themselves had vote against it, but they did not think i would become a divisive issue eithe within churches or the Conference.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commissian on Education af the Genera Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptians: $4.50, one yr.; $8.50, twa yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send farm 3579 to Box 347, Newton, Kan. 67114

The statement describes "the way of peace" as the way of Jesus, the way of evangelism, and the way of just and equitable treatment for all men. "In all our relationships—with God, with neighbors, with nations," says the section on biblical perspectives, "Christians are called to live the way of peace."

In the introduction to the practical application section, the statement says, "The way of peace is a way of life. It is much more than saying No to war. It is saying a joyful Yes to a life of self-giving discipleship and evangelistic peacemaking. . . . It is a life-style that places greater emphasis on a quality of life and relationships than on material affluence." *Larry Kehler.*

4 women to church offices Also Cheyenne chief

General Conference Mennonites chose, for the first time, a woman to be one of their executive officers. And a Cheyenne Indian chief was named to the Commission on Home Ministries.

Hedy Sawadsky, director of Christian education for the Bethesda Mennonite Church, Henderson, Nebraska, was nominated from the floor for the office of conference secretary in the first election of officers and commission members at the meeting of the General Conference at Fresno, California, August 14 to 20. A native of Ontario, she received more votes than either of two male candidates placed on the ballot by the nominating committee and will succeed Elbert Koontz, Newton, Kansas, who was not eligible for reelection.

Lawrence H. Hart, project director of Committee of Concern, Inc., in Clinton, Oklahoma, an organization working with the rehabilitation of alcoholics, is a new member of the Commission on Home Ministries. He is also a Cheyenne chief and the present pastor of Koinonia Mennonite Church, Clinton, a congregation admitted to membership in the General Conference at the Fresno session.

The conference reelected its president and vice-president, Henry Poettcker, Winnipeg, and Jacob T. Friesen, Bluffton, Ohio. Poettcker is president of Canadian Mennonite Bible College, and Friesen is minister of the Central District Conference.

In addition to Hedy Sawadsky, three other women were elected to conference seats: Ruth Naylor, Bluffton, Ohio, to the Program Committee; Alice Suderman, Mountain Lake, Minnesota, to the Commission on Education; and Marie Kleinsasser to the Commission on Overseas Mission.

All new terms are for six years, except for the offices of president, vice-president, and secretary, which are for three years. Only one unexpired term needed to be filled at this conference session, which was on the seminary board for which Dietrich Rempel, Inman, Kansas, was chosen.

Conference meeting in Exhibition Hall, Fresno Convention Center.

Nickel named to COE post

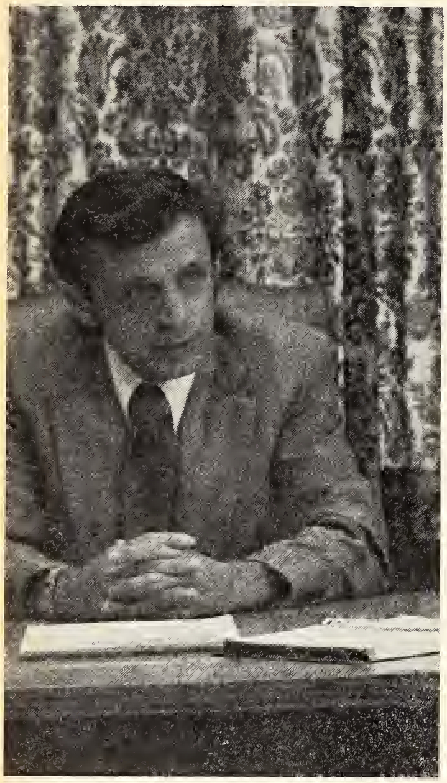
Arnold Nickel, currently personnel secretary for the General Conference, has been named executive secretary of the Commission on Education, to succeed Frank G. Ward, who resigned after three years in that position.

Harold Buller, chairman of the Commission, told the delegates at the Fresno General Conference that Nickel would take office as soon as the transition from his present position could be arranged. Ward's term was to be completed by the end of August. He will continue on the Commission staff as secretary of Christian education.

Election results

President
*Henry Poettcker, Winnipeg
Vice-president
*Jacob T. Friesen, Bluffton, Ohio
Secretary
Hedy Sawadsky, Henderson, Neb.
General Board
*Robert Gerhart, Downey, Calif.
Virgil Gerig, Freeman, S.D.
Abe Neufeld, Saskatoon
Lawrence Voth, Markham, Ill.
Commission on Education
*J. Herbert Fretz, Goshen, Ind.
*William Kruger, Winnipeg
Alice Suderman, Mt. Lake, Minn.
Commission on Home Ministries
*E. Stanley Bohn, Bluffton, Ohio
Lawrence Hart, Clinton, Okla.
Menno Wiebe, Winnipeg
Commission on Overseas Mission
Milton Claassen, Newton, Kan.
Marie Kleinsasser, Freeman, S.D.
*Gerald Stucky, Berne, Ind.
Mennonite Seminary Board
*Lloyd L. Ramseyer, Bluffton, Ohio
Dietrich Rempel, Inman, Kan.
Peter G. Sawatzky, Steinbach, Man.
*David Schroeder, Winnipeg
James Waltner, Upland, Calif.
Division of Administration
*Howard Baumgartner, Berne, Ind.
Alvin Friesen, Reedley, Calif.
*Harry Martens, Elkhart, Ind.
*Elvin Souder, Souderton, Pa.
Program Committee
Ruth Naylor, Bluffton, Ohio
Schowalter Foundation
Alvin Funk, Aberdeen, Idaho
*Reelected

College puts it all together, says Bethel's new president



Schultz: to do a lot of listening.

In a divided world, the Christian college is still the best place to put it all together.

This is the view of Harold J. Schultz, a historian and Canadian-born Baptist who became ninth president of Bethel College, North Newton, Kansas, in July.

"The tragedy of modern man is that he has separated the physical and metaphysical worlds, the secular and the sacred, into compartments, and Christ is not Lord of all," says Schultz. "It is in the Christian college that one has the best opportunity to put it all together."

Schultz comes to Bethel from a twelve-year stint at Stetson University, Deland, Florida, where he was chairman of international studies and of the history department. The first non-Mennonite to head a Mennonite college, Schultz has close Mennonite ties. He graduated from Goshen College, a Mennonite school in Indiana, and returned there to teach. His wife, Carolyn Mast Schultz, is a Mennonite from Wooster, Ohio.

Schultz also feels "that in my spirit, in my own orientation and life-style, and my own value system, the Anabaptist tradition is strong. I did my master's thesis on separation of church and state."

He adds, "When I took out an American citizenship in Florida, I took out a co [conscientious objector] position, which, in a way, I thought, was more meaningful than simply growing up in it."

In a press conference on his first day in office, Schultz strongly endorsed Bethel's church relationship. He values ties with the church and would not have come "if Bethel was about to lose church-relatedness. I think its tradition and its future is as a church-related college, not as a nondescript echo of major state systems."

He also hopes to strengthen Bethel's relationship with the Newton community. He foresees the expansion of a business education program that includes a dimension in values. "Bethel wants to become more actively involved in the community," he said. "In turn, the community will have a much greater interest and involvement in Bethel's future. Enlightened self-interest, if nothing higher, should say to both Bethel and Newton, 'Let's work together where we can.' And it's to the advantage of each."

In addition to an emphasis on business education, Schultz projects expansion in social work studies and international education. Details on these programs will be announced later. "I want to do a lot of listening before I act," he says.

Schultz notes that the college's budget for the coming year was figured realistically and that input and output next year will match. He had good news concerning this year's deficit which the Western District of the General Conference Mennonite Church has promised to cover, a figure once predicted as $175,000 but which will probably be about $45,000, an achievement that Schultz saw as significant, "if you can make joy out of deficits."

He also noted that prospects for enrollment were much improved over last year. Bethel is one of only two private schools in Kansas showing an increase in new student enrollments for next term. *Jack Goering, G.C. News Service.*

Three summer peace teams

Three inter-Mennonite peace teams visited churches in the United States during the past summer talking to young and old about the questions of peace. Persons participating in the midwest tour included (left to right) Harold Regier, Dennis Koehn, Lois Keeney, Leona Goering, Patty Shelly, George Lehman, and Gwen Preheim.

The Indiana team included Joe and Margaret Sprunger, Mary Kaufman, Karen Kasfang, Robert Charles, and Peter Stucky. Members of the Pennsylvania team were John Swarr, Michael Friedmann, Roland Shorter, Gerald Stahly, and Ruth Stoltzfuss. The teams were organized by the Mennonite Central Committee with financial support from the Schowalter Foundation.

Hillsboro helped by Fish

A forty-eight-year-old licensed plumber made the front page of our daily newspaper recently. In a classified advertisement in the *Seattle Times,* John Lindquist had offered to do minor plumbing jobs for elderly people unable to pay.

"People can't live in a selfish little world of their own," he is reported to have said. "Of course, I just can't drop everything and respond right away to every call, but I'll do everything I can when I can."

He hoped the idea would spread because, "It's a risky business, being old."

His idea of helping a neighbor in need has taken hold in numerous communities in another way through Fish, loosely organized groups of Christians who want to express their love and concern for their neighbors by making their services available to anyone who needs them. In a depersonalized society, in which each one is encouraged to live as independently as possible, the Fish creed is "help your neighbor."

Fish is now coming to Hillsboro to help people in need there take some of the risks out of living. Two local women, Mary Lou Bower and Carolyn Penner, are spearheading the effort.

Mary Lou says she thought of Fish for Hillsboro because she met numerous Christians who wanted to be active but didn't know how to make their Christian commitment practical. They were asking questions like, "What does commitment to Christ mean specifically for me? How do you love your neighbor if you don't even know him?"

"I have sat with groups of women at coffees and meetings and, every so often, someone would say, 'If there were only something I could do to help,' " Mary Lou told me.

On the other hand, she also became aware of needs in the community which were falling between the cracks of existing helping groups. Fish seemed the logical answer to satisfy the needs of people who wanted to help and those who required it.

Originally, Fish was founded by Robert L. Howell in West Springfield in response to the struggles of him and his congregation to the question: "How do we show our Christian love for others?" About two hundred Fish groups are already functioning in the United States. A recent *Readers Digest* article has aroused even more interest. The Mennonite Brethren *Herald* reported a group operating in the Abbotsford, British Columbia area with members from various denominations. Each group adapts the program to meet local needs.

Fish had worked in other areas, why not Hillsboro? The two women began working.

Getting Fish into operation has not been simple. It has meant speaking to various local church and civic groups to acquaint them with its goals. They were encouraged when the local Ministerial Association agreed to give Fish its support, but not all responses were as positive. Some said, "It won't work in Hillsboro," or "It isn't necessary here."

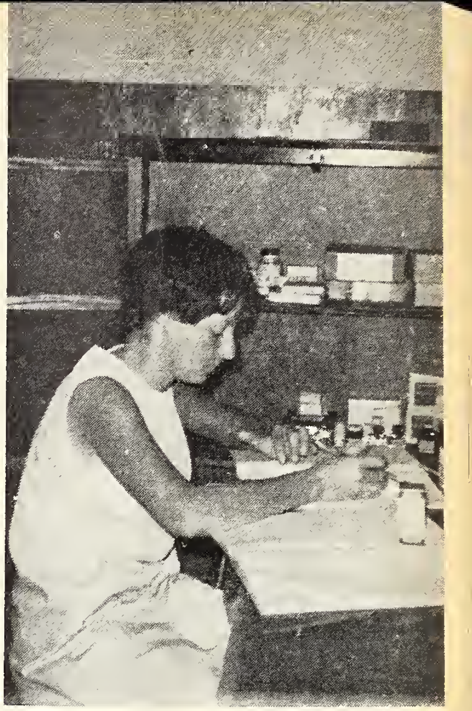
But the two women have persisted. "It will work, and it is necessary." "We are not in competition with any group which is already working," says Mary Lou. Furthermore, it is not necessary to be a church member to receive or to give help through Fish.

Present plans call for a twenty-four-hour answering service at 947-5961. The person who requests help is referred to the volunteer on call for that day. He gives what help he can on a temporary basis or refers the needy person to someone who can help him until other arrangements can be made. Needs may include transportation for shut-ins and elderly to town, to doctor, or for grocery pick-up, family emergencies, companionship to elderly, emergency babysitting, providing meals or housework for sick, lodging. Arrangements are being made to have a man and woman (or husband and wife) available for each twenty-four-hour period.

"I feel strongly that each one of us needs to get involved beyond our own little circles," says Mary Lou. She adds, "I want my children to grow up with an awareness of other people's needs. This does not come automatically. . . . What we as parents do influences our children."

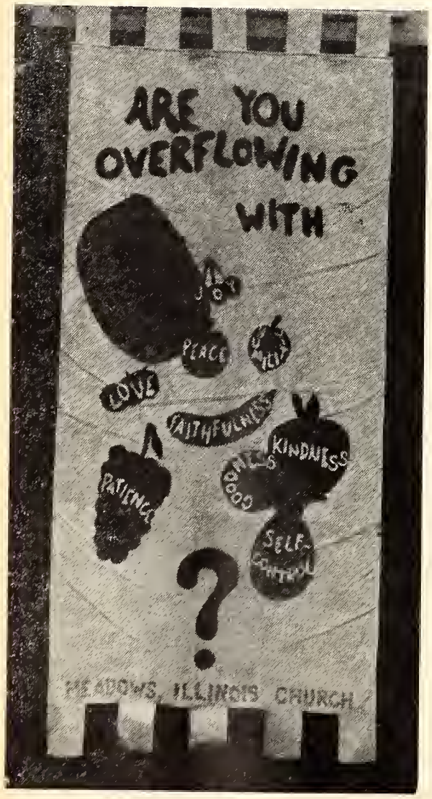
Why the fish symbol? From earliest times, the fish has been a symbol of Christianity. The Greek word for fish is an acrostic which means "Jesus Christ, God's Son, Savior." In the early church, especially during the time of the Roman persecutions, to draw a fish in the sand was to reveal one's identity as a Christian to others.

Fish, in Hillsboro, will resemble Fish in early times—ordinary people who are trying to show their faith by lending a helping hand to their neighbors. *Katie Wiebe, 208 N. Jefferson St., Hillsboro, Kansas.*



Medicine for rural Nigeria

At a rural health center in Awkuzu, Nigeria, Valetta Goering, a registered nurse and Mennonite volunteer, from Moundridge, Kansas, makes an inventory of medical supplies. Working with a medical team sponsored by the Christian Council of Nigeria, she is helping to restore rural medical services and to re-equip and restaff clinics. Fifty-eight Mennonite Central Committee volunteers are now serving in Nigeria in medical programs, community development, and the Teachers Abroad Program, cooperating both with the Christian Council of Nigeria and Quaker Service.



Banners come to conference
Tell the story of witness

"Tell it like it is."

"Christ, our sure foundation."

"Love"

"Joy"

"Mothers can't be everywhere; and so God created day care."

More than ninety banners lined the exhibit hall at the triennial conference of the General Conference Mennonite Church in Fresno, California, August 14-20.

Use of religious banners at the conference is new this year, said Jakob Letkemann of Winnipeg, Manitoba, program committeeman for the gathering.

Each congregation was requested to bring one or more banners to the conference.

"The banners were much according to expectation," Letkemann said. "Quite a lot say the same things—what the church does." Many used the conference theme, "living, active congregations," and were made specifically for the conference.

Other banners were used in the local church before the conference.

Letkemann explained that one congregation's banner had the focal point in its sanctuary since May.

There has been some negative reaction to the banners, however.

A banner from Toronto, Ontario, which included a photograph of a nude baby, was first removed from the exhibit hall to the men's rest room.

After it was retrieved, someone—Letkemann does not know for sure who—censored the banner and tore off what he felt was the most objectionable part of the banner.

"It's a shameful thing," Letkemann said. "There's no possible way a six-months-old child can feel lust or do harm. The least one can do is listen to the person who brought it [the banner]."

But the emphasis on banners has created a lot of interest, he added, though banners are not planned for the next conference in 1974. "We should think about another form in which congregations could express themselves." *Lois Janzen.*

Store moves to Winnipeg Inter-Mennonite endeavor

Faith and Life Bookstore, which has been operating out of Rosthern, Saskatchewan, for many years, will move to Winnipeg this fall to begin a cooperative bookselling venture with the Mennonite Brethren. The General Conference Commission on Education gave final ratification to this move at a meeting at the Fresno General Conferece this month. The Canadian Mennonite Brethren Conference approved the merger at its annual sessions in St. Catharines, Ontario, in July.

The move to Winnipeg will be made about October 1. Initially, the new bookstore will be located in the present Mennonite Brethren facilities known as Christian Press, on Henderson Highway. Once the joint endeavor has established itself, however, a new location will be sought.

Plans for the merger were drawn up by a four-member committee. The two Mennonite Brethren representatives were Vern Ratzlaff, a faculty member at the Mennonite Brethren Bible College, and John Epp, a Winnipeg businessman. Henry H. Epp, executive secretary of the Canadian conference's education and publication board, and Winnipeg clothier George Dyck were the General Conference members.

Harold Petkau, manager of Faith and Life Bookstore, will head the new endeavor. Don Kornelson will manage the Mennonite Brethren publishing house, Christian Press, and be associate manager of the bookstore.

The Faith and Life Bookstore in Canada is one of three operated by Faith and Life Press, a division of the General Conference Mennonite Church's Commission on Education. The two other stores are located in Berne, Indiana, and Newton, Kansas.

Faith and Life Press has appointed four Winnipeg men to serve on the operating committee of the joint new book outlet. The Mennonite Brethren will appoint an equal number.

Winnipeg, with its twenty-six Mennonite congregations, has the largest concentration of Mennonites of any urban center in the world. *Larry Kehler.*

Forward look in missions New world is developing

Mission leadership needs to look forward and run.

Howard Habegger becomes executive secretary of the Commission on Overseas Mission following the Fresno meeting of the General Conference Mennonite Church, on September 1.

In a passing-of-the-baton ceremony recognizing the eleven years service of his predecessor, Andrew R. Shelly, and initiating the new executive, Habegger, a former missionary to Colombia, noted that the rules for using a baton in a relay race are: "place the baton firmly in the hand of the next runner, don't drop it, and never look back—run forward."

Looking forward, Habegger sees a new kind of world developing. "The west is no longer best in the eyes of many in the Third World," he noted. Africans, Asians, and Latin Americans will increasingly share leadership in the Christian church. Christians in the Third World may soon outnumber western Christian.

"I see a new era of missions beginning," he said. "Paternalistic patterns of mission work are obsolete.

"The younger churches of the Third World have grown up and can no longer be called our children," he said. Noting the presence at the conference of fraternal delegates from the church in Africa, he added, "These men from the Congo are not our children. They are our brothers."

These growing churches are entering into new brotherhood relationships. "Freedom and autonomy of national churches and a greater equality of partnership in mission are signs of a new era," he said.

Though missionaries are still wanted by these churches, as in Africa, the role of the missionary is changing. "Congolese Christians desire missionaries to be their co-laborers and servants of the church," he said. "But missionaries will no longer be station masters; they will be tent dwellers.

"Tent-dwelling missionaries must be mobile, flexible, and, sometimes, dispensible."

The development of new frontiers in missions will not be carried on single-handedly by a denomination. "In cost cases, we will not enter these frontiers unilaterally but multilaterally in consultation with our national brethren and in cooperation wtih related Mennonite mission and service agencies and other Christian bodies."

Habegger is a native of Berne, Indiana, and a former pastor of the Grace Church, Lansdale, Pennsylvania.

Howard Habegger (standing left) and Andrew R. Shelly (right) in baton-passing ceremony with Elmer Neufeld, chairman of the Commission on Overseas Mission.

Northern District looks for youth workers

The Northern District Conference is looking for a district youth minister to serve its churches beginning in 1972. This action was taken at the district's annual meeting held in Freeman, in June.

The youth minister would act as a resource for youth groups and would double as director of Swan Lake, the Northern District's campground. The idea for a youth worker originated with the district's youth cabinet.

The four youth leaders had been frustrated during the year because they needed to divide their time between being college students and church youth leaders. Neither involvement, they felt, received their full attention. Sensing in their travels through the conference that more youth are becoming disenchanted with the church and Christianity, they felt that more emphasis on making Christianity relevant to youth was necessary. They thought that a youth minister would help.

In other action, the conference approved budget increases in two areas of home missions. After energetic discussion, the conference decided to increase the financial support of the fellowship in Lincoln, Nebraska, to a total of $4000.

Also, the conference increased the budget of the Peace and Social Concerns Committee by $800 after it was noted that their present budget of $1200 was only 2 percent of the total for the district. In response to a request by the Peace and Social Concerns Committee, delegates indicated their priorities for this money were as follows: television spots on peace, draft counseling, ministry to persons in prison, and stimulating voluntary service on the local level. Total conference budget is $52,180.

Waldo W. Kaufman, assistant to the president, Freeman Junior College, was elected president.

Church Extension Services, Inc.

Balance Sheet, May 31, 1971

Assets		
Cash	$ 27,952.26	
Reserve	105,657.24	
Notes Receivable	508,435.71	$642,045.21
Liabilities		
Notes Payable	$350,592.06	
Funds		
Contributions for Loans	$256,119.82	
General Fund	35,333.33	$642,045.21

Church Extension Services can still use your investment dollar. We will pay you 4½ percent interest. Interest is payable on June 30 and on December 31. We issue five-year Certificates of Indebtedness. We know that you can invest elsewhere at a higher rate of interest, but a small sacrifice on your part makes it possible for newer congregations to borrow at a reasonable rate (5%) of interest. An adequate reserve and net worth protects your investment. We will welcome your inquiries. Address: Church Extension Services, Inc., Box 347, Newton, Kansas 67114.

To be long-term volunteers
New life-style for couple

A young couple in Kansas City, Kan
has entered voluntary service wit
the General Conference Mennoni
Church for an indefinite period
time.

Turning away from more prospe
ous careers in aviation and nursin
Bob and Donna Becker have take
service positions in Kansas City
Rosedale community. Donna worl
for no pay in improving communi
services, developing community spi
it, editing a newsletter for a con
munity organization, and serving
the Wyandotte County (Kan.) Coal
tion for Health. Bob's salary fro
part-time work for the John Stewa
Urban Ministries Center pays f
necessities of rent, food, utilities, ar
incidental expenses. Both are involv
in the Rainbow Boulevard Mennoni
Church and several organizations f
the youth of Rosedale.

Seeing certain implications of the
Christian commitments has influenc
the decision to be involved in a cor
munity. Donna, in explaining h
thoughts on voluntary service, sai
"As a person who is committed
the freeing love power of Jesus Chri
I am attempting by my style of livi
and relating to become fully hum
and to be a channel of liberation f
others."

After their graduation from c
lege, they searched for jobs in the
fields of study. However, the Ros
dale Team Ministry expressed a ne
for a couple with their qualificatio
if a sufficient means of support w
available. "We were forced to pai
fully reevaluate our motives, our v
ues, our goals. We reached the de
sion that to be obedient to Chr
and the mission of the church mea
to stay in Rosedale for an indefin
period of time and live the struggl
of a low-income community."

Words and deeds

Fifty-two college-age young people erved in the Mennonite Central Committee's summer service program in a variety of assignments including the Delta Ministry in Mississippi, study eminars in Appalachia, and as normal control patients at the National nstitutes of Health.

Five pastors and seminary students participated in a ten-week clinical pastoral education program this summer sponsored by Prairie View, Bethel Deaconess Hospital, and Bethel Home or the Aged, Newton, Kansas, and irected by Robert J. Carlson. Participants were John Braun, Waterloo, Ontario; Ken Carlson, San Diego; Ron Brunk, Hesston, Kansas; Ron Kennel, Strang, Nebraska; and Dick ammer, McPherson, Kansas.

Mennonite Hospital, Bloomington, Illinois, opened its second thirty-eight ong-term care nursing unit in July, marking the completion of its three-story complex designed for the nonacute patient.

The library and papers of the late ohn E. Entz, minister of the First Church, Newton, Kansas, for forty-three years, have been donated to he Mennonite Library and Archives, North Newton, Kansas.

The Cincinnati Post on May 19 featured a report about the draft counseling work of Don Wessels, Buffalo Center, Iowa, who is one of ten volunteers working in a Mennonite Central Committee program in the poverty-stricken Over-the-Rhine area of Cincinnati. Wessels is a member of he Reformed Church.

No prophecy at the Prophecy Conference is the verdict of a Mennonite pastor who is a leader of the Christian Council of Israel. Speaking of an nternational conference held in Jerusalem in June, Roy Kreider, Ramat Hasharon, Israel, says: "The Prophecy Conference chaired by Carl F. H. Henry has come and gone, and there hasn't been much of a ripple created outside the halls of the conference building. The speakers addressed the immediate audience on the things they had come to hear, but with little relevance to the situation prevailing nor to the real discernible factors. There was a strong promotional air throughout, and the orientation was decidedly American, with only a small handful of local Christians attending, most of those foreign workers. We attended one day and a half as it was a last-minute notification. Several presentations were very good, music exceptional. It seemed to lack purpose, depth, and relevancy. Missing was a genuinely prophetic voice!"

White Kansas volunteer Leads black teachers group

Mississippi has two teachers' organizations—one white and one black.

The black teachers' organization is recognized by the National Education Association but the white teachers' organization is barred because it will not admit black schoolteachers to its membership.

Though the white teachers' group may be all white, the black teachers' organization is not all black.

Recently, the Mississippi Teachers Association elected a white teacher to its board of directors. In appointing Lena Reimer, a Mennonite volunteer from Kansas teaching in the North Gulfport elementary schools, H. M. Thompson, president of MTA said that she had been chosen as an expression of the group's desire "to be more representative of the total Mississippi teaching profession."

Speaking of Miss Reimer's contributions, he told her, "We feel that your dedication to the cause of education for all children in Mississippi, interest in promoting professionalism, objectivity on all points of view, and the influence you have exemplified in achieving cooperation and understanding to accomplish our goal—A United Teaching Profession—makes you an ideal person for our Board."

Miss Reimer is a graduate of Bethel College with a master's degree from Kansas State Teachers College, Emporia. Her home is in Meade, Kansas, where she is a member of the Emmanuel Church.

Lena Reimer, board member, Mississippi Teachers Association.

RECORD

Marriages

Clifford Bailey and *Janice Schattak,* Trinity Church, Hillsboro, Kan., on July 31.

Edwin D. Becker, First Church, Aberdeen, Idaho, and *Arletta Selzer,* Spring Valley Church, Canton, Kan., on Aug. 6.

Jim Bernhardt and *Teresa Enns,* Trinity Church, Hillsboro, Kan., on Aug. 7.

Stan E. Brodhagen, Zion Lutheran Church, Newton, Kan., and *Pauletta Ann Wedel,* Eden Church, Moundridge, Kan., on Aug. 6.

John E. Call, First Baptist Church, Valley Falls, Kan., and *Jerilyn Ratzlaff,* Alexanderwohl Church, Goessel, Kan., on Aug. 1.

Kenneth Campbell, Alva, Okla., and *Elsie May Reusser,* Deer Creek (Okla.) Church, on Aug. 7.

Dwight Claassen, First Church, Newton, Kan., and *Connie Goering,* Eden Church, Moundridge, Kan., on Aug. 7.

Dean Fenwick, First Church, Normal, Ill., and *Donna List,* Calvary Church, on July 2.

Elbert Gossen and *Mrs. Louise Isaak,* both of First Church, Aberdeen, Idaho, on July 22.

Richard Lee Harms, First Church, Aberdeen, Idaho, and *Dianna Sue Regier,* on July 10.

Donald Hofer, Hutterthal Church, Freeman, S.D., and *Marjorie Friesen,* First Church, Mountain Lake, on Aug. 6.

Gary Jantzen, Ringwood, Okla., and *Darlene Huebert,* Bethesda Church, Henderson, Neb., on July 31.

Robert J. Kepple, Christian and Missionary Alliance Church, Greensburg, Pa., and *Carol Ann Harms,* First Church, Newton, Kan., Aug. 11.

Arthur L. Leamon, and *Carol Dunisthan,* at Topeka (Ind.) Church, on July 24.

Kenneth Meischner, Washington, Ill., and *Mary Elizabeth Rider,* Calvary Church, Washington, Ill., Aug. 8.

John Richard Moyer, Deer Creek (Okla.) Church, and *Janne Marie O'Donnell,* Peace Lutheran Church, Billings, Mont., on Aug. 7.

Kenneth Neufeld, First Church, Newton, Kan., and *Jane Ann Goering,* First Church, Pretty Prairie, Kan., on July 31.

Kenneth Pletcher, Middlebury, Ind., and *Justine Clemmer,* Grace Church, Lansdale, Pa., on July 17.

Thomas Rousch, Lima, Ohio, and *Mary Lou Fretz,* Grace Church, Lansdale, Pa., on July 31.

Jerry Schartner, Bethesda Church, Marion, S.D., and *Eileen Hofer,* Hutterthal Church, Freeman, S.D., on July 10.

Charles Schmidt, Peoria, Ill., and *Mary Eichorn,* Calvary Church, Washington, Ill., on July 10.

Stanley Welton, Emmanuel Church, Salem, Ore., and *Betty Bliven,* Grace Church, Dallas, Ore., on Aug. 7.

Thomas M. Wilkins, England, Ark., and *Karen Sue Doerksen,* Bethel Church, Inman, Kan., on Sept. 14.

Kenneth N. Yoder, Fairview (Mich.) Church, and *Rachel Marie Dick,* Gospel Church, Mountain Lake, Minn., on July 24.

Deaths

Ben J. Albrecht, Zion Church, Freeman, S.D., was born Sept. 3, 1899, and died July 6.

Sam Balzer, First Church, Hillsboro, Kan., was born Jan. 22, 1898, and died Aug. 6.

Henry H. Bartel, First Church, Mountain Lake, was born Aug. 6, 1898, and died Aug. 10.

Caroline Enns, Hebron Church, Buhler, Kan., was born Mar. 28, 1908, and died July 22.

John G. Flaming, Alexanderwohl Church, Newton, Kan., was born July 5, 1903, and died July 26.

Joe D. C. Goering, Eden Church, Moundridge, Kan., was born July 6, 1883, and died July 6.

Elverda S. Shisler, eighty-seven, Hereford Church, Bally, Pa., died July 25. Her son *Arthur Shisler* died July 27.

Caroline Thomas Smith (Mrs. Ben A.), First Church, Newton, Kan., was born near Ringwood, Okla., May 31, 1899, and died Aug. 8.

Calendar

Oct. 12-18—Dhamtri, India, Asi Mennonite Conference.

Oct. 22-24—Western District Cor ference, North Newton, Kan.

Apr. 13-16, 1972 — Minneapoli Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazi Mennonite World Conference.

Eastern

Sept. 11—Frederick, Pa., Menno nite Home for the Aged, seventy-fift anniversary and donation day.

Northern

Sept. 19-26—Henderson, Neb., un ion services, Aaron J Epp, speaker.

Pacific

Sept. 12—Salem, Ore., State Fai Grounds, Festival of Praise, Orego congregations.

Western

Sept. 17, 18—Hydro, Okla., Okla homa Sunday school convention.

Sept. 19 — Weatherford, Okla Southwestern State College, Oklahom Sunday school convention.

Sept. 24—North Newton, Kan. Bethel College Corporation meeting

Oct. 24—North Newton, Kan presidential inauguration, Bethel Col lege.

Baptisms

Tabor Church, Newton, Kan., o Aug. 9: Leslie Goerzen.

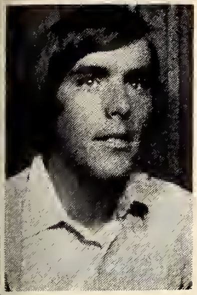
Ministers

Darrel Derksen served as summe student pastor at East Swamp Church Quakertown, Pa.

Henry H. Funk, Waldheim, Sask has become the pastor of North Sta Church, Drake, Sask.

Jacob R. Krause of Alberta ha become the pastor of Zoar Church Waldheim, Sask.

Walter Dyck, Henderson, Neb., an *Elmer Wall,* Sioux Falls, S.D., hav been named to a shared ministry i the Carlock and Danvers congrega tions in Illinois. Wall began his dutie this month and Dyck will join hi in September.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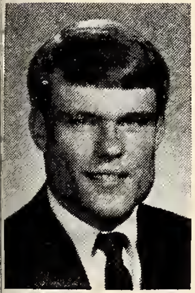
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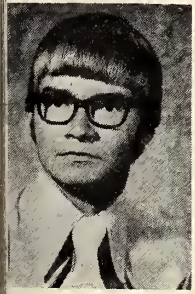

. Regier

. Regier

Workers

Robert Clack, Arlington, Va., began a two-year assignment with the Arvada, Colo., voluntary service unit in August. He attended the University of Maryland and Bethel College. His parents are Mr. and Mrs. Bryce Clack, Arlington.

Darrell Ediger, Hoffnungsau Church, Inman, Kan., is serving a three-year Pax assignment in Butwal, Nepal, working on the construction of a hydro plant. He holds a BS degree in education from Bethel College.

Marie S. Friesen, professor of home economics at Bluffton College, received a special award in May from Ohio State University for her part in developing the College of Home Science at Punjab Agriculture University in India, 1967-69. She was formerly head of home economics at Eastern New Mexico University and is a member of the Bethesda Church, Henderson.

Lois Barrett Janzen, Wichita, Kan., has been named assistant editor of *The Mennonite* and writer for General Conference News Service beginning in September. In the latter position, she succeeds Jack Goering, Moundridge, Kan., news writer for the last year. As assistant editor, she will represent *The Mennonite* in the General Conference central office at Newton and assist in the production of the paper working with Larry Kehler who will edit from an office at 600 Shaftesbury Blvd., Winnipeg 29. Born in Enid, Okla., and formerly a member of the Christian Church, she is a graduate of the University of Oklahoma, she has been a member of the Wichita voluntary service unit and worked for one year as a reporter for the Wichita *Eagle.*

Lou Mierau, Bethesda Church, Henderson, Neb., joined the Phoenix, Arizona, voluntary service unit for one year. She will work in a day-care center. She is a graduate of Bethel College, North Newton, Kan., and is the daughter of Mrs. Daniel A. Mierau.

Gerald Regier, First Church, Newton, Kan., is serving a twenty-seven-months Pax assignment in Bolivia. He will be involved in agricultural projects. He is a graduate of Hesston (Kan.) College.

Patrice Regier, Hebron Church, Buhler, Kan., will become a teacher's aide at Aux Chandelles school for retarded children in Elkhart, Ind. She will join the Elkhart voluntary service unit for one year. She attended Bethel College and is the daughter of Mr. and Mrs. Raymond Regier.

Howard Reimer, Alexanderwohl Church, Goessel, Kan., is serving a twenty-seven-months Pax assignment in Jamaica, where he will be involved in agricultural development. He attended Bethel College and holds a BS degree in agronomy from Kansas State University.

Sheldon and Marietta Sawatsky, Pine Grove Church, Bowmansville, Pa., are serving as evangelistic missionaries in Taiwan. They have previously served three years of voluntary service in Taiwan as Sheldon took charge of a mobile clinic and Marietta taught missionary children in Hwalien. Sheldon attended Bethel College, North Newton, Kan., Mennonite Biblical Seminary, Elkhart, Ind., and the School of Mission at Fuller Theological Seminary, Pasadena, Calif. Marietta attended the Philadelphia College of Bible and Bluffton (Ohio) College.

Maynard and Griselda Shelly, Newton, Kan., have been appointed Mennonite Central Committee representatives to Dacca, East Pakistan, beginning in mid-September to develop a program of relief and reconciliation. They will work with the East Pakistan Christian Council and other voluntary and governmental agencies to assist refugees and other persons dislocated by the November typhoon and the civil war that began in March. Maynard has been associated with the General Conference Commission on Education since 1955, serving as editor of *The Mennonite* since 1961. Prior to that, he was a pastor of congregations in Hopedale, Ill., and Allentown, Pa. Griselda is a former editor of the *Junior Messenger* and for the last eight years has been copy editor for Faith and Life Press. Both are members of the Bethel College Church, North Newton.

Reimer

M. Sawatzky

S. Sawatzky

G. Shelly

M. Shelly

LETTERS

Shouldn't obey the young

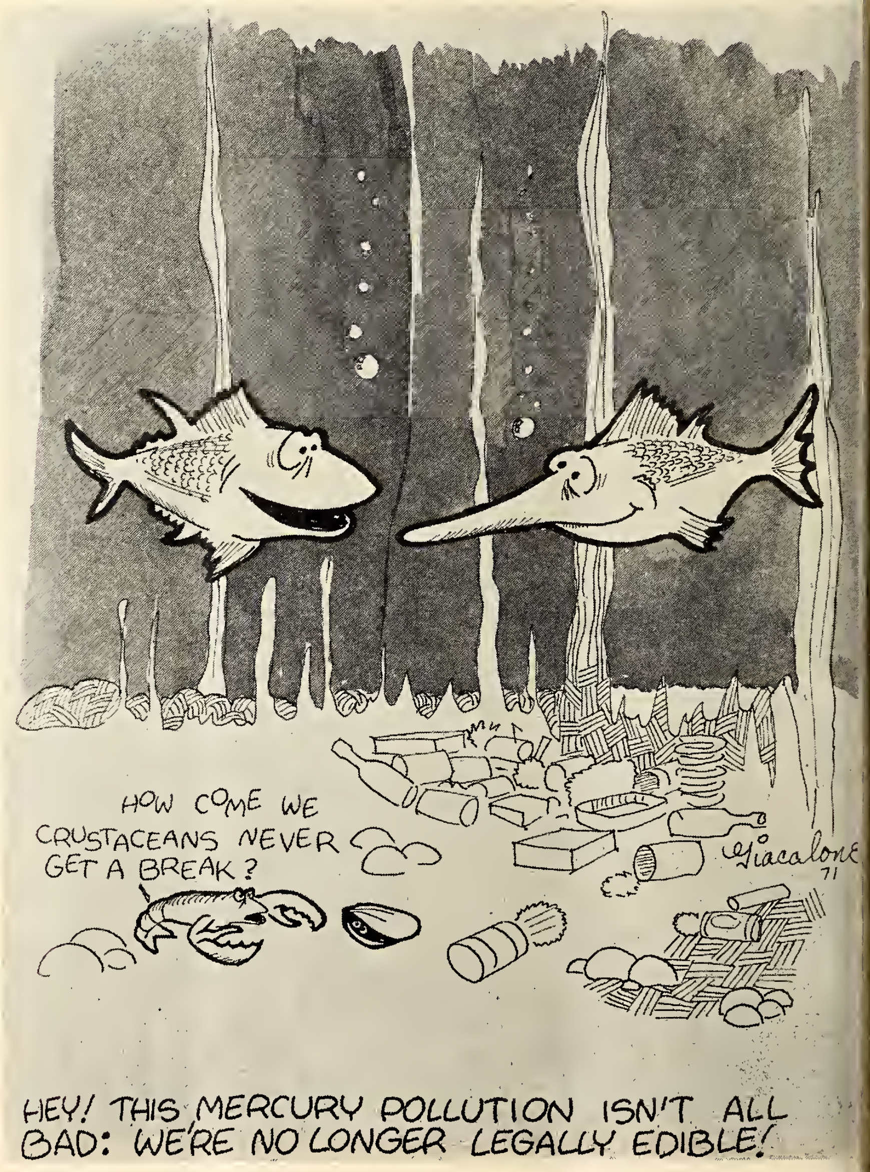
DEAR EDITOR: Those that favor total noncooperation with the draft by disobeying the law usually quote Peter, from Acts 5:29. "We must obey God rather than men." Which was not spoken to the government official, but rather to the Senate of Israel. They were the leaders of the Jewish religion at that time. It even mentions the high priests. So how can we use this against our government? Instead, maybe we should ask ourselves: Did we obey God or man, certain young people, and certain leaders in the church, when we adopted the resolution on total noncooperation at the Western District Conference in 1969 and again confirmed it in 1970 conference? Did I hear God or a man say that the author of the counterresolution could not be a Mennonite after it was defeated? Nobody of the candidates or leaders or preachers objected to it so I guess it was considered God. Do we obey God or man when we change our church services to the contemporary service? We should listen to our young people but I don't think we should obey them and grant them every wish, just to keep them in the church. Any changes in church doctrines or teaching we make in the church, we should be sure we obey God rather than men.

The only time that Jesus talked about the government of that time, that I can find, is in Matthew 22:21. "Render unto Caesar the things that are Caesar's and to God that are God's." Could this also apply to tax problems? The laws of the land are changed by legislative process and not by disobedience. Disobedience of the law and the teaching of the same is not a peaceful method of preaching the peace that Jesus taught. A far better method is the voluntary or alternate service where the young people really teach and demonstrate the peace doctrine. It even provides a chance for the conscientious objectors from other denominations to serve. I personally know a young man of Lutheran faith that served with Friends service and was glad for the opportunity. Through voluntary service or overseas service, we create goodwill to men. Through noncooperation, we encourage those groups in our country that would destroy our government by disregarding the law of our country. . . . If a law is unsatisfactory to us, we should try to get it changed instead of disobeying it. *Samuel Baergen, 121 S. Charles Wichita, Kan. 67213.* July 7

Inmate becomes cartoonist With assist from chaplain

A prison inmate whose work as a cartoonist was noted by a prison chaplain has embarked on a career as a regular contributor for a national news syndicate.

Joe Giacalone is an inmate in Michigan's Marquette Branch Prison. His cartoons which cover a wide range of material from current topics (such as ecology) to the humorous aspects will be released regularly by Religious News Service.


HOW COME WE CRUSTACEANS NEVER GET A BREAK?
Giacalone 71
HEY! THIS MERCURY POLLUTION ISN'T ALL BAD: WE'RE NO LONGER LEGALLY EDIBLE!

MEDITATION

So many barriers

I get so angry and disgusted,
Where is the love You talk about?
I see so much hate, violence, prejudice,
There are so many barriers among people,
I see so much hypocrisy,
Are people so much worse today than
Two thousand years ago?
Or is it that we just don't know
how to really love?
If that's the case, why haven't
You helped more of us to learn
How to really love?
Are we people so stubborn, hard-
ıearted, and cruel that we can't learn
how to love?
Dr is it really just ourselves,
ɔur pride, holding us back?
Are You really willing to help us
ɔreak down our barriers, our
ɔrison walls?
The love You talk about is
ɔo beautiful,
t has the ability to free man's mind and spirit,
3ut where is it, God?
Vill we ever find it?

Ruth Elaine Richert

have no time

have no time for world peace groups;
I am a mother
Ay days are spent with cod-liver oil
and baths in the sun—
o my son's sturdy limbs will better adorn
\ barbed barricade
omewhere afar, years to come, slain
3y a lad like himself.

have no time to write Congressmen
Urging neutrality,
ndeed, no! I am too busy cooking
Dried prunes—
o the blood from his young chest
Vill redder and redder run
Vhen he drops lifeless in some foreign land
rotecting investments.

have no time to study why wars are;
am raising a son,
leaning, polishing, ironing white rompers—
hen, hypnotized by fife and drum,
tabbing with madness,
ipping out hearts with a bright bayonet
e will slaughter his brothers.
have no time.

Margaret T. Gibbs

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COVER

This issue carries the first reports on the Fresno General Conference, August 14-20.

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Margaret T. Gibbs wrote her poem in 1938. It was reprinted January 1970 by "Colloquoy," 1505 Race St., Philadelphia 19102. Used by permission.

Ruth Elaine Richert lives at Meadowlark, Route 4, Newton, Kan. 67114.

THE MENNONITE

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Turn inward on the Fresno road

MEAT-SALAD SANDWICHES wrapped in plastic and mounds of fresh fruit for lunch—that was Fresno '71.

Multicolored banners, colored shirts, yellow ties with the Fresno '71 symbol for Conference executives, the throbbing electronic music of Newton's New Directions and Winnipeg's Faith and Life Singers, small-group meetings both formal and informal, a baton-passing ceremony for mission executives, a Latin American film that was really open-ended, multimedia presentations and pictures on corrugated walls, a theater much too large for the 1222 delegates, visitors, youth, and children attending the meeting—this, too, was Fresno '71.

"Only in the midst of the world is Christ Christ," was a theme song for the simultaneous youth conference of 350 which joined the regular conference meetings at a number of points but also held its own meetings at Pacific College as well as at the Convention Center in downtown Fresno, the main location for activities of this thirty-ninth triennial session.

But compared to the Estes Park session of 1968, the Fresno meeting was more a turning in upon itself than a plunge into the world. The Wednesday evening peace celebration planned by the youth conference and originally scheduled for a public park as a community witness was, at the urging of local Mennonites who feared a provocation, moved to the more secluded amphitheater of Pacific College which directed the focus in on the experiences of Mennonite youth themselves. The Spirit did break out in a real celebration of community and new life which was needful and vital.

"What is this conversation that you hold with each other on the road?" was the refrain of "The Road to Emmaus," a contemporary musical by James W. Bixel written as part of the Schowalter Memorial Lecture Series for the closing communion service. And conversations with an emphasis on listening were a major feature of the August 14 to 21 meetings, including, but not limited to, the daily sessions led by Ralph Osborne, an executive of Faith at Work. The knee-to-knee, eyeball-to-eyeball talks in small groups of four released a lot of soul energy to enrich human relationships. Again, the Christian community turned in upon itself —a needful exercise.

But even when Christians are not in the midst of the world, the world is always in the midst of the church. And the world was with us at Fresno '71. Reports of the Conference program commissions reminded all of an overseas program in which over 300 people serve under the Commission on Overseas Mission and the Mennonite Central Committee. And the subject of that old war in Vietnam will not go away. When discussing a new position on the way of peace, the reactions of the world and what it means to Mennonites in relation to their neighbors in the world was every bit as dominant as a concern to be obedient to Scripture. The prodding of youth was everywhere in the Conference, asking the delegates, both directly and indirectly, that question from the world (Are you relevant?), as well as daring the church to be the church.

"Living, active congregations" was the theme of Fresno '71. The local congregation is where the action is at or should be—that's the premise. The conference drew out evidence that Mennonite congregations at many places are alive and kicking—working with prisoners, serving minorities, reaching the oppressed, winning souls. Problems still abound, of course. The resolutions submitted by congregations at invitation of the Conference (and printed in earlier issues of *The Mennonite*) viewed together must be read with some disappointment.

Yet Fresno '71 made its own contribution toward a living, active Conference and possibly also to living, active congregations. The meeting itself as well as the process of involving congregations in its preparation both through designing banners and writing resolutions, as well as discussing issues at home, deepened the feeling of Christian comradeship that can make the Mennonite church more vital in the world because of the conversations on the Fresno road. *Maynard Shelly.*

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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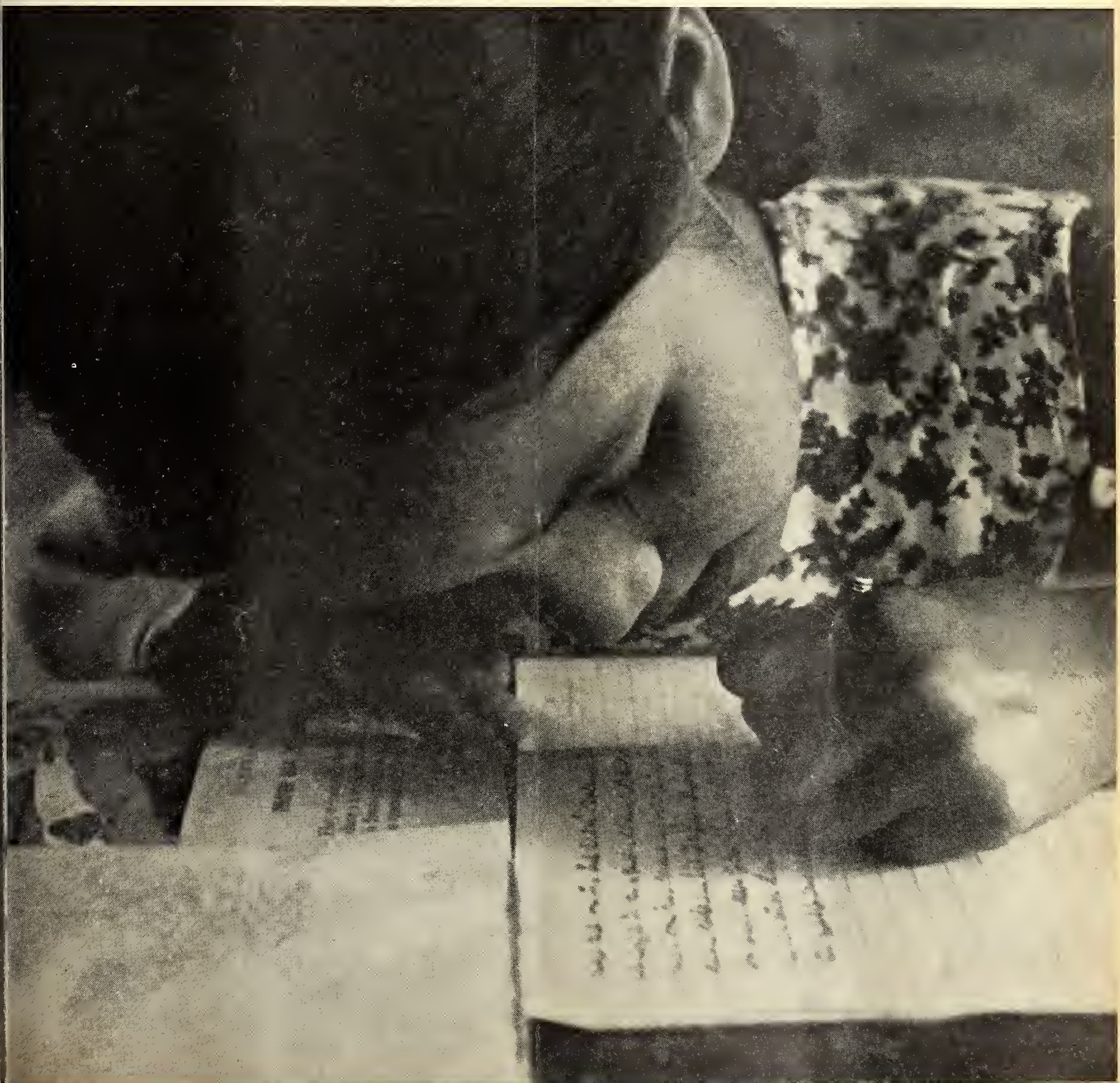

Who/what can you believe?

David Augsburger

I began to ask with the late President Harper of Chicago University the question he once asked his student body, "Why didn't someone tell me that I can become a Christian first and settle the doubts afterward?"

SOME PEOPLE WILL believe anything.

In a column in the *National Observer*, Berny Krug recorded a few of his reflections on man's credulity.

He's a hobby enthusiast, and for several years he's been exhibiting invisible fish. His fish made their *disappearance* in a hobby show at the U.S. Department of Agriculture. Just a bowl of tap water, a lamp, and a stack of mimeographed sheets headed:

"Some interesting facts about Tusmanian Invisible Fish: *Ithylogius Raribus* / Four females and two males/ Found in New Zealand's Famed Crystaline Grottoes."

"How do you count them?" the first viewer asked.

"Well, you strain them out, then drop them back and count the splashes."

A boy was first to spot one. "There, I see it!"

"Where? I can't see anything."

"Sure, right there!"

"No, it's nothing."

"Mister," he said, "you need new glasses."

Then two ladies counted five or six. After them a girl asked, "How do you tell the males from the females?"

When Krug told her there weren't any, she protested, "Don't say that, I saw one of them."

They all seemed so sure that he looked again. They were so stubborn. "There. . . . There. . . . What's moving in the corner?"

Well, that's being eager to believe. And many people apparently are. But that's not for me nor you!

At least, I'm not a born believer. Are you? I find skepticism comes much more naturally than bel Cynicism is more instinctive to than credulity. I just don't beli too easily. Do you?

So I read it over when I note t scientists now insist that there infinitely small particles in all li called photons. These photons do exist except when they are travel at the speed of light, and they invisible even when they do exist.

(Sound like Royal Tusmanian visible Fish?)

Why should any self-respecting entist believe in photons?

Because of results. Because of th effects. Good enough?

So you're skeptical, too: of fa details, stories, people.

And you wonder about anyth you're asked to accept without sc objective evidence, without prc Like faith in friends . . . faith associates . . . faith in God.

Why believe: That's my questi And yours?

And here am I, totally convin that God is; that God is God; t God is my God; that I am His.

How can this be, unless I am gullible, credulous, eager believer?

May I answer with one of bases for faith, with one of the r sons I have said, "Yes," to C through my skepticism? With hov have found a *yes* even amid all doubts and questions? May I sh the *yes* that I found—or rather *yes* that found me?

Why should any self-respect cynic commit himself to a life faith? There are reasons of theolc reasons of philosophy, reasons of l tory that I could give in answer

But the real reason is someth

mpler than all that, something per- onal; something as individual as iendship, something as actual as a lationship between two persons who ust each other.

That's how—and where faith be- me something real, something be- vable, something powerful in my e.

It all began with trust between ople. There are some people that en't and can't be believable to you or me. But there are many who e: people you believe because there's ve, there's acceptance, there's af- ction. I believe in the people I love d who love me—don't you?

One day, in the midst of my doubt- g, one of the greatest thoughts I've er thought was given me by some- e or other. If God is—if God lives if God loves—then you don't ap- oach Him as if He were a thing, idea, a philosophy. You approach im as a person: with trust, with love.

And if you can believe—trust—a llowman, certainly, you can trust od. Then I discovered that the Bible ys precisely this.

Listen: "If we are prepared to ac- pt human testimony, God's own stimony concerning his own son is rely infinitely more valuable. The n who really believes in the Son God will find God's testimony in own heart. The man who will not lieve God is making him out to be liar, because he is deliberately re- sing to accept the testimony that d has given concerning his own . That is, that God has given men rnal life and this real life is to be nd only in his son. It follows turally that any man who has gen- e contact with Christ has this life; and if he has not, then he does not possess this life at all" (1 Jn. 5:9-12, Phillips).

So I did. I didn't believe in faith, but I could believe in God—at least, until He did not reward my fumbling trust with greater sureness.

That was the first step.

Faith believes God.

"Faith is like falling in love, not adopting a philosophy," the late Christian writer-minister Sam Shoemaker once said.

"We choose the living Christ as we choose a life partner—on faith," minister Ralph Sockman explained.

And the astronaut John Glenn, Jr., put it:

"If we let Christ's principles guide us, we will see the results in our own lives."

So I did—and the results began to appear. I discovered that doubts began to disappear. All the questions I could not answer began to fall into new perspective once I discovered answers that I could not question.

I began to ask the late President Harper of Chicago University the question he once asked his student body. "Why didn't someone tell me that I can become a Christian first and settle the doubts afterwards?"

Faith believes God. Believe in God, not faith. In Him.

Once I discovered that, I found a second step. I began to put a bit of stock in those things said to be God's Word, the Bible. And as I read more and more of it from the new viewpoint of knowing God, it began to confirm its own truth and truthfulness to me in personal experience. I discovered every time I opened the Book, the Author himself was present. I began to take God at His Word. It's not difficult at all, once you know something of Him.

Surprise! The unusual promises He made. His Book is full of them. They began to prove themselves in my life. I began to find my footing—step by step—in faith.

Faith believes. . . .

Faith believes God. . . .

Faith believes God at His Word. . . .

Faith believes God at His Word of promise. . . .

Faith believes God at His Word of promise to make even the impossible possible in life.

Was that last step too long? Don't take it until you get to it. Just take that first step from where you are.

Believe God.

You believe men. You take their word for a lot of things. Not blindly, but accept it until matters are proven otherwise.

Now if you can extend your credit—or credibility—to a man, how dare you refuse it to God.

Venture, explore, experiment, and then experience.

Remember how the writer of 1 John put it in the passage quoted earlier?

Don't miss the heart of that.

Faith is first someone to receive; then it is something to believe.

The Someone is Jesus Christ, God's Son. Believe Him. At His Word. At His Word of promise. At His Word of promise to make the impossible—a new kind of life—possible.

It can happen to you. It all depends on your *Yes.*

It will happen to you. It all awaits your *Yes.*

Yes?

East Pakistani refugees carry belongings and children as they pass through the Indian border village on th way to camps which have been set up to handle the ever-increasing numbers of people fleeing East Pakist Some don't survive the trek to the border while others face the possibility of dying from cholera in the crowd refugee camps in India.

East Pakistan
An unthinkable horror

By John Lapp

o people in the world has suffered s much during the past ten months s the people of East Pakistan. We eed to go back thirty years to the 943 Bengal famine and the global orrors of World War II to find a omparable situation. More refugees ere created from the turmoil in ast Pakistan during the past four onths than ten years of war in Vietam generated. The seven million efugees at this moment in India om Pakistan are five times as many efugees as there are in the Middle ast. These refugees may be only e top of the iceberg.

Homelessness is only one of the roblems of East Pakistan. Tens of ousands of people have died durg the recent months. These are in ddition to one-half million who died st November as a result of the cyone.

To homelessness and death must added disease and hunger. Cholera as moved through the refugee camps epidemic proportions. Many East akistanis are always belly hungry. dia has little surplus food for such mass of new residents.

East Pakistan is a disaster of such oportions that rich, well-fed North mericans can barely begin to unerstand its scope. John Wieler, who cently visited India and East Pakisn for the Mennonite Central Comittee, said that the conditions he w "cause agony as gripping as I ave known." "If anything, conditions e worse than reports reaching the est," he said.

For the people of God there is ly one answer to the question, "Why be concerned?" East Pakistanis are part of God's creation. They are created in the image of God. They are people for whom Christ died. We need to be concerned about East Pakistanis because God is concerned.

The body of Christ is also in East Pakistan. The church there is suffering and in this body, "where one suffers, all suffer." The North American church must be concerned about East Pakistan because there are brethren there who are hungry, homeless, and dying. We North Americans are part of rich humanity. Because of our wealth we have an obligation to share, to alleviate suffering.

North Americans cannot escape East Pakistan because we are a part of the political life of that country. Canadians and Pakistanis are part of the British Commonwealth. The United States has military bases there and supplies military and economic aid to Pakistan. These relationships involve obligations and power. What the Pakistani Government does, depends on the power and resources provided by Canada and the United States, among other nations.

> "Stop the Killing"
>
> *East Pakistani leader*

John Wieler asked a leader in the church in Dacca, East Pakistan, in July, what his message was to his North American brethren. Unhesitatingly he said, "Stop the killing."

Wieler and Vernon Reimer, MCC director in Calcutta, urged North American churches to continue and expand their relief and rehabilitation work in India and East Pakistan. Mennonite Central Committee, subsequently, decided to launch a special appeal for funds. But Wieler and Reimer also said, "The only real solution to the suffering is a political one. We encourage our constituency to carry this concern to persons and places that have power to influence policy."

Where there is such a major catastrophe brought on by political events, political processes will need to be changed to alleviate it. Where the moral issue is so starkly revealed, the concerned Christian will want to pray and act in a variety of ways to save the lives of his fellowmen.

Late in March, the Canadian and United States governments ordered an end to all arms shipments to Pakistan until the civil war ended. Meanwhile, three ships with arms for Pakistan have left American ports. American arms—guns, bullets, tanks, and planes—are being used by Pakistani Government soldiers to kill East Pakistanis.

United States' Christians can ask their government to stop sending arms. Legislation is before both the House of Representatives and the

IE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures
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Senate to cut off all military aid until the refugees can go home in peace. Concerned Christians may want to write or call their representatives and senators urging them to support such legislation. They may want to write President Nixon asking his administration to use its influence to restore peace in East Pakistan. The Canadian and United States governments should use their enormous political, diplomatic, and economic power levels to urge the Pakistani Government to work for national reconciliation.

North American Christians can also suggest that the Canadian and United States governments ask the United Nations to try to help solve the civil war. This may mean an international peace keeping force to restore stability so national reconciliation might conceivably take place. The conflicts between East and West, Punjabi and Bengali, Hindu and Muslim have roots deep in history.

Such a peace keeping force may be necessary because civil wars can easily become international conflicts. There are rumors that India might invade East Pakistan, that the United States might send in advisors to the Pakistani army. The violence of killing and terror has made the refugees. More violence would only create more death and more refugees.

The third message we should convey to the Canadian and United States governments is that they should use their enormous technological and economic resources to aid Pakistan, especially East Pakistan, and India to alleviate the sufferings and end unnecessary death there.

A nation that can send three men to the moon at the cost of millions of dollars can certainly mobilize to the other side of the globe a lift of food, medicine, and shelter with machinery for distribution. Both Canada and United States have already sent in some aid, but each can do more. Such assistance should be carried out under the supervision of the United Nations Relief Team already operating in East Pakistan.

The fourth thing North American Christians can and must do is to publicize the plight of the refugees and the turmoil in East Pakistan. Few North American newspapers or broadcasts are devoting much space or time to this issue. Write to your editor and ask him why he is so quiet. Send him copies of news stories in the Mennonite press. Stir your neighbors to action.

Finally, the North American churches must act. It is a time to pray for guidance and wisdom, for compassion and action, for those who suffer and those who work to alleviate suffering and for governments to work for the good of people. The churches also need to organize massive programs of assistance to the hungry, homeless, and sick.

The churches in India and East Pakistan are acting. But they are poor. They should not be expected to use their meager resources alone, when we here have more than enough.

Since March, MCC has spent $100,000 to help refugees in India, and is launching a larger program for refugees within and without East Pakistan. This program will need strong support if it is going to fulfill even a limited role amid such massive need. Aid from the church in North America will be an expression of solidarity with the Christians in East Pakistan and India.

We should be under no illusions that North American Christians can bring peace to East Pakistan or even do much to alleviate the suffering in that desperate countryside. But success is not our criteria for action. We are to be peacemakers in the context of seemingly endless conflict. We are to be ministers of reconciliation in the midst of seemingly perpetual warfare. We are to feed, heal, and clothe. We are to be ministers of hope where the situation appears hopeless. "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

New congregations Accepted

Eleven new congregations joined t
General Conference Mennon
Church during its triennial session
Convention Center, Fresno, Califo
nia, August 14 to 21. Combin
membership of the eleven congreg
tions was 1202, bringing the to
membership of the General Conf
ence in the United States, Canada, a
South America to 55,812.

Of the ten, two were from Cana
— Sherbrooke Church, Vancouv
with 229 members; and the Fort G
ry Fellowship, Winnipeg, 51 membe

Two of the new congregations we
from Pennsylvania: Lower Skippac
Creamery, 168 members; and Indi
Valley, Harleysville, 72 members.

Oklahoma produced three n
churches: Mennonite Indian, Seilir
52 members; Zion, Canton, 32 me
bers; and Koinonia, Clinton, 71 me
bers.

The other congregations includ
Houston, Texas, 34 members; O
Grove, Smithville, Ohio, 381 me
bers; First, Urbana, Illinois, 50 me
bers; and South Side, Elkhart,
diana, 62 members.

In accepting the new congregatio
Elbert Koontz, conference secreta
noted the reorganization of the Whi
water congregation, Manitoba. Op
ating formerly as one congregati
at four different locations, it h
recently reorganized to form fo
separate and independent congreg
tions which are as follows: Whi
water, Boissevain; Crystal Ci
Mather; and Rivers. This reorgani
tion adds three additional congreg
tions to the Conference, witho
changing membership.

Koontz also noted that the Gos
Church, Peoria, Illinois, had join
the Ann Street Mennonite Chur
but the reorganized congregation c
tinued as a member of the Gene
Conference.

The Conference now includes
its membership 317 congregatio
Twelve of these congregations are
South America.

Upsurge in confidence in Canadian body

When the Conference of Mennonites in Canada celebrated its sixty-seventh and sixty-eighth anniversaries in Winkler and Saskatoon last year and the year before that, it appeared as though the conference might not survive much beyond the hallowed ife-span of "threescore years and en."

The conference was painfully divided. Uncertainty about its mission had caused serious polarizations on such ssues as peace, its ministry to students and young people, church exension, and publications. Criticisms mounted. The conference's financial ncome, which had been increasing rom year to year, suddenly dipped.

A poll taken by the conference during the past year showed that it was considered the least important of he three levels of conferences to which its member churches belonged: provincial, Canadian, and General Conference. The poll seemed to say hat if any organization was to be disbanded it should be the Canadian onference. Confidence in the national organization was running low.

The boards and staff of the conference took on the arduous task of egaining the people's confidence and ebuilding credibility. A committee was appointed to suggest ways of harpening up the conference's objectives and simplifying its structure. In January, the budget for 1971 was rimmed by more than $100,000 to eep expenditures within income and o begin reducing the heavy burden f indebtedness. An encounter of several of the churches' opinion leaders was arranged to enable them to engage in a probing dialogue on the onference's historic teachings on eace.

Despite all these preparations, the oards had apprehensions about this ear's annual session in Vancouver. There were indications that the executive committee's recommendations for estructuring might be defeated. The uestion about an English-language ublication for the Conference was gain dangling ambiguously in the ir. Mennonite Pioneer Mission was xpecting flak for its innovative ministry among Manitoba's Indians. The Bible college, the frequent focus of the delegates' unhappiness, was not anticipating smoother going this year.

Furthermore, many delegates wondered about the reception they might receive in British Columbia. These churches, separated from the other congregations in Canada by long distances and high mountains, have often felt like stepchildren in the conference family. They have, consequently, developed a considerable degree of independence from, and even indifference to, the conference. Visitors from the *east* were also keenly aware of the substantial influence of Campus Crusade, the charismatic movement, and the Jesus People on the churches in the Fraser Valley. Many of the guests from Ontario and the Prairies were uncertain about how they should respond to these phenomena.

The sessions thus brought together an explosive mix of ingredients at a time when the conference seemed particularly vulnerable. But out of the midst of this diversity and uncertainty blossomed a surprising spirit of unity and brotherliness. Even some of the more skeptical participants were amazed at the delegates' readiness to listen to and to weigh divergent concerns and points of view.

Some delegates became impatient with the discussion on the restructuring of the conference, suggesting that it was a peripheral concern, but when the ballot vote was finally taken on this question 73.5 percent voted in favor of the change.

The conference will now have three boards instead of five and the scope of its work will be reduced somewhat. Only the Bible college board remains the same. The Mennonite Pioneer Mission board, which will focus its attention primarily on a ministry among Canada's native people, and the Congregational Resources board, which will assist member congregations with their own needs, are the two new bodies.

The new structure was described as a flexible interim model to help the conference to find and to define its new mission in the light of present realities within the conference. A thorough review of the structure issue will be made within three years.

The executive committee recommended biennial sessions of the conference rather than the traditional annual meetings. This would have resulted in some further savings, but this plan was not accepted. Annual sessions were felt to be necessary if the conference was to continue one of its most helpful features; namely, providing an opportunity for fellowship and joint action.

Near unanimous approval was given to a Board of Education and Publication proposal that the conference begin a working relationship with the Canadian Mennonite Reporter, a new inter-Mennonite newspaper published out of Waterloo, Ontario. This cooperative arrangement with the two Old Mennonite conferences in Ontario and an independent inter-Mennonite publishing service will be looked at again at next year's conference to decide whether or not the relationship should be continued.

The conference will purchase up to 6000 sample three-months subscriptions to the *Reporter* later this year at $1.00 each, and it will also run periodic supplements in the biweekly tabloid newspaper.

Even the Bible college report this year evoked only positive testimonials. Several delegates who had wished to voice criticisms later complained to board members that they had felt compelled to remain silent for fear of sounding too negative in the light of the glowing comments about the school. But the ringing applause after several of the testimonials showed that the majority were well-pleased with CMBC.

A resolution was approved calling for the Bible college board and/or the conference executives to seek discussions with the Mennonite Brethren Bible College, which is also located in Winnipeg, about developing closer working relations between the two schools.

The delegates also asked the conference to make a study on abortion during the coming year and to present a position paper to the conference next year.

A budget of $332,000 was approved for 1972. This is $22,000 higher than the trimmed-down budget for 1971. A number of delegates argued that this was too low, but the majority concurred with the finance board's recommendation. The treasurer indicated that it seemed likely that the conference would be able to wipe out its indebtedness by the end of 1972 under this budget.

All three evening meetings at this year's abbreviated sessions were devoted to an inspirational emphasis. On Sunday evening, eight persons representing different vocations and points of view spoke on their vision of what Jesus Christ is doing through individuals, the church, the community, and the world in 1971.

The following evening, young people and others filled the auditorium at John Oliver High School to hear young people from the Fraser Valley and several of their converts give testimonies of their exuberant faith in Jesus. A dozen people came forward during an invitation to follow Christ at the concluding of the program.

Tuesday evening's program was devoted to the premiere showing of the 30-minute film about the peace encounter with conference leaders which was held in February. The film's poor sound quality left many in the audience frustrated.

Edward Enns, formerly of Saskatoon and now of St. Catharines, was the moderator of the 1971 conference. He will be succeeded during the coming year by Jake Tilitzky of Abbotsford, British Columbia.

The other members of the executive committee will be Peter Retzlaff, Coaldale, Alberta, vice-chairman; Bill Block, Winnipeg, secretary; Isaac Froese, Winnipeg, chairman of Mennonite Pioneer Mission; Walter Franz, Swift Current, chairman of Congregational Resources; and Paul Peters, Steinbach, chairman of the CMBC board. *Larry Kehler*

How to save $10 billion China scholar tells Senate

A churchman and China specialist contended that the 1972 Defense Department budget could be reduced by $10 billion if the government would free itself from "dangerous distortions of reality" in its policy toward mainland China.

In testimony to the U.S. Senate subcommittee on defense budget appropriations, Philip West said recently that such distortions "only feed outmoded cold war images and justify endless escalations in the defense budget."

West, a professor at Indiana University, said that a minimum of $10 billion could be saved in China-related military reductions in retaliatory forces, warning systems, and missile defense, general purpose military forces, and "in military aid given to countries which exploit the American fear of China."

West specializes in American-Chinese relations and modern Chinese history. His testimony was given, also, on behalf of the World Ministries Commission of the Church of the Brethren.

In its current policies of narrow nationalism and a preoccupation with military security, he said, "the United States contributes significantly to the forces that destroy peace." When these American fears are overcome, he believes, "the defense budget could be reduced to a small fraction of its present size."

His statement attempted to present an opposing view to previous testimony of Defense Secretary Melvin Laird, who sees a Chinese threat in nuclear forces, air power, naval and ground armed forces, and military assistance to other nations. In each case, West declared that Chinese capabilities in these areas do not constitute a serious threat to the United States or to its allies.

"I suspect that the Secretary has deliberately been vague and imprecise in analyzing the Chinese nuclear threat in order to play on widespread fears of China and thereby derive maximum justification for a continuing and strengthened military containment of China," he stated.

West did admit that China has been interested and "deeply committed" to promoting national wars of liberation in southeast Asia.

"But we need to keep in mind that American military efforts to stop these revolutionary movements or contain Chinese revolutionary influence have not only failed but have helped to increase the strength of those revolutionary forces, despite, or perhaps because of, our vast military presence there over the last decade.

"In short, if there is a Chinese threat in southeast Asia it cannot be stopped by conventional or military means."

West told the senators that in both the Korean War and the Sino-Indian border conflict, "It can be amply demonstrated that China was not an aggressor but was acting either in self-defense" or only after long negotiations had failed and China was first fired upon.

Rather than being an aggressive nation, he said, "it can be argued that China, quite justifiably, feels threatened by both superpowers, the United States and the Soviet Union."

China is capable of behaving chauvinistically, he said. But he declared "that the image of China as a major military threat is based to a large extent on false premises and misinformation." *Church of the Brethren news service.*

Corpus Christi slides

A slide set with taped narration recounting the witness of Mennonite Disaster Service following the destruction of hurricane Celia is now available, Nelson Hostetter, MDS coordinator, has reported.

The half-hour presentation was developed by the Prince of Peace Mennonite Church in Corpus Christi, Texas.

The people of Corpus Christi are pictured at work alongside MDS workers from across North America.

Copies of the slide set may be checked out from Mennonite Central Committee, 21 S. 12 Street, Akron, Pennsylvania 17501.

Wichita Ministry comes alive after fire

Along West Street in Wichita, new businesses are being constructed in what is becoming Wichita's newest growth district.

Three blocks away, along sand and gravel streets, are houses with no city water or curbing. Their inhabitants are poor white people of Southern background.

But also present is a significant kind of community outreach: the Eureka Gardens Community Center. It is a venture which is generating a number of community activities. Formerly called the Eureka Gardens Mennonite Church, the building housed an Old Mennonite congregation before a fire went through it several months ago. Since then, a new name and function has helped the place to come alive with educational and recreational activities for all ages.

Keith Schrag, former pastor of the Eureka Gardens Church, heads the program which has brought the Eureka community together. "We feel like a lot of work gets done at a relatively low cost," said Schrag. Some of the work includes four nutrition classes for girls and women and leather and guitar classes for teenagers. Two elementary schoolteachers from Moundridge, Agnes Graber and Liselotte Geiger, come every morning to instruct a nursery school. A group of older people gather in a senior citizens' group every Thursday to eat dinner and play together. And outdoor activities such as swimming and camping are provided for young children.

Besides working in these regular programs, Schrag and other volunteers help to meet emergency situations. "Last week, we dispensed about $75 worth of food out of the food bank," said Schrag. "Frequently, we get the name of a family that is simply out of food and has no means of getting any." At other times, they have found temporary housing for persons who could not afford any of their own.

Schrag also has counseled with people concerning their past. "I asked one woman with whom I had been talking for some time if she wanted to try the Jesus way. She made the decision to commit her life to Christ and now she feels that this was a step that she wanted to take."

The activity surrounding the center is one part of a larger solution to the problems of the people of the area. Schrag described the approach as being three-pronged. "We try to serve the needs of people, influence the system to change, and help the church to see ways it can share its resources of love and care and materials with the oppressed."

Schrag has gone to Washington, D.C., with groups of other clergymen to talk with legislators about the Vietnam War, poverty, and national priorities. He and people from the Lorraine Avenue Church are mem-

A member of the Eureka Gardens senior citizens' group in Wichita entertains his friends at one of the group's regular get-togethers.

Liselotte Geiger, Moundridge, Kansas, is one of the teachers who comes in every morning to instruct a nursery class in Wichita's Eureka Gardens.

bers of organizations and study groups on problems of segregation, fair housing, and education. They have tried to approach the city fathers about the needs of the Eureka community but their efforts remain small.

The Eureka residents cannot afford the tax increase necessary to gain certain benefits, and they are distrustful of government officials, whom they fear may take away what property they already own.

Volunteer help comes from the General Conference and Old Mennonite voluntary service units in the city and from the church and youth populations. The Lorraine Avenue Church, a General Conference congregation, assumes responsibility for the center's work, and funds come from the General Conference's Western District and the Old Mennonites' Southcentral District. Other monies come from two local Presbyterian churches and a Methodist church. Representatives from both Mennonite conferences form a committee which evaluates the work being done and helps determine future directions.

Though much is being accomplished to meet the needs of people in the Eureka community, other kinds of work remain to be done. At present, no program exists for young adults, aged sixteen to twenty. Consequently, they walk or drive the streets, use drugs and alcohol, or commit minor crimes. "They are caught in the whole economic, emotional, educational thing of poverty, and we fear that if they don't get out of it now, they'll be in it for good," said Schrag.

Also, several types of maintenance jobs such as cabinet work inside the center and repair work on the parsonage need to be done. Schrag says that volunteers from outside the Wichita area are welcome to come to give their services. *Jack Goering.*

High court sets Ali free Government admits errors

The United States Supreme Court by a vote of 8-0, has reversed the conviction of heavy-weight boxer Muhammad Ali for refusing induction. The Selective Service System may have depended on admittedly erroneous information from the Justice Department when it denied his conscientious objector claim, said the Court.

The unsigned opinion handed down in June was critical of the Justice Department's handling of the case Originally, the Justice Departmen had maintained that Ali was not sincere, that his beliefs were not religious, and that he was not opposed to all wars. The Government late conceded that the first two contentions were erroneous.

Implying they disagreed with the third contention (while not actually dealing with that issue directly), the Court accused the Government of depending too heavily upon its own understanding of the Muslim religion of which Ali is a member, while ignoring the actual religious beliefs held by Ali. "The Selective Service System must be concerned with the registrant as an individual, not with it own interpretation of the dogma o the religious sect, if any, to which h may belong."

The Court said that even if one o the reasons given earlier by the Government for turning down Ali's claim were found to be accurate, he could not be convicted because it is impossible to determine on which ground the Appeal Board decided.

Ali, who had been sentenced to fiv years imprisonment is now free, and because he is over twenty-six will no be required to perform civilian work

Justices Douglas and Harlan wrot concurring opinions. Justice Marshall took no part in the decision becaus of his work with the case while serving as Solicitor General. *National Interreligious Service Board for Religious Objectors.*

Mennonite ways of anger Are both strong and weak

Daniel R. Shenk, a psychiatric social worker at Brook Lane Psychiatric Center, wrote the following report.

Our church, as well as many other churches, schools, and families, has taught the denial and repression of angry feelings, as being unacceptable. But both New Testament Christianity and present-day psychiatry have pointed out the sickness of "letting the sun go down on your wrath."

Those working in the field of psychiatry find that one of their primary tasks is to teach persons to express the feelings which they've bottled up inside themselves. As a result of learning this expression, people find they can then have much healthier, freer, more living relationships with those closest to them.

When a person cannot express his anger openly and directly, he will tend to express it indirectly toward others, in the form of "hostile messages from smiling faces," causing discomfort and mistrust in the relationship, or will redirect the anger toward himself, become depressed, lose interest in himself and others, and begin to withdraw from his surroundings, and ultimately life itself.

Probably, the form of redirecting anger which is most common in our church is that of gossip, which practically always is a sign of unhealthy behavior on our part and, certainly, is a barrier to a loving relationship. I believe healthy relationships and Christlike love can occur only when the persons involved express feelings directly to each other. If we are unwilling to use this kind of yardstick, the number of healthy relationships in our churches will probably be in the minority.

Some months ago, approximately fifty Mennonite and Brethren in Christ ministers and church leaders met with Mennonite mental health professionals at Brook Lane Psychiatric Center in Hagerstown, Maryland, to explore Mennonite personality patterns in terms of their relative health or illness. The conference was sponsored by the church relationships committee of the Brook Lane board of directors.

Paul Peachey, a Mennonite professor of sociology at Catholic University of America mentioned the need to distinguish, as clearly as possible, between the spiritual and cultural dimensions of the Mennonite identity. "The Mennonite sense of belonging together is the product, not only of religious experience, but of the shared experience of a distinct people, identifiable without reference to 'spiritual' properties," he said.

Robert Showalter, a Mennonite psychiatrist from Harrisonburg, Virginia, clearly illustrated the need for the church to place more emphasis on encouraging development of the individual, with attention to his particular needs, rather than attempting to fit persons into a corporate mold.

In speaking of the Mennonite church, Showalter said, "Corporate identity formation seems to far outweigh the need and, hence, the possibility for the development of personal ego identity." The Mennonite church is working and should continue to work toward encouraging freer expression of the individual, with less need to teach him to "say the right words" and express only "the right kinds of feelings."

The results of our tendency to repress unacceptable feelings, Showalter says, "from a clinical standpoint, the following personality traits can be listed as occurring with statistically significant frequency among Mennonites and members of similar closely allied religious groups: (1) A marked degree of covert hostility, although overtly passive and calm, (2) A masochistic attitude, that is, primitive self-denial, (3) frequent use of paranoid attitudes, (4) frequent psychosomatic symptoms, (5) frequent depressive feelings of inadequacy and worthlessness, (6) conflicts over sexual identity and behavior."

Although the conference gave primary attention to problems found in the Mennonite personality patterns, there were also frequent references to the strengths felt within the Mennonite church and culture. Mennonite emphasis on service and helping others was seen to be, perhaps, the most obvious strength, and one which we felt certainly should be recognized and encouraged.

Myron Ebersole, Mennonite chaplain at Lancaster (Pa.) General Hospital, described a characteristic which would also be seen by many persons as a strength. "The Mennonite culture, despite its weaknesses, has developed a high proportion of competent persons, an example of which may be recognized in the degree of leap-frogging from the agricultural community into professional and business leadership in urbanized culture."

Robert W. Wohlfort, a Missouri Synod Lutheran minister, from the Pastoral Counseling Center in Washington, D.C., noted the healing power of faith. "I have faith that, in my relationship with another person, healing can take place," he said.

"The time I spend with a person is important. It is an hour of my life, and it is an hour of the person's life. This hour has been given to me in trust. The person I am with is in trust to me. He is valuable. He is a creation of God. For him, also, Jesus lived, died, and was resurrected. For him, also, I might be of help in assisting him in releasing more of his creativity. But he must want it, even as I must want to be with him. I hold to a faith that it is only in our *relationship* that healing can come about."

Forest fires burn more than trees.

Debate Woodlawn strategy

Twenty-five adults, many of them young black men, gathered for worship and discussion on Sunday, July 18. The basement of the Curtis Burrell home in Chicago had been renovated and beautifully decorated and is now the center of a group of concerned people who seek to be authentic and Christian in the world of south Chicago.

The fire-gutted Woodlawn Church still has its windows boarded up. Insurance money of $15,000 has been received. Final drawings necessary for remodeling are now complete and bids will be let to general contractors in the near future. Mennonite Disaster Service of Illinois has declared its willingness to assist in the rebuilding as manpower can be recruited and work at Woodlawn is scheduled.

On September 8, representatives of the Woodlawn Church will be summoned before a hearing to determine the status of the unoccupied church building. The general contractor must be selected by that time to show evidence of intention to rebuild the church. Plans are being laid to appeal to the public for funds when contracts are let.

The attitude of youth in south Chicago has changed decisively in the past year. Gangs are no longer the *in* thing. Youth is looking for employment and involvement in the building of the community. A young man standing on the front steps of the Burrell home said to me, "If the Woodlawn Church were available, it could be filled every night of the week with youth of the area for training in leadership, discussions, and group learning and study experiences."

Longtime members of Woodlawn Mennonite Church called a meeting on July 19 to review the leadership of Curtis as pastor of the Woodlawn Mennonite Church. His three-year term of service would end this month. Persons more recently associated with the work of the church were present. Curtis and Lois Burrell, Stanley Bohn, chairman of the Central District missions committee, and Jacob T. Friesen, Central District conference minister, were also present. The group engaged in honest and animated discussion. Limitations in Curtis' pastoral leadership were shared openly. In response to the criticism that he was not setting a moral example of marital fidelity, Curtis stated to the group that he did not have a black wife and a white wife as he had stated publicly earlier this year. He is married to Lois. Lois is fully committed to Curtis and the vision of Curtis and the group of ten adults and four children living cooperatively with the Burrells.

Many factors contribute toward the tension between Curtis and the longtime members of Woodlawn. It is true that he has not always been considerate of their feelings and of the traditions of the church. Curtis has felt a call to work closely with young men. Longtime members of the Woodlawn Church are largely middle-aged and older women. The generation gap is very real along with the barriers caused by rapid social change.

A few weeks ago, the board of Kenwood-Oakland Community voted to release Curtis from the presidency of the organization. Differences on KOCO policy and program emphasis had been developing between Curtis and the board over the past five to six months. The action taken by the board may have been illegal, but the fact remains that Curtis feels that the needs of people, specifically youth, are not being met. The energies of youth are not being harnessed for the building of community. Massive housing projects involve huge sums of money, and community and political pressure is expended to secure grants. In the process, individuals, especially young men, are forgotten.

A farm in Michigan may become a base from which south Chicago youth might supply food and find employment. This vision has been explored for a long time and may become a reality.

Curtis is in the process of implementing certain aspects of the Family Circle Project which is approved by the General Conference Poverty Fund but which has not been funded. The restoration of the church would facilitate this service to the families of the community.

The apartment building at 4606 Woodlawn, adjacent to the church, has been offered for sale by the conference to the Kenwood-Oakland Community Organization. The sale is approved by all parties concerned and will be completed soon.

Every Thursday morning at ten, interested persons meet as a Committee for the Rebuilding of Woodlawn Mennonite Church. Anyone interested in this venture is welcome. Ralph Sommer, Pandora, Ohio, representing the Central District missions committee, has attended many of these meetings. This is the point at which the Conference and Mennonite Disaster Service can plug in. The rebuilding of Woodlawn is a concrete objective. Our most effective involvement can be through MDS and volunteers who actually appear on the job to do work. This communicates our interest more adequately than money. But money is also needed. Donations may be sent to Box 28, Bluffton, Ohio 45817. Unless we appear on the job in work clothes, the money is seen as crumbs falling off the rich white man's table and not as love and concern of the Christian brotherhood.

The Central District missions committee has attempted to maintain a supportive role in its relation to Curtis and Lois and the changing situation in the Woodlawn community We have sought to listen with sensitivity to the real hurts of people in Woodlawn and to interpret these meaningfully to the Mennonite constituency.

Criticism of Curtis' moral behavior based on his own statements early in 1971 and the absence of a specific program which the church could support prompted the Central Distric missions committee in May to hold in escrow the budgeted monthly conference subsidy. This is to be disbursed only after a specific need o program can be identified and approved.

(Since the subsidy is in reality a

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salary and not a program subsidy, it was later decided to give Curtis a three months notice before termination so the final payment will be August 1971.)

A significant shift in the Woodlawn situation has been the decision of Curtis and Lois to build a group around persons living together in their home. Employed members contribute their income to the whole group. It is somewhat comparable to a voluntary service unit with some earning and others serving without pay. This arrangement does not call for the same level of support from the conference.

In effect, the church has withdrawn from its former level of support. Future development and program will determine the next steps. The missions committee through its Conference Minister will continue to relate as meaningfully and personally as possible.

There is strong evidence that as a brotherhood we ought to become more involved rather than less. This should be in new and creative ways to stand with the poor and the powerless. It calls for more than money. *Jacob T. Friesen, Central District Conference minister, Bluffton, Ohio.*

Published

ECHO projects are for Extending Christian Hope Outwards. And they may be joined by anyone. These projects are described in a new promotional booklet by the General Conference Mennonite Church. The projects are part of the programs of the three commissions of the Conference and Mennonite Biblical Seminary. For many years, groups in the church gave special offerings for projects related to overseas mission or the Mennonite Central Committee. In 1969, the seminary and the two other commissions were included. The twelve-page booklet describes twenty projects of varying dollar amounts and suggests ideas for the creative use of them. All projects need funding this year. Persons wanting copies may write ECHO Projects, Box 347, Newton, Kansas 67114.

Baptisms

Emmaus Church, Whitewater, Kan., on May 30: Coleen Entz, Eileen Harder, Sherry Regier, Kady Busenitz, LaVada Thiessen, Brenda Wiebe, Marcella Wiebe, Jim Toevs, Randall Wiebe, ElRoy Busenitz, Jerome Busenitz, Mark Busenitz, Wendall Busenitz, Charles Entz, Mike Guhr, Gary Harder.

Faith Church, Minneapolis, on July 25: Shari Klippenstein, Colette Nafziger.

Goessel (Kan.) Church: Rodney Funk, James Reimer, Karen Unruh, Jonathan Voth.

Halbstadt Church, Gretna, Man., on June 6: Peter Sawatzky, Merla Enns, Jane Hildebrand, Carol Heinrichs.

Tabor Church, Newton, Kan., on July 18: Kimberly Duerksen; on July 25: Nadine Reimer.

Marriages

Darcey L. Brandt, Bethel College Church, North Newton, Kan., and *Wendy Hochstetler*, Brenneman Memorial Church, Goshen, Ind., on July 31.

Charles M. Dyson, First Church, Hutchinson, Kan., and *Coleen Louise Ruble*, Asbury United Methodist Church, Wichita, Kan., on Aug. 14.

Kenneth Ewy, First Church, Halstead, Kan., and *June Thompson*, Wichita, Kan., on Aug. 21.

Tony R. Graber, Bethany Church, Kingman, Kan., and *Susan Marie Schrag*, First Christian Church, McPherson, Kan., on Aug. 11.

Gregory Allen Krehbiel, Eden Church, Moundridge, Kan., and *Elaine Kay Fisher*, Kalona (Iowa) Church, on Aug. 20.

Gary Martin, Church of the Brethren, Warsaw, Ind., and *Patricia Mierau*, Silver Street Church, Goshen, Ind., on Aug. 21.

Harlan D. Stucky, Eden Church, and *Joyce Ann Jantz*, both of Moundridge, Kan., on Aug. 14.

Richard Paul Zerger, Eden Church, Moundridge, Kan., and *Donna Graber*, Inter-Mennonite Fellowship, Hesston, Kan., on Aug. 23.

Ministers

J. M. Franz, retired minister and member of the Grace Church, Dallas, Ore., was awarded an honorary degree of Doctor of Divinity by the Evangelical Bible College and Seminary, Chicago, on July 11.

Daniel Schirmer, who has been pastor of the Moencopi Church, Tuba City, Ariz., has accepted a call to the Bacavi Church of Hotevilla, Ariz. During the summer, he and his wife Amy were resident missionaries at the Men-O-Lan retreats in Pennsylvania. The Schirmers served in Arizona from 1935 to 1949. From 1952 to 1964, they served at Birney and Busby, Mont., among the Northern Cheyenne Indiana. They are members of the Hopi tribe.

Calendar

Oct. 12-18—Dhamtri, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Apr. 13-16, 1972 — Minneapolis, Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Sept. 21, Mountain Lake, Minn., Gospel Church, Women united for missions.

Eastern

Sept. 11, Frederick, Pa., Mennonite Home for the Aged, seventy-fifth anniversary and donation day.

Northern

Sept. 19-26 — Henderson, Neb., union services, Aaron J Epp, speaker.

Pacific

Sept. 12—Salem, Ore., State Fair Grounds, Festival of Praise, Oregon congregations.

Western

Sept. 17-18 — Hydro, Oklahoma, Sunday school convention.

Sept. 19 — Weatherford, Okla., Southwestern State College, Oklahoma Sunday school convention.

Sept. 24 — North Newton, Kan., Bethel College Corporation meeting.

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

LETTERS

Workers

Ron and Patricia Boese, Tofield (Alta.) Church, have begun a two-year voluntary service assignment at the Great Onyx Job Center, Cave City, Ky. He will supervise the tool room. She will teach reading to the corpsmen. He attended Mennonite Bible College. She is a graduate of Rosthern Junior College and attended Canadian Mennonite Bible College and the University of Manitoba.

Roland and Sophie Brown returned to Taiwan in August, after a three-month furlough. He will resume his service as medical director of the Mennonite Christian Hospital, Hwalien. In addition to duties in the home, she is active in the mission.

Allen and Gay Classen, Grace, and First United Presbyterian churches, Dallas, Ore., are serving two years with the Fort Wayne, Ind., voluntary service unit. He is serving as a recreation worker and she works with the Head Start program. He is a graduate of the University of Oregon. His parents are Mr. and Mrs. Martin Classen. Her parents are Mr. and Mrs. Joseph B. Lambert, Sr., and she attended the Oregon College of Education, Monmouth.

Robert Neufeldt, Grace Church, Regina, Sask., has joined the Oklahoma City voluntary service unit for one year. He graduated from Rosthern (Sask.) Junior College and is the son of Mr. and Mrs. Eric Neufeldt.

Rodney Peters, Alexanderwohl Church, Goessel, Kan., will serve a twenty-seven months Pax assignment in Recife, Brazil. He will work in agricultural community development. He attended Bethel College and Oklahoma State University.

Lewis and Judith Sprunger, First Church, Berne, Ind., are in San Jose, Costa Rica, for language study. They will then go to Bogota, Colombia, to work under the Commission on Overseas Missions of the General Conference Mennonite Church. He will serve in health clinics and social service. She will teach. Lewis studied at Bluffton (Ohio) College and Case Western Reserve, Cleveland. Judith attended Bluffton College, Goshen (Ind.) College, and Case Western Reserve.

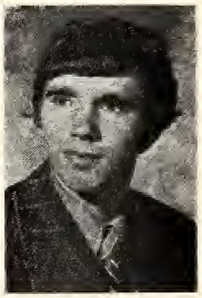
R. Boese

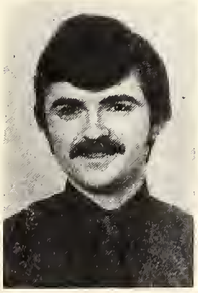
P. Boese

R. Brown

S. Brown

Neufeldt


Peters


L. Sprunger

J. Sprunger

Ultimate despair

To the Editor: Readers of *The Mennonite,* no doubt, deeply moved by the sensitive paragraph in the August 3 issue, about the utter despair of the Vietnamese mother with the dead child in her arms, will be saddened to know that young Greg Friedt, the writer, found the cruelties of life and his basic loneliness too much for him. Last Sunday, he ended his life with carbon monoxide.

Greg experienced his mental anguish for many months. "I find the middle of the road to be a bad place," he wrote in 1968. "I either stay in my lane and do nothing or try to pass and show all (not quite) of my emotions, taking the chance of a head-on crash with fate; a crash which, if it happens, is my own fault but who in this world has no faults?"

Since his return from the war, he had tried twice before to end it all but each time he seemed to make marked improvement. A month ago he was admitted to the Oaklawn Psychiatric Center at Elkhart and was again showing good progress, when the ultimate despair showed itself once more.

A moving memorial service for Greg was conducted by the pastor Don Steelberg, at First Church Wadsworth, on July 28. Members of the local congregation, watching Greg grow up to be a promising young man, loved and appreciated him and now surround his sorrowing parents (Mr. and Mrs. Myron Friedt), his sister, and his grandmothers with deeply-sympathetic concern and intercessory prayer. *Rachel W. Kreider, 408 Highland, Wadsworth, Ohio 44281.* Aug. 2

Deaths

David D. Lohrenz, Gospel Church, Mountain Lake, Minn., was born may 25, 1895, and died Aug. 12.

Anna Stauffer (Mrs. James), Hereford Church, Bally, Pa., was born Aug. 17, 1926, and died Aug. 17.

MEDITATION

Healing powers of a touch

On April 18, 1970, President Nixon greeted the Apollo 13 astronauts and awarded them the Medal of Freedom. I watched on television with my then three-year-old son close by my side, his head on my shoulder, my hand on his shoulder. In his speech, President Nixon mentioned the triumph of the ability of man where machines have failed. He spoke of "things that machines cannot do."

Brian said, "Daddy, machines can do some things, can't they?" I said, "Yes, Love, but there are many things they can't do that men, and even little boys can. Things like laying their heads on daddies' shoulders, and loving others." Brian sat silently awhile, then said ". . . or put their hands on little boys' shoulders."

And I remembered a time when I was feeling probably lower than I ever felt in my life. I was convinced that no one in town cared if I lived or died. Why not just cop-out and run?

Then one day, it came like a bolt out of the blue, from (of all people) my supervisor. He came up behind me at my desk to watch me work and laid his hand on my shoulder. He stood there awhile then said, "That looks mighty good." Then he walked away.

Man, did I feel good! Because he praised my work? No, because he cared enough to come and place his hand on my shoulder. A machine could never have done that.

Another supervisor, shortly before, had helped me double, even triple, my output, without sacrificing my own personal standards of high quality. Because he gave me a pep pill, or a pep-talk? No. Because he believed in me, and helped me for the first time in my life to really believe in myself. A machine could never do that.

Shortly after, I heard the sermon "Dare to Touch" on the *Lutheran Hour*. The speaker said no amount of medicine, no amount of words, no amount of love from across the room can match the healing balm in the human touch. I knew as well as anyone he was right, because I had experienced it.

Did you convince your spouse or fiance that you love him or her by saying from across the room, "Gee, you're great"? No, you embraced and said, "I love you." And what about your children and parents? And you employers, just where do you get off thinking there can be no fraternization with your employees? What makes you think money is the only thing they want out of you? Why can't you lay your hands on their shoulders and say, "I want to be your friend too"?

Jesus did demonstrate one Sabbath day that He could heal without touching, when He restored a man's withered arm, but probably 99 percent of His healing was done with a touch. It's appropriate that in the New English Bible, all sections dealing with Christ's healing ministry are headed "Touching and Healing." When people brought children, He laid His hands on them, or took them in His arms and blessed them.

Dare to touch your spouse; your children (young and grown alike); your employees; the sick and in prison; the emotionally ill; but most of all, dare to touch your neighbor; those who sit next to you at work or in church; that child who has lost his father.

No, son, a machine cannot put its hand on little boys' shoulders. And Brian said, "Machines don't have hands. That's for sure!"

Jack Mace

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A letter to Maynard

DEAR MAYNARD: INTEGRITY, precision, and an unswerving loyalty to the gospel has been the hallmark of *The Mennonite* under your editorship. For more than ten years you have pricked our consciences and broadened our vision with fresh and courageous insights and a carefully balanced selection of articles.

The penetrating light of new and rediscovered truths is almost always painful, and to some it is even offensive. Our first response to a different point of view is often a quick attempt to disparage the messenger rather than to ponder the point he is making.

You have frequently been rebuffed for being the bearer of unpopular information and interpretations. But you shouldered these abuses with grace. In fact, shining through your entire journalistic ministry has been an abiding devotion to Christ's church and His way. Even the severest criticisms did not seem to shake your loyalty to the General Conference. I am grateful to God, Maynard, for the abundant ministry you have performed through *The Mennonite* during the past decade. It will be a difficult act to follow, but with God's help I will try.

Renewal and reconciliation are overworked words, but the concepts they represent will continue to be major concerns in the pages of *The Mennonite*. The new interest in the Holy Spirit and Jesus which is manifesting itself in many of our churches here and abroad will be duly noted.

The churches' local as well as international responsibilities in evangelism, development, and peace-making will also be high on our priority list for discussion. We see all three of these as integral parts of the church's mission.

Space will be devoted frequently to two primary institutions in our lives which are facing formidable challenges in our day, namely the family and the local congregation.

The letters and discussion departments will remain open to members and friends of our congregations who wish to use this magazine as a medium for interaction with other members of the General Conference brotherhood.

In our overall approach to article selection we will show partiality to Anabaptist concerns, but ample opportunity will be given to writers holding other points of view. Giving people with a diversity of opinions a chance to address the brotherhood is, I believe, an important element of editorial freedom.

Improved inter-Mennonite relations will be another of our goals. The discussions which you helped to get started with several other Mennonite publications on the possibilities of doing a few things together will be continued.

Internationalizing *The Mennonite* will be another objective. Our magazine has in the past been viewed as a U.S. publication. Canadian and South American needs have been met largely by German and national Mennonite papers. Now, however, there is an opportunity for us to meet a need in Canada. For this reason, the editor's office will be located in Winnipeg, and the amount of Canadian coverage in *The Mennonite* will be expanded. I am convinced that the magazine can make a significant contribution toward bridging the information gap which exists—and which some people insist is growing—between the General Conference's U.S. and Canadian churches.

Although my office will be in Canada, two staff members will continue to be located in Newton to provide liaison with the printer, Mennonite Press, to prepare news stories, and to look after such matters as styling copy and indexing. Lois Janzen, a former voluntary service worker and reporter for the *Wichita Eagle,* began her duties as assistant editor this week. Loraine Rupp will continue her duties as editorial assistant.

Each new editor of course has his own style and his own set of concerns, Maynard, we will be continuing many of the features which you initiated. You have left me, and all of us in the General Conference, a remarkable and valuable legacy. *Larry Kehler*

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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When your

Michael Daves

FROM THE CAVE age to the computer age, teen-agers have rebelled. What you experience today with your teen-ager, your parents faced with you and their parents with them.

There are no easy answers to the storm and stress of adolescence. Nothing will ever completely eliminate the anxiety and pain that both parents and teen-agers experience during this period. It's all a part of growing up. But through years of counseling with teen-agers and parents, I've formed some guidelines that may be helpful to you.

Accept teen-age rebellion as normal. Your teen-ager's life task is to stand on his own two feet. He doesn't want to be a chip off the old block, Mr. Jones' son. He wants independence. He rebels, not to defy or hurt his parents, but to experience his self-identity. Seventeen-year-old Betty wrote, "I want to be me. I don't know who I am yet; but I am not going to find out by my parents' telling me. I've got to experience life for myself."

Mrs. S. had a difficult time understanding what was happening in her relationship with her two sons. She mistook their identity struggle as a personal attack. She lamented, "They're monsters. They've turned against me and don't love me anymore. I'm about to have a nervous breakdown." It was a long time before she was able to see that her attitude was self-centered and unrealistic.

Avoid sermons like the plague. Teen-agers resist being told what to do and what's good for them. They turn off parents when we say, "I know just how you feel. Why, when I was your age. . . ." They are angered by stories designed to make us look good and them look bad. And they don't believe these stories, anyway. As one fifteen-year-old said, "My dad must really think I'm stupid. Why, nobody's as good as he says he was." Parents who always pick on their teen-agers do inestimable damage. Maturity is never achieved on command. Parents need understanding and patience. Sixteen-year-old Mary told her pastor, "My parents are always on my back. I can't do anything right. No matter what I do, they complain about it. It drives me crazy." Encouragement does more to reinforce constructive behavior patterns than carping about faults. Jesus knew this, long ago. His directions were positive, not negative. He said that He came to save, not to condemn.

Be open about anger. Love includes anger. When you care about someone, you get angry when he is engaged in self-destructive behavior. Paul acknowledged the existence of anger and suggested that we ought to do something about it when he wrote, "Do not let the sun go down on your wrath."

Parents and teen-agers will get angry at one another. Don't feel guilty for being angry. Don't pretend you're not angry when you are. And don't hit below the belt and insult your teen-ager.

Patty's mother had tried for many months to get her sixteen-year-old to keep her room clean. Finally, one Saturday afternoon after an exhausting day, she went into Patty's room to find everything on the floor. Flushed

teen-ager rebels

Use rebellion to cement the relationship instead of as a scissors to cut it apart.

with anger, she said, "Patty, what am I going to do with you? Are you deaf or something? I've told you thousands of times to keep your room clean. If you don't learn to pick up after yourself, you'll never be a good wife or mother." How much better to say: "Patty, I am furious because you have let your room get so dirty. It makes me mad because I work hard trying to keep a clean house and you don't cooperate." In this latter exchange, Patty's mother was being honest about her feelings, but not insulting. This approach did not build up resentment and fear in Patty, and it got the job done, too!

Give your teen-ager responsible freedom. As the parent of a teen-ager, you should try to work yourself out of a job. Don't strive to reinforce childish patterns of dependency; aid your teen-ager in "putting away childish things." As much as possible, decisions should be left to your teen-ager. This doesn't mean abandoning rules, but it means adopting rules that are flexible, realistic, and workable. It also means that your teen-ager clearly understands that his freedom depends on his responsibility. Consider the father who told his son, "You may use the car, but you must put gas in it and drive carefully." This teen-ager had freedom with responsibility, which is the only real freedom.

The skillful parent gets out of the way and lets the teen-ager grow through experience. He encourages independent behavior with statements like: "It's up to you." "You're the one to decide." "You can do what you want to about that."

Don't be defensive about religion. A smart seventeen-year-old boy said, "Parents are hard on senior highs because they aren't too sure themselves what they believe. So they yell a little louder to keep up their courage."

Don't let rebelliousness about religion and the church throw you into a tailspin! If you are threatened, admit it. Then work to grow as a Christian.

Teen-agers' questions about religion should be taken seriously. When their faith comes into conflict, they need understanding. No teen-ager should be made to feel guilty for his doubts about the faith. As a parent, you should spell out the options for him. You should never try to cram one answer down his throat.

One day, your teen-ager probably will say stoutly, "I don't want to go to church. It's just boring." Many of the church's activities are boring to youth because they are poorly planned and executed. We often talk about the teen-agers being tomorrow's church. This is wrong. They are the church today, and we need to give them more power of self-determination. Try to find out why your teen-ager loses interest in church; then do what you can to restore interest. This may mean that you will take an active part in helping with the youth program. And make sure that you are committed to the church. Action still speaks stronger than words.

Seek help for impasses. An impasse means there is no movement either forward or backward. It is entrapment. I have seen many parents and teen-agers locked in impasse. Their situation was worsening, yet they were reluctant to seek help.

Betty is a fourteen-year-old girl; her mother is her only parent and she has been ill for years. Betty started staying out late, going with older men, and coming home when she pleased. Her mother is completely unable to cope with her, but she doesn't believe in talking to others about her problems. Soon the juvenile authorities may force help on her.

Seek out a doctor, minister, family counselor, psychiatrist, social worker, teacher, or trusted friend. Ask for advice and counsel. Don't be embarrassed. Admitting your need for help is a sign of your personal strength.

Being a parent was never an easy task. It is even harder in our fast-moving world of change and confusion. The wise parent will accept rebellion for what it is: a natural part of growing up. You will use rebellion as glue to cement the parent-teen relationship instead of scissors to cut it apart.

Even if you're on the wrong foot with your teen-ager, you can make the necessary changes to better your lives together.

A good start is to follow these guidelines: accept teen-age rebellion as normal; avoid sermons like the plague; be open about anger; give your teen-ager responsible freedom; don't be defensive about religion; and seek help for impasses.

In the midst of rebellion, both you and your teen-agers can grow in love, respect, maturity, and faith. Who can ask for more?

Land-grab threatens native Alaskans

Malcolm Wenger

THE SMELL OF oil in the 1970's has replaced the glint of gold of the 1870's, but the results could be just as disastrous for the native peoples of Alaska today as they were for the plains Indians of one hundred years ago.

Assured at the treaty of Fort Laramie in 1851 that they could retain much of their traditional hunting grounds "as long as the grass shall grow," the Sioux and the Cheyenne Indians found these promises meaningless when gold was discovered in the Black Hills. They were forced onto small reservations where the continuance of their traditional way of life was impossible.

Some of the bitterness, poverty, and frustration these and other tribes experienced was a result of this forced removal from their hunting grounds, and the attempt to push on them a new way of life.

John Teeth, Northern Cheyenne elder, used to tell his dreams. He told of the coming of a vast judgment that would remove the white man from the land and return it to the Indians. "God will not permit this injustice to go unpunished," he would say as he pondered the loss of the Cheyenne hunting grounds.

Shortly after the moon landings, Pastor Joe Walks Along of the Petter Memorial Mennonite Church spoke for his people when he jokingly said, "I'm keeping my fingers crossed. The white man discovered that the moon wasn't a good place to live. Maybe he will still find another place to go and leave this land to the Indians."

North American white Mennonites are living on former Indian land. Sometimes we express our sorrow over the way Indian people were treated in the past, but the present continues to have its threats.

Legislation now before Congress could strip the native peoples in Alaska of most of their land and make it impossible for them to continue their present way of life. The Alaskan natives are resisting, and there may still be one last opportunity to treat these first Americans with some measure of justice.

The United States acquired Alaska in 1867 from Russia. The Treaty of Cession with Russia protected the land rights of the native inhabitants so that, in effect, America did not buy the land, but only the right to tax and govern.

When a territorial government was established by the Organic Act of 1884, it was expressly stated that "The Indians . . . shall not be disturbed in the possession of any lands actually in their use or occupancy or now claimed by them." However, it postponed for future legislation the matter of conveying title to the natives. After eighty-seven years, Congress has yet to act in spite of repeated requests from Alaska's two hundred native villages.

The Alaskan Statehood Act of 195 again gave specific legislative protection to native land rights, but it also provided that the state could take title to 108 million acres of land. Here the trouble began. The state moved to take over lands clearly used and occupied by native villages, and the Bureau of Land Management began to process the state's selections without informing the villages affected and ignoring the claims they had on file.

The rush for oil and land in Alaska may threaten the existence of the moose and other animals on which Alaskan natives depend for their livelihood

Sensing danger, the Alaskan natives joined forces to champion native rights and formed the Alaska Federation of Natives. As recently as 1939, the natives had been a majority of Alaska's population. They now number 60,000 and comprise only 20 percent of the people of the state.

Then came the oil. Atlantic Richfield's 1968 discovery at Prudhoe Bay on Alaska's Arctic Slope proved the presence of oil deposits now conservatively estimated to be worth $60,000,000,000. The discovery was on lands expropriated from the natives by the state. The control of the land and its minerals and oil is now a major issue.

The Alaskan Federation of Natives has acquired some top legal talent and has finally won a temporary halt to further takeovers of land by the state of Alaska while they press for a settlement of their claims. Congress must now act if settlement is to be reached.

Some of the proposals being considered by Congress are in the tradition of the Allotment Act of 1887. Then for the *good* of the Indian people and the solving of the "Indian Problem," Indians were placed on individual farm-sized "allotments." It assumed that they would thus become farmers. However, this also "liberated" two thirds of the remaining Indian land for settlement by whites. This process has now been described as the "coercive assimilation" of Indian people.

Today, the native peoples of Alaska themselves have made a counterproposal. Despairing of getting title to all the land to which they have conclusive legal and moral right (340 million acres or 90 percent of Alaska), they are asking to keep only 60 million acres for their subsistence way of living, with mineral rights to be held by native regional development corporations. In addition, they are asking for cash compensation of $500,000,000 (roughly $1.59 per acre) payable over a nine-year period with interest at 4 percent, and a 2 percent residual royalty on gross revenues from federal lands which they are giving up.

They hope to keep about 16 percent of the land of Alaska to permit 20 percent of the people of the state to continue to subsist as hunters and fishermen. Should they later decide to adopt a different way of life, it will be their choice. The Native Federation of Alaska is giving its support to Senate Bill S835 and House Bill HR7039 now before Congress, which include the above provisions.

[Recent news releases say the House Subcommittee on Indian Affairs is expected to approve a 40-million-acre land-title provision plus compensation for Native land rights taken away by the bill.]

The Alaskan natives have not sold their land, lost it in war, nor ceded it by treaty. However, only Congress can grant them security of title. Congress is not deciding how much land to give to the Alaskan natives. It is deciding how much will be taken away from them and at what price.

Is this a concern for American Christians? God made clear to the leaders of His Old Testament people through His spokesman Jeremiah that unless they would deal justly and fairly, rescue the victim from his oppressor, not ill-treat, or do violence to the alien, the orphan, or the widow, their beautiful homes would become desolate ruins. Is He saying less to us?

Exchange visitors from Sixteen nations here

Fifty-four exchange visitors from four continents arrived in the United States on August 3. They come from sixteen countries and are sponsored by the Mennonite Central Committee for one year. The Clayton Kratz Fellowship of Pennsylvania, a group of Mennonite laymen dedicated to moral and financial support of youth who are interested in Christian service and education, gave the group a four-day orientation.

The goals of the exchange visitor program are vocational training through participation, promotion of goodwill, better understanding and friendship, internationally, through person-to-person contact with North American families and churches; and, in general, a widening of horizons and feeling of personal responsibility in a world of interrelated peoples.

The young people, this year, come from the Congo, India, Indonesia, Taiwan, Vietnam, Austria, France, Germany, Italy, the Netherlands, Switzerland, Argentina, Bolivia, Brazil, Colombia, and Paraguay.

Among their vocational interests are farming, child care, business and marketing, radio broadcasting, homemaking, occupational therapy, various aspects of social service, hospital work, textile weaving, auto mechanics, machinist work, machine drafting, electricity and electronics, teaching and office work.

Families, businesses, institutions, and individuals in North America give these young people meaningful practical work assignments and receive them into their homes. The young people do not earn salaries, but receive $20 per month pocket money, a home away from home, and have their transportation, medical, and insurance expenses covered.

Normally, these young people are assigned to one host or sponsor for six months and then move to a new location for the next half year, in order to experience a variety of experiences and contact. Sometimes the visitor and host agree to make the arrangement for the entire year. The program has been in operation since 1950. Since that time, 775 young people from various countries of the world have participated.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Seminary is right on

Ever since my wife and I officially said "good-bye" to South America in 1967 we have traveled thousands of miles and ministered to many congregations, schools, and other institutions. This privilege has provided opportunities to become acquainted with the activities, mood, programs, and concerns of local congregations.

One matter that caused me considerable distress during our travels was the attitude toward and criticism of our Associated Mennonite Biblical Seminaries in Elkhart, Indiana. The basis of criticism focused largely on the performance of the seminary graduate who, in many cases, was the pastor. The charges were theological and practical. Accusations were made that there is no clear doctrinal preaching; we hear no sermons on conversion; the evangelistic zeal and emphasis are gone; the preacher refers to Barth, Brunner, Bultmann, and Tillich more than the Bible. "No wonder people leave our church to join the Pentecostals, the Brethren, or the Baptists. They know what they believe, there," is what I heard in places even a thousand miles apart.

Unexpected revelation. With this criticism ringing in my ears, I accepted, with reservation, the invitation to become minister-in-residence at the Associated Seminaries for three weeks in April and May 1971. The minister-in-residence, usually an older and experienced churchman, is invited to reside at the seminary, visit classes, participate in faculty meetings, speak at forums, and be open for interviews with students. My surprise could not have been greater. The seminary I had heard about in my travels and the seminary with which I became personally acquainted were two different institutions.

In the seminary, I found scholarly excellence among the faculty. There was open, honest investigation, a fearless facing of truth, a sincere effort to make biblical truth relevant to our modern chaotic situation—all within the context of a conservative theology.

Nor was I disappointed in the student body. I found maturity, sincerity, and openness. I listened to the reading of solid papers which reflected keen insights. Rapport and dialogue between faculty and students were excellent.

Why the discrepancy? How can one account for the discrepancy between what certain sectors of our constituency say about Associated Seminaries and what I found by experience? At the risk of being misunderstood, I venture a few explanations.

First, I suggest that a segment of our brotherhood places suspicion on anyone who leaves the home community for study. Some things I listened to made me suspect that much was hearsay and gossip. Another reason for this situation, it seems to me, is the performance of some seminary graduates. One cannot deny that some graduates have not learned to communicate with the congregation, have not learned to make biblical truth relevant, do not emphasize evangelism and religious experience adequately, and, unfortunately, find it necessary to call in Barth, Brunner, and Bultmann to confirm their biblical faith and preaching.

But why condemn an entire school because one or two graduates do not perform as expected? I suspect the same situation may apply to our church colleges or Christian day schools. Is it fair to judge an entire institution because a few students or graduates do not live up to expectations?

Too often, I fear, our seminaries or colleges get blamed for the bad testimony of an individual or two, when, in reality, it is the home congregation or even the parental home that has failed in the proper training and character formation of that person.

Holy Spirit provides the answer. "Do you have any positive suggestions for the seminary community?" you ask. Yes, I maintain that there needs to be a greater emphasis on the role of the Holy Spirit in Bible study, in personal experience, and in the ministry.

Sam Shoemaker said, "If the Holy Spirit were withdrawn from the church, 95 percent of our activities would continue and we would brag about it." The time has come to recognize the place of the Spirit in our work. Only as we come to terms with the Holy Spirit and the gifts of the Spirit will the church and its institutions fully accomplish her mission in the world. *Nelson Litwiller.*

New publisher takes Over "Mennonite Life"

The July issue of *Mennonite Life* is the final issue to be published by Bethel College under the editorship of Cornelius Krahn.

The October and succeeding issues will be published by the Herald Publishing Company, with Robert Schrag, editor, and Cornelius Krahn, as consulting editor.

Mennonite Life began in 1946 as a semiannual publication of forty-eight pages "published in the interest of the best in the religious, social, and economic phases of Mennonite culture." Cornelius Krahn was editor with associate editors C. Henry Smith, J. W. Fretz, Abe Warkentin, and Melvin Gingerich. In 1947, John F. Schmidt became assistant to the editor.

It was soon discovered that quarterly issues were more feasible. For some years, a variety of descriptive and interpretative material was featured. More recently, major themes have been featured in depth. Issues have been devoted to missions, the Bible, mental health, art, the city church, Latin America, Russia, and other areas of interest.

The October 1955 issue featured ten years of Mennonite life in a period of reconstruction. The editor indicated that, with its carefully researched articles and many illustrations, *Mennonite Life* was an expensive periodical. "Fortunately," he wrote, "its publisher, Bethel College, has been willing, thus far, to carry this burden in considering it an educational outreach beyond classroom teaching, with the aim of serving a constituency and the Mennonites in general." Current inflationary trends forced a reevaluation of this support for an all-Mennonite venture.

Grassroots ecumenics at Avon

The Friedensberg Church of Avon, South Dakota, is involved in practical ecumenism. It participates in a number of cooperative interdenominational activities.

Bon Homme County Sunday School Association not only conducts a one- and a-half-day annual convention but also sponsors two other special interdenominational events each year. The 1970 Sunday school convention included Mrs. Eldon Graber of Freeman, South Dakota, as workshop leader.

On the first Sunday in May, the association sponsors a *Singfest* in the Avon High School auditorium, with each participating Sunday school presenting musical numbers. A third annual event features a film or outside musical group. Last year, a group from Sisseton, South Dakota, presented a musical program.

Churches participating in the association include Baptist, Presbyterian, Wesleyan, Reformed, Methodist, and Independent, as well as Mennonite. Leadership is elected at the annual convention from persons nominated by pastors and incumbents.

A ministerial association in the county involves almost all the churches, including the Catholic. When Vernon Duerksen, a native son of Avon, was in the community for services at the Friedensberg Church, the ministerium asked the Sunday School Association to sponsor a special five-day, communitywide effort. This included a special tea for the women of the area, with a two-hour lecture on family relationships, the role of women, sex education, and meeting emotional problems. For youth, a teen-happening coffeehouse complete with psychedelic lights and a pizza splash served by youth sponsors of community churches was featured. Evening evangelistic meetings climaxed the crusade.

Another cooperative effort is the Bon Homme Bible Camp. This camp serves children nine to fifteen years of age. Older youth attend denominational camps. Last year's camp had children from fourteen congregations, representing eleven different denominations. The board is chosen at an annual meeting. Peter Quiring, pastor of the Friedensberg Church, has served as director for the past four years. The facilities of the nearby Glad Tidings Bible Camp are rented.

All the churches of the Avon community take turns hosting an Easter service and breakfast for the youth of the community. The Friedensberg congregation was host of the 1971 event.

The church also has a friendly ministry to the people of the Bon Homme Hutterite colony. The pastor visits colony members who are in the hospital. Mrs. Ezra Ratzlaff of Friedensberg Church has been the teacher at the colony for ten years. It is often possible to bring guests and special programs at the school. The mothers enjoy these programs with the children; and, if it is a rainy day, the older teens may be there.

A summer Bible school held in the District 43 schoolhouse, the Mennonite School, enrolls neighborhood children of other denominations as well as Mennonite.

An outsider looking in at the churches of Bon Homme County would have reason to feel that the Christians there share a common bond in Christ. *GC News Service.*

New curriculum calls for Adjustments this autumn

The curriculums for the Mennonite Graded Sunday School Series have been revamped. Some Sunday schools are experiencing difficulty in making the adjustment this autumn. In a few cases, communication that a new curriculum exists has failed to get through.

Teachers need to be aware that the curriculum has new slants in several areas. One feature that is changed is that the calendar begins in September rather than in October. This means that Sunday schools must begin using the new books, even though a month of lessons is left in the old ones.

The material is revised, but it still covers the same themes as previously, those of Redemption, Church, and Discipleship. A major item that distinguishes the new material is the emphasis on new teaching methods.

The 1971 curriculum stresses that the teacher is free to use available resources to supplement the lesson books. It also says that the student should be seen in the light of a person who has something to contribute rather than as someone whose Christian education must be entirely directed by the teacher. It is better, the lessons say, that the student learns to find his own answers and to trust his own powers of learning. This information and instruction is found in the introductory part of each teacher's manual and in the section in each *Builder* titled "Planning a Good Quarter."

Classes can use visual aids, take field trips, stage dramas, launch extended projects, find Bible-related maps, and merge classes for special events.

The Commission on Education has prepared a filmstrip which introduces the new curriculum and encourages using contemporary teaching methods. And persons wishing to sponsor a workshop on the new curriculum may contact the Commission on Education, Box 347, Newton, Kansas 67114.

Words and deeds

Probe '72 will be held in Minneapolis. Lowest cost accommodations and central location are major factors in placing the event there, according to Myron Augsburger, executive committee chairman. The All-Mennonite consultation in evangelism is scheduled for April 13-16, 1972, in a cluster of facilities in Minneapolis. Hotel-motel accommodations from $7.00 a day per person will be available in the cluster with free use of meeting rooms in the large downtown Hotel Leamington. Additional sleeping-bag-on-floor space is being arranged in nearby churches.

Fresno peace celebration brings new spirit

Unity prevailed over differences at a peace celebration during the General Conference triennial meeting in Fresno. California.

The celebration. planned by the youth convention for Wednesday, August 18. at Pacific College, was intended to be a combination of music and talking about peace. But the celebration took its own course and included dancing. personal testimony, and the statements of many people under and over thirty that the evening had been the best experience of the conference.

The evening began at 7 P.M. in the college's amphitheater with the Faith and Life Singers from Winnipeg, Manitoba, the New Directions from Newton, Kansas, and a number of other singing groups—all as planned.

Then while the brass group from the New Directions was playing a lively song, young people at the front of the amphitheater stood up and began dancing. They joined hands and began running up and down the steps of the amphitheater, persuading other youths and adults to join them. Soon hundreds of people were arm in arm, shouting, running, out of breath, clapping, throwing Frisbees. A few sat watching at the edges of the amphitheater.

About 9 P.M., the celebration became quieter. People began walking up to the microphone to talk about what concerned them. Some talked about what a good experience the celebration was. Some disapproved of the dancing. A member of the brass group apologized for the dancing and said he would like to break his instrument. Others hurried to the stage to say, "There's nothing to be sorry about. It was great."

Some talked about the war in southeast Asia or their experiences in Vietnam or Indonesia. One girl led the group in yoga chants.

Some told how Christ had changed their lives. One young man related how prayer had helped him associate with the right crowd in high school and become a class officer.

Not everyone agreed with all the speakers. Although speakers differed, there was unspoken agreement that there would be no debate. Each speaker was applauded.

The celebration ended about midnight, but small groups continued talking and playing.

During the remainder of the conference, many youth and adults continued to talk about the celebration as the high point of the conference.

"I've never experienced something like that was," said a member of the youth planning committee. "It was the definite highlight of the conference—and my life, maybe, as far as spiritual things go."

Celebrators clap to the music in Pacific College amphitheater in Fresno. Youth and adults joined in a five-hour happening in which "participation" was the important word.

Youth tests pull of church
Not all agree on values

Young people who leave their home communities for college see Christian education and the meaning of the church in different ways.

Recently, Gerhard Peters, pastor of the Bergthal Church in Pawnee Rock, Kansas, asked young adults in the congregation to write on "The need for a Christian education." He encouraged free expression and printed the responses in the church's newsletter.

Doug Inghram, a Bethel College graduate presently teaching at Central Christian High School in Hutchinson, Kan., spoke about the need for Christian, rather than secular, education.

Christian education must be understood in its proper perspective, he said. In some cases, traditions must be discarded because "fixed methods, patterns, and programs are not the strength of the Christian school today."

Many private schools are being closed, Inghram said, because they "have departed from their original positive stand for education that is uniquely Christian." Administrators of small colleges are finding that they "cannot continue to justify private schools unless they are functioning with a distinctive education which tax-supported schools are unable to give. Therefore, the church schools must serve an added dimension to secular education."

The added dimension, according to Inghram, should bounce all the students in Christianity's direction. Teachers should interpret the facts of each area of study according to biblical perspsective and the school must set a goal of "molding eternal lives."

Also, the Christian school should say "that God accepts us—even when we are ethical failures." Then, out of the experience of going to a Christian school, a student will share in an opportunity for "an eternal rendevous with the Truth himself."

Bob Schmidt, a sophomore at Bethel College, identified himself as a radical Christian and spoke about society and the meaning of being on a Christian campus. Many radical Christians believe modern man has been deprived of many basic human sensitivities, he said. Society hates certain groups, allows emotions to women but not to men, and mechanizes and depersonalizes. "The solution to this predicament is easy—all of us must learn love, sensitivity, and compassion," he said.

Radical Christianity tries to solve society's problems by this means. Established Christianity, however, formulates laws of conduct and demands compliance with them, Schmidt said.

Because of their different life-styles, radical and established Christianity are kept apart; but tolerance on both sides can solve the differences. Schmidt made an appeal for this tolerance "because our whole environment, all the way from ecology to society, is hostile, and is destroying us."

Schmidt then explained, "For the radical Christian, then, the relevance of a Christian campus (beyond academics) lies only in the fact that it provides an excellent community for the learning of tolerance and the exploration of sensitivity and love."

Steve Schultz, medical student at Kansas University Medical Center, told of two campus Christian organizations that he has found meaningful. God wants every person to have Christ on the throne of his life, he said, and Campus Crusade for Christ and The Navigators have helped him in this respect. These evangelistic arms of the church are good because "you can be with a group of people your own age who are excited about learning how to live Christ-pleasing lives."

Schultz thought another exciting thing about the groups "is that they are just tools that Jesus uses in revolutionizing people's lives."

Larry Smith, sophomore at Kansas University, wrote a personal statement of his position in relation to traditional Christianity. He explained that he is completely disenchanted with religion and has been looking for something to believe in for several years. He spent one year at Bethel College but "shunned religious organizations because they were reminiscent of what I had rejected." Conservative college religious groups are scorned at KU because they "represent what the majority of us have rejected."

His most meaningful religious experience was attending Catholic mass, because it was a new experience.

Smith said that he did not condemn the church at home because "it is adequate for many people and therefore is serving its purpose." He believed, however, that young people are not attracted to it and without youth the church will not survive.

For Meribeth Schmidt, the question brought out her relationships at Bethel College, where she is a freshman. The greatest experience for her is "a sense of community, a sense of affinity with a variety of people. I have found people (friends and instructors) who are concerned about me as a person." These people, she said, "are willing to take any amount of time to talk and listen to me." *G. C. News Service.*

Forest fires burn more than trees.

Atlanta children paint their world

Lois Dyck is a voluntary service teacher in Atlanta. The following is her report of an exciting project in which her students engaged.

Rolls of paper were stretched out for thirty feet along the floor of Walden School's art department. We distinctly felt that, this time, we had overreached any possible objective. However, since we had been repeatedly informed that Walden was to be decorated to the hilt, Mrs. Mathias and I blocked out a few rectangular shapes and tried not to imagine what the result would be. The art consultant had suggested a mural of Atlanta's skyline that jutted up behind the school, and we had agreed that it would be a challenging project.

The enthusiastic artists were anxious to shed their tennis shoes so they could crawl across the white expanse to start slopping paint. Erratic cloud patches appeared as kids, in their rush to overcome the skies, swept their brushes happily over the blocked skyscrapers that we had painstakingly drawn. When the painters were convinced that there was no immediate deadline for this project, they leisurely progressed to designing details in the skyscrapers. The eleven- to fourteen-year-old students thought it was fun to stretch out beside a skyscraper and still be dwarfed by its height.

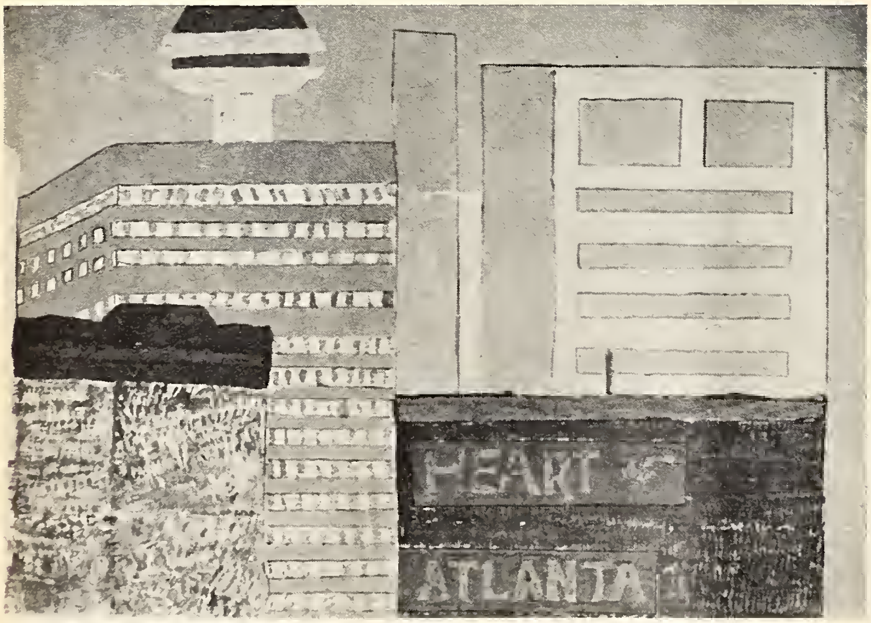
Two weeks went by, and even though six classes contributed daily to the mural, it still looked like an endless job. Boys drew sports cars, trucks, and a replica of the MCC van on the winding freeways. Instead of painting the buildings in conventional colors, brushes dabbled into hotter shades. Whenever things would be going great, someone would drop a tin of Tempera on someone else's skyscraper. Washing brushes resulted in the discovery of the spray hose in the sink. In classes with up to forty kids, some maintained their cool by manipulating the hose.

After a dizzy month had passed, the memorable day arrived when we rolled up the mural and wound our way up the stairs to the huge expectant bulletin board. Mr. Dixon, our principal, supplied instructions for stapling and stabbing the monstrosity to the cork board. Distant drums must have rolled somewhere as we stood back to survey our handiwork. With one long sweep of our critical eyes we could see how the perspective of the buildings added dimension to the scene. The artists were enormously proud of their skyline and pointed out where they had contributed to the display. The famous Polaris of the Regency Hyatt House overlooked it, and all agreed that it was good!

Simultaneously, with the skyline project, some of the students from the John Hope and Walden schools began illustrating pictures which depicted their black world. During the day, Walden students drew scenes for the "My World" contest sponsored by Mennonite Publishing House in Scottdale, Pennsylvania. In the evenings, Mrs. Mathias and I returned to the John Hope School where children, age ten and eleven, participated in the Community School art program. It was difficult, at times, for the artists to remember that they were to draw from their own experiences instead of imitating the white man's world. Their instructions were to show something for people who never come to their city what their community is like.

Three judges in the final contest involved ten American cities. In the judges' opinion, the children had performed well. A letter we received stated: "Like any contest, there are some groups that succeed better than others in catching the spirit and there are also some schools that have definitely succeeded best in the "My World" art contest. The schools in Atlanta and the Good Shepherd Bible Club in New York City both did outstanding jobs."

The Atlanta winners were thrilled to receive their prize money. Proud mothers were surprised that the talents of their children had received such recognition. Four first-place winners who received $50 each are buying clothes with the money and depositing the rest in the bank. The remaining $94 was distributed to the twenty-two second- and third-place winners. These children will see their drawings published later this year in *Christian Living* when they receive a complimentary copy. Hopefully in the future, inner-city youngsters will have another opportunity to express themselves creatively.



A portion of the mural painted by students in Atlanta's John Hope School.

Alberta benefactor helps Pastor get fresh air

From Saskatchewan's prairie villages, from sprawling urban centers in British Columbia, from Manitoba's lakeside farm communities, Ontario's mining towns, and Alberta's booming cities, came twenty-one pastors and their wives for an exciting one-week seminar. For a full week, this summer, we met in a lakeside retreat at Pike Lake Bible Camp near Saskatoon, Saskatchewan. The Committee on the Ministry of the Canadian Conference provided this experience of renewal and education, aided by a special gift from a concerned Alberta businessman.

We met God in each others' lives, and found understanding and love that helped us go on, in spite of failures. We shared our successes and our dreams, aware that others carried the same hopes for their churches. We explored how Jesus Christ could lead us into free, abundant lives in the world. We sang together, we prayed with meaning and without pretense and felt God with us. In worship, we were made aware of the hope and the love God gives us in obedience.

What do a dozen preachers and wives of preachers talk about at a retreat? Everything. Anything. Much of our talk was filled with laughter and joy. We talked happily and applauded successes in leadership for congregations. The absurdities of our lives touched off explosions of mirth. We cried, at times, when we shared personal pain involved in mistakes and solutions we couldn't see.

We studied the Bible together. Not in the abstract terms of formal acaddemics, but in the context of the life we shared. We studied the call to abundant living as a central theme of biblical evangelism. Another theme was to live for our God who gives us a vision to follow, rather than our escape or retreat from life.

Daily sharing sessions were interesting and meaningful. We told about our churches and our congregations in unique places and settings: Copper Cliff, Ontario; Steinbach and Winnipegosis, Manitoba; Martensville, Prince Albert, Rabbit Lake, Hague, Regina, and Osler, Saskatchewan; Calgary, Alberta; and Surrey, British Columbia. We saw how God led people to creatively guide congregations in churches different from each other, but much alive.

"Leaders need a time to unwind and spill out their pent-up feelings," said one of the staff. Arnold Nickel, Abe Neufeld, and Ernest Wiebe made that possible. With probing questions and many personal anecdotes, we were enabled to talk about how we felt and how we lived. We laughed at the stupid mistakes we made as pastors. We applauded those many, many good people in our churches who help keep us human and down-to-earth. Even those few persons who oppose our plans and fight our dreams for new life in the church, became more lovable and good as we talked about our churches.

In many ways, the retreat was a group therapy experience. We found healing and understanding for our lives and ministers' families. In that sense, the Pastors' Retreat met the expectations proposed by the sponsors. It was to be "an opportunity to slip back and take a careful look at the course of our ministry." It was to be a time when we could both listen and speak sympathetically. The ministers and their wives participating felt this was a delightfully exciting part of the retreat.

The retreat was designed to help us grow as professional persons. In our sharing what we were doing and what we hoped for, together with ideas and suggestions of our leaders, many of us experienced growth that was tuned to needs we felt. New friendships were formed. We learned to understand and care about the people of God in congregations all over our geography.

We say, "Thank you," to our churches and to one special person in Alberta who helped pay for some of our costs. We thank God for our church leaders who designed this experience and asked us to come. We promise our congregations and our conference that we will try to be better pastors and better people.

You can't camp at Pike Lake in the heartland of our western prairies without an awareness of the persistent wind. It whistles and flutters and tugs at you. God's Spirit, present for twenty-one pastors and their wives, was like that wind: probing, tugging, pushing, caressing, ruffling, cooling, and soothing our lives with creative presence. Thank God for fresh air in our lives. *Fred Unruh.*

Words and deeds

Describing religious trends of the 1960's and projecting them to the seventies, the religion editor of *Newsweek* magazine has told the Baptist Public Relations Association he sees a new church developing. Kenneth L. Woodward said the emerging new church would be composed of "concerned, committed Christians of all faiths who, without turning their backs on their own traditions, have put themselves in God's hands, asking him to lead them toward a unity forged out of common concerns, common risks, mutual efforts arrived at by different paths . . ." Of the Seventies, he said denominational life would go on, though not as usual, and that each denomination will experience its own crucifixion. Those that don't will surely be the worse off," he observed. He predicted the fascination with Jesus in the next decade will increase and become a major focus of interest, adding: "Many will turn to the old-time religion in an effort to fight off future shock, but the more creative will reach out for new forms of faith, and many will continue to abandon altogether a religion that refuses to wrestle with the hard knots of modern experience."

Third world gets bigger Voice in World Conference

At the Mennonite World Conference in Amsterdam in 1968 it was reported that the third world comprised over one fourth of the worldwide Mennonite and Brethren in Christ membership. The predominantly white complexion of the Amsterdam conference was not a true reflection of the total brotherhood with the growing number of Asian, African, and Latin congregations.

Just 120 years ago, in July 1851, the first Mennonite foreign missionary, Pieter Jansz, and his bride sailed from Europe. They left without a farewell service and had only a vague notion about their destination somewhere on the island of Java. From that inauspicious beginning has grown a missionary outreach of considerable proportions. Of more significance are the churches which have developed during this past 120 years, and their remarkable contribution to the total Mennonite brotherhood.

The Mennonite World Conference, after many years of existence, is now trying to become a world conference, in fact as well as in name, rather than an almost exclusively European and North American organization. The constitution of Mennonite World Conference provides that each autonomous conference, around the world, is eligible to send to the presidium one delegate, plus a second if membership exceeds 20,000. Traditionally, the conferences represented on the presidium have largely been North American and European, with only token representation from the third world. Actually, if the formula were implemented, there are now sufficient autonomous conferences in the third world to provide for close to a majority of the presidium membership from those conferences.

Several major steps have been taken by Mennonite World Conference to shift the focus to a stronger emphasis and relationship to third world. The Ninth Mennonite World Conference will meet outside of North America and Europe, for the first time in its forty-seven-year history, when it convenes at Curitiba, Brazil, in 1972. Even this will be the context of a German-speaking Mennonite community and, hopefully, the next Mennonite World Conference will convene in an authentic third world location.

The Presidium has met in Latin America and in Africa, in recent years, for significant interchange and fellowship with the representatives of those churches. The joint meeting of the Africa Mennonite and Brethren in Christ Fellowship with the presidium in Kinshasa, Congo, August 1969, was a mutually significant exchange among brethren in a third world context. The executive of Mennonite World Conference has planned its next meeting in India in October 1971, in connection with the First Asia Mennonite Conference. These occasions symbolize the concern to establish relationships to these churches in their communities, rather than always assuming that they need to travel to meet with us. In addition, these meetings also are an affirmation of the significance of the regional organization as a new style of relationship in the total Mennonite world brotherhood. Such regional gatherings provide potential fellowship opportunity for more people than can be achieved by a single worldwide meeting.

In an attempt to recognize the difficulty of having every conference from the third world represented on the presidium, plans were made at Kinshasa meeting to implement a new regional pattern of representation to the presidium. Following the traditional pattern, North America and Europe will continue to be represented on the basis of conference delegates, with a total of twenty-eight members. However, there will be regional representation from the third world, including two representatives from Africa, three from Asia, and two from South America.

Historically, the delegate body attendance at Mennonite World Conference has been predominantly European and North American, because of travel and financial factors. In order to achieve better balance and to initiate a more responsible and involved delegate body, the presidium has established a new pattern of delegate representation. The number of appointed delegates representing the various Mennonite and Brethren in Christ bodies will be limited to 175. Of these, approximately half have been allocated to Asia, Africa, and South America.

Attendance at Mennonite World Conference sessions has not been restricted, but the limited size of the working delegate body will, hopefully, achieve a new kind of interaction and third world involvement. This means that the substantive discussions on policies, issues, and concerns will be handled in a context much more nearly reflective of the true character of the worldwide brotherhood.

Attempts are being made to secure monies for a Travel-Fund to enable a larger number of persons, particularly from Asia and Africa, to attend the assembly in Curitiba in 1972.

The true dimensions of Christian brotherhood need to be found at the place where Christian faith surmounts the human obstacles of race, nation, language, and culture. *Paul Kraybill.*

Calendar

Oct. 12-18—Dhamtari, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Apr. 13-16, 1972 — Minneapolis, Consultation on Evangelism.

July 18-23, 1972—Curitiba, Mennonite World Conference.

Central

Sept. 21—Mountain Lake, Minn., Gospel Church, Women united for missions.

Northern

Sept. 19-26 — Henderson, Neb., union services, Aaron J Epp, speaker.

Western

Sept. 17-18—Hydro, Okla., Oklahoma Sunday school convention.

Sept. 19 — Weatherford, Okla., Southwestern State College, Oklahoma Sunday school convention.

Sept. 24 — North Newton. Kan., Bethel College Corporation meeting.

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

RECORD

Words and deeds

Eighteen Bluffton College students and their instructor spent ten weeks this summer in Cincinnati in a work-study program known as the Cincinnati Seminar. This was the third consecutive year that Bluffton offered the six-hour course which combines the unique features of intensive study of urban problems along with a supervised work experience, which includes a minimum of forty hours a week with recreation and welfare agencies. Students lived in apartments in the ghetto area and had an intimate experience with the sounds, smells, and congestion of ghetto life.

Study of aging. Tilman R. Smith, Goshen, Indiana, has been appointed director of studies and programs for the aging, by an ad hoc committee representing Mennonite General Conference, Scottdale, Pennsylvania, and the Health and Welfare Committee of the Mennonite Board of Missions, Elkhart, Indiana. He will give a major part of his time to the study. Smith sees the study program as getting together essential information needed for developing a program of education and action for the Mennonite Church. "It is planned that the studies will result in programs which will help the Mennonite Church to understand the processes of aging and retirement and to enter intelligently into planning for this inevitable state, both individually and as a church," he said.

Forty-four men with tractors and plows headed for a McPherson, (Kan.) farmstead on July 19 for a day of plowing. Neighbors and friends of Kenneth Hanson met to work his 240 acres of wheat stubble. Hanson, a member of First Church, McPherson, was injured June 14 while working with Mennonite Disaster Service. Cleaning up after a tornado had hit the Ralph Hostetler farm near Inman, Kansas, he was hit by a piece of roofing, breaking his back. He is now in Saint Francis Hospital, Wichita, paralyzed from the waist down. Earlier, a group of over sixty men harvested Hanson's wheat crop. Women from the First Church in McPherson served dinner on both occasions.

Indian School Accredited. The mission school in Korba, India, attained "maturity" as a full-fledged higher secondary school on July 1. During the past nine years, the school has been upgraded to a middle school (first eight grades) and now has added the eleventh grade. The separation of the middle and high schools from the primary classes (first five grades) was also announced in July. A new school building is under construction. The upper floor is not yet completed, and the construction of the auditorium has not been started.

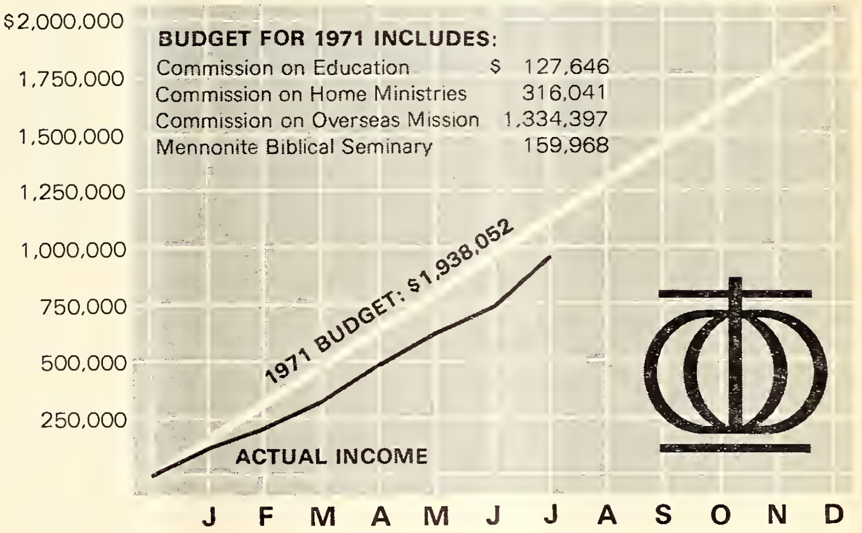
Ministers

Willis Busenitz, former youth worker and assistant pastor at the Petter Memorial Church, Lame Deer, Mont., has accepted the call of the Bethany Church, Busby, Mont., to become its pastor, beginning after Sept. 15. Before coming to Lame Deer, Busenitz served as interim pastor of Bethel Church at Hammon, Okla., for one year.

Gary Janzen, Zion Church, Bridgewater, S.D., has been licensed by the Northern District Conference for one year. He is currently a student at Grace Theological Seminary, Winona Lake, Indiana. His home was originally in Aurora, Nebraska.

Peter Voran has accepted the pastorate of the First Church, Pretty Prairie, Kan. He and his wife have been missionaries since 1951 in Japan, where they helped to organize the Aburatsu Church.

Conference budget July



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

Because of conference sessions in August, we are a little late in reporting the receipts for July.

Receipts for the seven-months period totaled almost $60,000 more than for the first seven months of 1970. This is much appreciated, especially in a year when the conference sessions are held, because of additional costs involved. About one-half of the increase was given to the Commission on Overseas Mission. Only the seminary suffered a slight decrease from giving of a year ago. *Wm. L. Friesen, treasurer.*

Workers

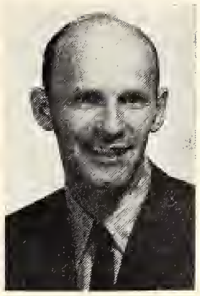
Amzie and Doris Brubacher, Elmira (Ont.) Church, have begun a two-year term of voluntary service in Toronto where he will be directing the Toronto Service Program for MCC. Amzie is a graduate of Eastern Mennonite College and the Goshen Biblical Seminary. In addition to his assignment with the Toronto Service Program, he is serving as pastor of the Morningside Mennonite Church.

Roger Fleming, First Church, Newton, Kan., has accepted a two-year 1-W assignment at Menninger Foundation, Topeka, Kan.

Robert and Elizabeth McClure, Des Moines, Iowa, are serving a three-year voluntary service assignment with the Upland, Calif., voluntary service unit where they will work in Pacific State Hospital. Both attended Drake University, Des Moines. He is the son of Mr. and Mrs. Kaywin McClure and a member of the Eureka Christian Church. She is the daughter of Dr. and Mrs. N. T. Braatelien and a member of First Congregational Church, Moline, Ill.

Lowell Monke, Pierson, Iowa, began a two-year voluntary service assignment on Sept. 1, as a draft counselor in the Newton, Kan., area. He replaces Jim Beitler, Berne, Ind., who worked in that area last year. Sponsorship for both men comes from the Goessel, Kan., area churches. Lowell is a graduate of McPherson College and a member of the Kingsley (Iowa) Church of the Brethren. His parents are Mr. and Mrs. Melvin Monke.

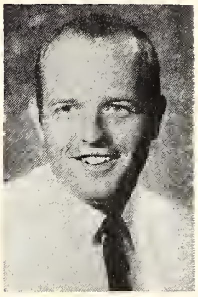
Ray and Shirley Senner, Monroe (Wash.) Community Chapel, left for Taiwan in August to spend one year in language school. They will then teach at Morrison Christian Academy, Taichung, serving under the Commission on Overseas Mission of the General Conference Mennonite Church. They were in Taiwan from 1966 to 1969 and served as supervisors of the Yu Shan Agriculture School near Hwalien. Ray attended Whitworth College, Western Washington State College, and Seattle Pacific College. Shirley studied at the General Hospital of Everett (Wash.) School of Nursing.


R. Senner

S. Senner

M. Stucky

T. Stucky


R. Wiebe

C. Wiebe

Mark E. Stucky, Eden Church, Moundridge, Kan., has joined the Arvada, Colo., voluntary service unit, where he will work for two years as a community organizer with Jeffco Action Center. He graduated from Bethel College, North Newton, Kan. His parents are Mr. and Mrs. Edwin R. Stucky.

Teresa Stucky, Eden Church, Moundridge, Kan., is serving a one-year voluntary service assignment at Mennonite Central Committee headquarters, Akron, Pa. She is serving as secretary for the Peace Section. She holds an AA degree from Bethel College.

Roger and Coletta Wiebe, First Church, Beatrice, Neb., and First Church, Bluffton, Ohio, have accepted a three-year assignment in Belem de Maria, Brazil. He will work in agricultural development and she will teach nutrition and sewing. Roger holds a BS degree in agronomy from the University of Nebraska, and an AM degree in agronomy from the University of Illinois. Coletta holds a BS degree in music from Bluffton College.

Baptisms

Flatrock (B.C.) Church, on June 13: June Marilyn Wieler, Dianna Grace Dirks, Ronald Walter Dirks.

Marriages

Robert E. Flickner, First Church, Pretty Prairie, Kan., and *Susan Reimer,* Bethel College Church, North Newton, Kan., on Aug. 8.

John Arthur Frey, Bethel College Church, North Newton, Kan., and *Pamela Nye,* First Presbyterian Church, Newton. Kan., on Aug. 22.

John Charles Koch and *Cheryl Diane Preheim,* in the Salem Church, Freeman, S.D., on Aug. 12.

Dennis Keith Merk, Salem Church, Freeman, S.D., and *Sondra Joyce Unruh,* Grace Hill Church, Whitewater, Kan., on Aug. 1.

L. Duane Murray, Saint Paul A.M.E., Zion, Kansas City, Kan., and *Judith Elaine Bartel,* Bethel College Church, North Newton, Kan., Sept. 4.

C. P. Regier, Emmaus Church, Whitewater, Kan., and *Susie Wedel,* Alexanderwohl Church, Goessel, Kan., on Aug. 28.

William J. Rich, Bethel College Church, North Newton, Kan., and *Kathleen Flanders,* Society of Friends, Oakland, Calif., on Aug. 21.

Sargit Singh Sainy, San Francisco, Calif., and *Jeanne Marie Kooker,* First Church, Bluffton, Ohio, July 15.

Le Roy Saner, Burns (Kan.) Church, and *Winifred Kaufman,* in the Salem Church, Freeman, S.D., on Aug. 11.

MEDITATION

Weekend evangelism

I HAVE JUST returned from what is called a weekend of witness. This involves a trip with a group of students from our school in Nigeria, where I teach as Mennonite Central Committee volunteer in the Teachers Abroad Program. We went to a bush area to share Christ with the people. I only wish you could experience such a weekend.

We stayed in one of the huts in the evangelist's compound—a small, round, mud hut with one large slab of cement for a bed. The family's grains were also stored in this hut, in large clay pots. As a result, mice kept us company at night.

All weekend, we ate different types of Nigerian food, cooked by the students, over a stick fire made in the center of three stones. Dishes were washed with a certain type of grass for a dish cloth, and sand which was used as a scouring agent.

We walked seven miles through trails to come to this village. On Saturday and Sunday, we walked many more miles, going from compound to compound, to talk to the people. The physical need is great among these people but the spiritual need is even greater. So complex and enormous is the need that it is taken completely out of human hands. I've never experienced such a helpless feeling. But God kept showing us that it was not our battle, but His.

Humanly speaking, the total weekend was a waste. I could understand little of the language and could speak only the greetings. Even the students could not talk to many of the people, because of the local language differences. It's hard to believe that some of these people have never heard about God's love for them. However, even people that have heard have no human way of learning more about Christ, because they cannot read. Thus many of the Christians associate the Christian life as simply being faithful in going to church and following all the commandments. When speaking with them, they quickly tell you that they send their children to church every Sunday, but because they have no clothes to wear, they themselves cannot attend. There is such a need for them to see how Christ can be real to them, right where they are each day, in all the circumstances they face. Christianity is not practical to them, nor is it to many of the students who share it with them. One is thankful the program is all in God's hands.

God taught me much through this weekend and continues to teach me so much about himself each day. *Barbara Jantzi*

Song of an uncomfortable WASP

Slender statue of hitchhiker,
silhouette in my rearview mirror as
    I zing past you,
how come you don't have a car?

Your very dark white face,
your hand outstretched, asking,
these remain with me.

Why don't you have a car?
Doesn't everyone have a car?

Muriel Stackley

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COVER

The sun passes autumn's leaves on its way to winter.

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Tax exemption and the freedom to speak

Delton Franz

THE EFFORTS OF religious groups to influence public policy are, increasingly, being discussed in government circles. Related to the communication of concerns to government officials by representatives of church bodies is the tax-exempt status of these religious and charitable organizations.

Until recently, the Internal Revenue Service has not been concerned about the regulations on lobbying and tax exemption for churches. But churches, churchmen, and church-related agencies have been taking a more active role as molders of public opinion and policy in recent years. This has prompted a renewal of questions on the pros and cons of limiting the voice of tax-exempt groups in the public-governmental arena.

The chances are probably not great that the Internal Revenue Service will begin withdrawing the tax-exempt status of church bodies because of the thorny church-state issues involved. The large issue, however, is whether tax exemption should carry with it a prohibition against efforts to influence the government.

With all kinds of self-seeking groups pressuring Congressmen for their special interests (the liquor industry, the oil lobby, the defense industries), should not the churches and other groups dedicated to human welfare also have free access to present their convictions to members of Congress?

An illustration of the questionable regulations applied to lobbying was dramatized in March, when advertisements supporting the proposed government-financed Supersonic Transport project appeared in major newspapers. Here, then, was a situation where a tax-exempt business organization exerted pressure and influence on government to subsidize a private industry project. Thus a massive lobbying effort was, in effect, subsidized by the federal government, by means of favorable tax treatment. Church bodies, on the other hand, are to be tax-exempt only so long as no *substantial* part of their activities constitutes attempts to influence legislation.

Mennonite agencies and individuals spend only a limited amount of time in attempting to influence legislation. We are primarily involved in monitoring the trends and in gathering information. Nevertheless, an important freedom is involved, here, which affects us as it does other religious bodies.

For example, Mennonites have in recent months again exercised this freedom by presenting testimony before congressional committees on such concerns as conscientious objector status and on the plight of the war refugees of Vietnam.

If, for example, MCC Peace Section and constituent members had not been present on Capitol Hill in March to speak to Congressmen, the alternative service options would likely have been seriously impaired. The House version of the draft bill would, in effect, have eliminated domestic voluntary service assignments and overseas Pax and TAP programs for conscientious objectors.

If the Internal Revenue Service should move to tighten up on the freedom of religious bodies to influence legislation, the moneyed forces with their vested interests would come to have an even greater influence on Congress. This would create a serious imbalance in the democratic process.

Whether or not church bodies decide to make representation to government on conscientious objector provisions or to seek an end to the draft, the war, hunger, or the suffering of refugees, the right of the church to speak out on issues that affect the lives and welfare of people must surely be defended. This is a valid part of the church's witness to the world. It is not negotiable in return for the privilege of tax exemption.

While we do not see a severe restricting of the freedoms of religious, tax-exempt bodies in the immediate future, the current indications of uneasiness in the area suggest the need for vigilance. To consider tax exemption as *hush money* to force public-interest groups into silence is to introduce a dangerous principle. *From Washington Memo,* MCC *Peace Section.*

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:34 SEPTEMBER 21, 1971

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The Jonah Christians

By Peter J. Ediger

A sermon oriented in the book of Jonah and Christians in America.

The word of the Lord came to the Jonah Christians, saying,

"Wake up, Jonah Christians!

Go to your Ninevehs, your great cities
and cry against them

For their wickedness has come up before me."

But the Jonah Christians rose to flee
from the presence of the Lord.
They built themselves freeways
and drove to the suburbs
and they built themselves houses and bought themselves cars
and ran away from the troubling word of the Lord.

But the Lord caused a great storm to come upon the cities
and there was great unrest across the land
so that the country was about to split at the seams.

Then the citizens were afraid and cried to their gods:
"Save us, god of law and order, save us!"
"Save us, god of the revolution, save us!"
"Save us, god of the FBI, save us!"
"Save us, god of America, save us!"
"Save us, god of the police state, save us!"
And they increased their military appropriations
and armed their police with mace
to still the storms of revolution.

But the Jonah Christians were in the sanctuaries of
their churches fast asleep.

So the *Kerner Report* came and said,
"What are you doing, sleeping Christians?
Wake up!
Call on your God!
This storm may be the end of us all!"

And the citizens said to one another,
"Come, let's find out who is responsible for this holocaust."
And some said, "It's the communists."
And others, "It's the fascist pigs."
And some said, "The Devil is white."
And others, "Kill the Panthers."
And some said, "They're pushing too hard."
And others, "Black is beautiful."

And they cast lots
and the lot fell on the Jonah Christians.

Then the citizens said to them,
"Who are you?
Who is your God?
Why has this evil come upon us?"

And the Jonah Christians said,
"We are followers of Jesus
who loves all men.
But we are running away from the voice of our Lord.
We do not want to hear his call to love all men
we do not want the black men in our town
we do not want mercy for the communists or agitators
we do not want to hear about the plight
of the people who are poor, especially black or brown."

And the Jonah Christians said,
"Throw us out.
We are to blame.
The storm has come because we failed to heed the voice of God."

And the Jonah Christians were thrown into the raging tumult
and the Lord prepared a million whales
who swallowed them and rescued them from drowning.

And the Jonah Christians, tossing and turning in their whales, said,
"We cried to the Lord in our distress
and he answered us.
Out of the depths of hell, we cried,

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and you heard our voice, O Lord.
For you threw us into turmoil
into the depths of the sea of man's misery.
The flood was all around
the waves of racism enveloped us
the billows of violence crashed down upon us.

Then we said,
we are forsaken by our God.
And when we were faint with fear
we remembered the Lord
and we vowed to give heed to the call of the Lord."

nd after some days, the whales spewed out the Jonah
Christians.

hen the word of the Lord came to them a second time,
aying,
"Wake up, Jonah Christians!
Go to your Ninevehs, your towns and cities
and proclaim my message throughout the land."

o the Jonah Christians got up and went
o towns and cities throughout the land and around the
orld and cried out,
"Yet thirty years, and the land will be destroyed."

nd the people of the towns and cities believed God;
rom the greatest to the least of them
hey repented of their evil ways
nd turned from their violence.

hen God saw what they did,
ow they turned from their evil ways,
e repented of the evil he had said he would do to them
nd he did not do it.

ut that made the Jonah Christians very angry
nd they said,
"God, you have caused us to lose face.
You have denied us the military victory which you
promised us.
You have spared the enemy from the destruction we
anticipated.
This is why we ran from your call in the first place.
We knew that you are a gracious God and merciful,
slow to anger and abounding in steadfast love,
and we were afraid that you would be soft on our
enemies."

And the Lord said to the Jonah Christians,
"Do you have a right to be angry?"

And the Jonah Christians went out of the cities
and built themselves large churches with beautiful sanctuaries
and they sat in their sanctuaries waiting to see what
would happen.

But a recession came
and the Jonah Christians lost their sanctuaries
and the Jonah Christians were in despair
and asked that they might die, saying,
"It is better for us to die than to live.
It is better for us to be dead than deprived."

But the Lord said to the Jonah Christians,
"Do you have a right to be angry?"

And the Jonah Christians said,
"We have a right to be angry, angry enough to die."

And the Lord said,
"'You feel sorry for the loss of your sanctuary.
Should I not feel sorry for all of the Ninevehs around
the world—
all the cities in your land and abroad,
cities in which are millions of men and women and
children,
to say nothing of all the plants and animals?"

Conference decline predicted

Within the next twenty years, the General Conference Mennonite Church will be smaller and will be sending fewer missionaries overseas. Instead, it will be receiving missionaries in its own communities from churches abroad.

Robert S. Kreider, Mennonite historian and president of Bluffton College, Bluffton, Ohio, made these predictions at the triennial meeting of the General Conference Mennonite Church meeting in Fresno.

"Many doors to overseas missions will close as the national pride of the Third World mounts," said Kreider in predicting what the church would be like when and if it meets in California in 1989, eighteen years from now, as it has been meeting on the West Coast at similar intervals since 1917. "Perhaps all doors will be closed. The Conference will hold back from inundating with personnel those few countries which still admit missionaries."

He noted the problems that such a shift would bring to a denomination organized in 1860 to do mission work and which presently has over four hundred people in mission and relief assignments, most of them overseas.

"We, for whom overseas mission support has been for generations the principal thermometer of our spirituality, may have a crisis in the 1970's and 1980's of knowing how to test and prove our spirituality."

Kreider saw a decline in church membership because of a drop in the birthrate and increased mobility of present members. "Going on to college and entering a profession is especially hazardous for Mennonite church membership," he said. "We have a quiet slipping away of members, a new Mennonite diaspora."

He noted that church extension had lost its momentum in the General Conference. "Since 1959, twenty-five Conference churches have dissolved or withdrawn, about 30 percent of all those who have dropped out in 111 years of the Conference," he said. "Half of the congregations in 1971 have fewer than 133 members."

And in lieu of sending missionaries, the church reduced in membership may receive missionaries from countries that they formerly served. "By the 1980's, the young churches will be sending missionaries to Canada and the United States to help in evangelization of the North American churches — the home churches who say they believe but who need help in their unbelief," said Kreider.

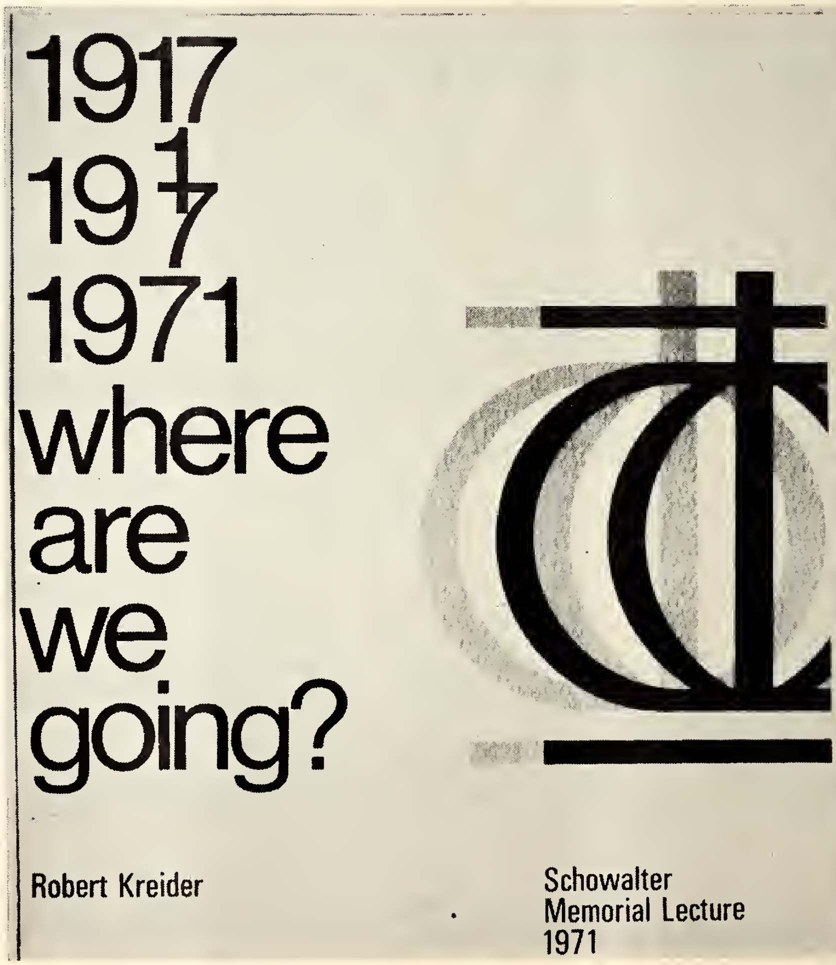
In characterizing the past experiences of the General Conference, Kreider described life in 1917, 1935, 1953, and 1971, the years in which General Conference sessions were held on the West Coast.

In 1917, the General Conferenc met at Reedley, California, for i first meeting in the Far West. "In tha ecologically clean world, one saw n automatic traffic lights, leaded gasc line, officially numbered highway billboards, and very few pave roads."

It was the year of the revolutior in Russia and the year the Unite States entered a World War "that a that time was not called One becaus no one knew that a more horribl one was to come called Two."

Yet two issues at Reedley in 191 commanded more attention than th war: "the lodge question and th

Robert Kreider's speech has been published by Faith and Life Press, Newto Kansas.



1917
19$\frac{1}{7}$
1971
where
are
we
going?

Robert Kreider

Schowalter
Memorial Lecture
1971

NEWS

Federal Council of Churches question."

Eighteen years later, in 1935, the General Conference met at Upland, California, during the depression. "People were poor and did not know it. . . . The Plains States had suffered their severest drought in history. . . . Negroes were still barred from professional sports."

But at that period in history, the church was growing. "The General Conference had grown to 31,000—a 70 percent growth since 1917. Much of this growth came through the addition of forty-three congregations to the Conference, the largest number from the new immigrant churches in Canada."

The immigrants to Canada were part of the "most shocking and tragic chapter in its history since the sixteenth century," said Kreider.

"This was the story of the Russian Revolution with famine, persecution, and the death of tens of thousands of Mennonites."

Another eighteen years later, the Conference met at Portland, Oregon, in 1953. "World War II was over. War, however, was not over, for the U.S. had entangled itself in another war in distant Korea. Eighty-six new congregations had joined the conference for a 60 percent growth since 1935. . . . 1953 was a good time to be alive, but it was not good for everyone. In a faraway town in Vietnam, a place called Dien Bien Phu, a French military force was surrounded by a superior Vietminh army."

And by the time Mennonites from North America returned to the West Coast, to Fresno, California, a new age of anxiety had arrived with portents of world disaster, violence, and war. The outer distress had been internalized. "Never in our history have men and women felt so uneasy, even hostile toward their institutions, nor have they burdened them with such a heavy load of expectations," said Kreider.

But in spite of the gloominess of the present situation and some of his predictions, Kreider saw hope.

"We are in peril. But there is hope—hope, because we are concerned; hope, because we have each other; hope, because we have Christ as our Master.

"In those periods of complacency we may have been in even greater peril. We are in peril. We are in trouble. This recognition may be our beginning of wisdom."

Kreider's address was the third Schowalter Memorial address supported by a grant from the Schowalter Foundation. The first two lectures had been on the subject of the church. In 1965, J. Lawrence Burkholder spoke on the structure of the church at the conference in Estes Park.

At the second Estes Park conference, held in 1968, Dale W. Brown discussed the nature of the church's mission to the world and church unity.

Kreider's lecture was entitled "Where Are We Going?" It was described as a "historical mural scanning a half century of General Conference history with thought-provoking anticipation of the possible world of 1989." (The address has been published by Faith and Life Press in a booklet entitled *Where Are You Going?* and sells for fifty cents.) *Maynard Shelly*

Words and deeds

Ceremonies for the first graduating class of the Mennonite Secondary School, Beit Jala, West Bank, were held in mid-July. All five students in the Secondary III class at the Mennonite School passed the rigid government examination and were eligible for certificates. In total, 118 students from all the various West Bank schools had taken the examination, and in contrast to the high record of the Mennonite school students, only 48 percent had passed. One of the Mennonite Secondary School students scored second highest of all those taking the examination, reported Dave Osborne, principal. Students graduating from the Mennonite Secondary School are prepared to accept jobs in secretarial, clerical, accounting, and administrative positions.

Earl Roth CIM counselor to Congo Mennonite Church

Excitement, enthusiasm, and expectations are running high in the Mennonite Church of Congo. Change is taking place with minimum resistance. New leaders are emerging. A few incumbents have been retired from office and are graciously assisting their replacements.

A new era is sprouting. After arduous planning, the Charlesville conference of January 1971 officially fused mission and church. In June 1971, there was an official reconciliation meeting at Luluabourg. Following that meeting was a historic Nyanga conference, at which time the church was restructured, creating three provincial divisions knit together in a central committee. With the basic organizational pattern established, there were bylaws to be written and personnel to be selected.

On July 13, the church administrators met at Kalonda to hammer out details. Prior to this, by secret ballot, the missionaries selected Earl Roth as counselor. Immediately, the administration requested Roth to be counselor to the general secretary elect, Kabangy Moise, to serve on the central administrative committee, and to moderate the first meeting of the General Assembly scheduled for May 1972.

Earl and Ruth Roth have been CIM missionaries since July 1954. They have served as evangelists and teachers. Currently, Earl is principal of the Nyanga Secondary School. It was not determined what his relationship would now be to the Nyanga school. He was responsible for opening the school this September, but there will probably be some adjustments later. Ruth teaches at Nyanga.

Other missionaries appointed to the administrative committee are Herman Buller, assistant treasurer; Dr. Elvina Martens, medical representative; and Levi Keidel, evangelism representative.

The new administration assumed responsibilities September 1.

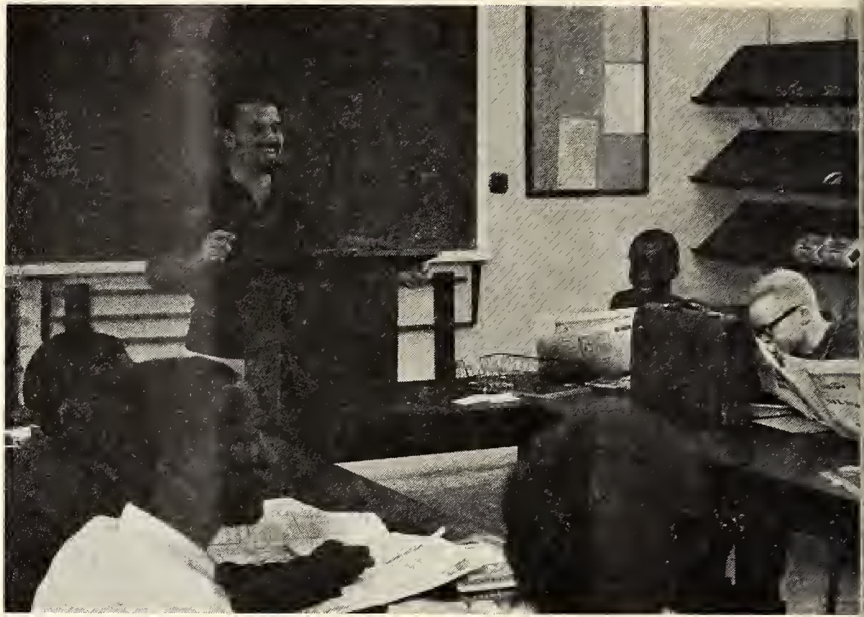
Tenth group of teachers reaches Africa

Vern Preheim

The tenth annual orientation for teachers going to Subsahara Africa in the Mennonite Central Committee's Teachers Abroad Program took place in Akron, Pennsylvania, this summer. The fifty-three teachers who participated in this orientation have joined 370 others now in service or who have served since the beginning of the program in 1961. Collectively, they have given more than nine hundred years of service. The growth of this program and its current size far exceed original expectations.

Teachers Abroad Program personnel are teaching in seventy-nine different church-related and government secondary schools and teacher training colleges in Kenya, Tanzania, Malawi, Zambia, Botswana, Congo, Nigeria, and Sierra Leone. Swaziland has been added to the list this year. Based on a calculated average of 240 students per school, the number of African students now in contact with MCC is well over eighteen thousand.

Mennonite Central Committee receives a salary from the school or from the host government for each teacher. This enables TAP to operate on a self-supporting basis, paying volunteers' allowances, transport, language study, and other expenses. These arrangements were established not only because it would have been very difficult for MCC to finance all these TAP expenses from constituency contributions, but also because we felt it is wise for these schools and host governments to build support for these teachers into their financial structures so that when local teachers become available there will be money to pay them. Conservatively, one might estimate that these 370 individuals gave up a combined earning potential of over six million dollars in North America to go to Africa. There they received personal TAP allowances of approximately one million dollars. Almost without fail, these individuals would say the experience was well worth it.


Omar Eby, a TAP volunteer who went to Africa in 1970, teaches at the Afric Literature Centre in Kitwe, Zambia.

In the early years of TAP, heavy emphasis was placed on East Africa. No teachers were sent to Tanzania this year, however, and comparatively few to Kenya, as East Africa has moved faster than any other region in training its own national teachers. Greater priority is now given to placing teachers in the Congo and southern Africa. During the first ten years, teachers of almost any subject could be used. As we move into the seventies, the demand is increasing for teachers of science and math rather than the social sciences. English teachers are still easily placed.

The largest resource of TAP recruits are the graduates of the Mennonite colleges. Each year, almost half come directly from these schools. In recent years, the number of people from denominations other than the MCC constituency has increased, so that about 25 percent of the 1971 TAP placements belong to this group. This compares to 40 percent in 1970.

Two persons are now serving in universities in Congo and Zambia. Hopefully, more will be placed in these educational institutions in the future. The abundance of college and university teachers in North America and Europe has resulted in keen competition for placement of expatriate positions in African universities.

TAP includes predominantly teachers. But from the beginning, there have been a few other professions included in the program. This year's orientation group included an accountant going to serve in a Botswana government office. Most of the nonteachers have been in the medical profession and have gone to East Africa. In the future, we expect more opportunities in the medical, business and social welfare fields all over Africa.

What of the future? It is clear that science and math teachers will be needed on into the 1980's. Assuming that the political situation will remain such that the governments of these countries will allow expatriates to come, we can expect that TAP will remain in business for another decade. While most assignments begin in August, it is possible to begin in January or April. Applications are accepted at any time.

Europeans adopt 44 trainees for a year

Forty-four young people met in New York in August to get acquainted before leaving North America for their year in Europe as Intermenno trainees.

This is the eighth year for the exchange program of young people going from North America to Europe. In Europe, they will be assigned by either the Dutch or German Intermenno committees. The German committee will place some of its young people in France and Switzerland.

Those assigned by the Dutch Committee to live in the Netherlands are: Elaine Balzer, Saskatoon; Emma Barge, Hesston, Kan.; Dennis Book, Freeport, Ill.; Thomas Dueck, Rosthern, Sask.; Elsie Eberly, Lancaster, Pa.; Lynn Friesen, Clearbrook, B.C.; Valerie Giesbrecht, Winnipeg, Man.; C. Arlene Gingerich, Iowa City, Iowa; Nancy Hendricks, Grassy Lake, Alta.; Rachel Hofstetter, Apple Creek, Ohio: Kaye Hostetter, Akron, Pa.; Dale Klassen, Mountain Lake, Minn.; Rosanna Klassen, Vineland, Ont.; Lowell Kurtz, Oley, Pa.; Elizabeth Lehman, Kidron, Ohio; Esther Leah Lehman, Goshen, Ind.; Susan Myers, Kokomo, Ind.; Raymond Reitz, Washington Boro, Pa.; Janet Schmidt, Chilliwack, B.C.; Carole Schoch, Bath, N.Y.; Roxann Sechrist, Red Lion, Pa.; Jonathan Sommer, Pandora, Ohio; Patricia Springer, Morton, Ill.; Linda Kay Wenger, Harrisonburg, Va.; Wayne Wiens, Drake, Sask.

Those being placed in Germany, Switzerland, or France by the German Committee include: Joan Bontrager, Goshen, Ind.; Marian Buckwalter, Intercourse, Pa.; Pat Gerber, Chappell, Neb.; Beverly Giesbrecht, Rosenort, Man.; Lore Janzen, Rosthern, Sask.; Delbert and Mary Ann Kautz, Manheim, Pa.; Rebecca Mullet, Guernsey, Sask.; Sandra Nachtigal, Denver, Colo.; Ken Pellman, Millersville, Pa.; Mary Rempel, Vauxhall, Alta.; Walter Sawatzky, Gretna, Man.; Joan Schapansky, Rosthern, Sask.; Helene Scheffler, Abbotsford, B.C.; Keith Schwartz, Marion, S.D.; Esther Snader, Mohnton, Pa.; Ruthie Steffen, Apple Creek, Ohio; Michael Thiessen, Snohomish, Wash.; Eric Unger, Chilliwack, B.C.; and Jane Zercher, Waynesboro, Pa.

Pastor enlists Internal Revenue Service in protest

In some ways, the government can be involved in redirecting taxes that are withheld in protest of military policies.

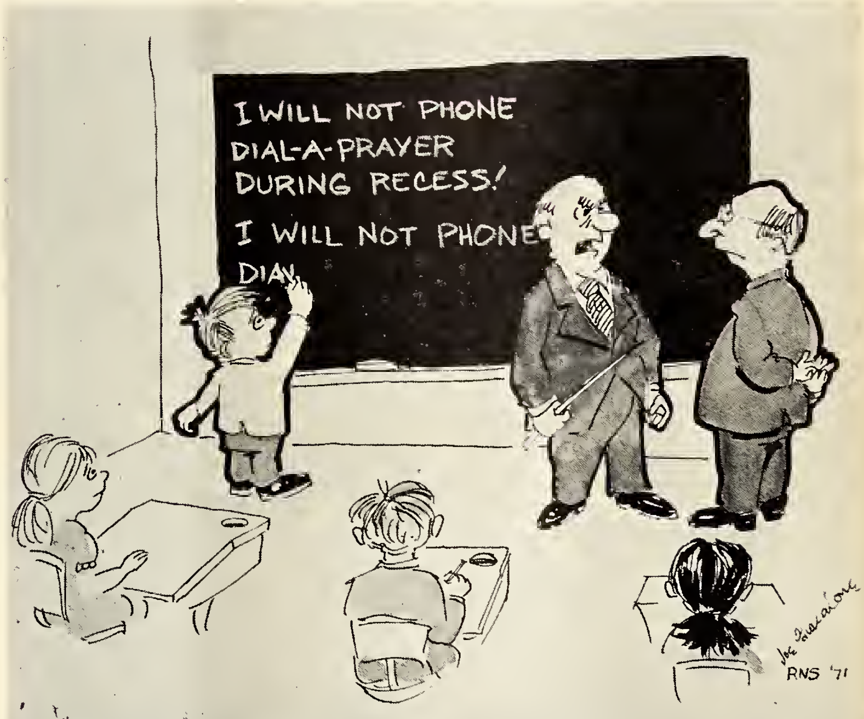
An Old Mennonite pastor preferred to use a portion of his taxes for relief work rather than to support the United States military. His protest took on a positive, creative form.

He wrote two checks to pay his income tax. One check covered that proportion of his tax dollar which supports government actions that he approves. This he made out to the federal government. The portion which would have gone to war was made out to the Mennonite Central Committee.

He sent both checks to the Internal Revenue Service with a letter explaining his actions and requesting that the IRS forward the second check on to MCC headquarters. A stamped, addressed envelope was enclosed. The government complied.

Tax Talk, a war-tax-resistance bulletin, commented on the method used: "This action effectively reached three levels. First, symbolically, it shows nonsupport of war. Secondly, it personally involves people in the IRS in a protest and in a positive attempt to help those whose lives our tax dollars have helped totally disrupt, while removing tax dollars (at least for the moment) from contributing to that destruction."

Although the Internal Revenue Service forwarded the check, they soon attached the pastor's bank account to reclaim that part of the tax which he refused to directly pay. *G.C. News Service.*


I WILL NOT PHONE DIAL-A-PRAYER DURING RECESS!
I WILL NOT PHONE DIA
RNS '71

WHY CAN'T THEY JUST PLAY HOOKEY LIKE WE DID WHEN WE WERE KIDS?

Probation hostel opens in Manitoba

The MCC (Manitoba) probation hostel at 900 Grosvenor Avenue, Winnipeg, is now in operation. The first two residents moved in in August. More residents are expected in the near future.

The purpose of Grosvenor Place, as the hostel is called, is to provide an alternative facility for imprisonment and to enhance the possibility of rehabilitation for selected offenders.

This probation hostel is the result of a recommendation which the Peace and Social Concerns Committee presented at the MCC (Manitoba) annual meeting in February 1970. At that time, C. N. Friesen, who had spent the last two years developing a treatment center in Minneapolis as a General Conference volunteer, was asked to prepare a proposal for the hostel.

His proposal was that a house be rented in a good neighborhood in downtown Winnipeg where up to ten people on probation could live and receive various types of rehabilitation assistance in a homelike setting.

The hostel would be staffed by a director and houseparents, whose duties would include serving the residents and informing local churches of offenders' needs.

In June 1971, Henry and Marie Dueck, Altona, Manitoba, began a voluntary service assignment as houseparents at Grosvenor Place. Most of their time thus far has been spent getting the home and program set up.

Since this is a new type of service for the whole system of corrections, director C. N. Friesen has spent much time in promotional activities. He arranged a meeting with the chief magistrate to explain the program to him and met with probation officers who will be instrumental in channeling offenders to the hostel. These people have shown an enthusiastic response to the program of Grosvenor Place.

Admission to the hostel will depend largely on the type or intent of the crime in which an offender has been involved. A major aim of the hostel's program will be to help a person avoid becoming an habitual offender. The hostel will serve young adult males who have not yet established long records of offenses and appear to be good candidates for rehabilitation.

From July 12 to 25, Grosvenor Place held open house, which drew about 150 people. Everyone liked the home, especially the spacious living room with its fireplace and the bright bedrooms on the second and thir floors.

It was a total Mennonite involvement which brought Grosvenor Plac its first resident. Probation office Thiessen wrote the pre-sentence report, Magistrate Enns pronounced th sentence, and Mr. Klassen is the supervising probation officer. This coul only happen in Winnipeg.

CHURCH STILL STANDS IN CHINA. *A small church is reflected in a pond i Fancheng, China. This photo was taken during a recent visit to the interio Chinese town by Chester A Ronning, 76, a former Lutheran missionary wh was born in the town and later was principal of a school there. The buildin isn't being used for regular services now, but a small group of Christians mainly old people, still meet in a guest room of the church. Mr. Ronnin also reported that Christian worship services are still being held in Pekin and Shanghai. After his missionary career, Mr. Ronning served in the Canadia diplomatic mission to China. It was at this time that he developed a friendshi with Premier Chou En-lai which led to the recent invitation to visit China*

Peace fund used for Middle East work camp

This summer, Mennonite Central Committee contributed from its West Bank peace activity fund to help support a three-week work camp in Ramallah, 16 kilometers north of Jerusalem. The work camp was international in character. Young people from Finland, Denmark, Great Britain, United States, Holland, and Germany worked side by side with young people from Ramallah, Bir Zeit, Jerusalem, Nablus, Bethlehem, and Hebron for the three weeks. There were thirty-five people in the camp, twelve from abroad and twenty-three from the West Bank. Fourteen were girls, and twenty-one fellows.

This is the second summer that a work camp has operated on a once deserted tract of land on the outskirts of Ramallah, a thriving community of 20,000 Muslims and Christians. Essa Mogannam, a local resident who teaches political science at Bir Zeit Junior College near Ramallah, has a vision for transforming this unused land into a highly useful center for community activities.

Mogannam outlined an impressive list of the work camp's accomplishments. An outdoor gymnasium and a park and play area for children were constructed. A concrete top was laid on the stone wall along the street, and the work campers provided labor for plumbers who installed showers and toilets and a fountain. To accomplish all of this, the thirty-five volunteers contributed 3360 hours of labor.

Work began each day at 5:30 A.M. and ended at 1:30 P.M. The young people lived in tents erected on the worksite. There were weekly excursions to interesting places on the West Bank.

In a society dominated by men, it was interesting to note that the coleaders of the work camp, Christina Baldwin of the United States, and Basma Mikhael of Ramallah, were women.

Mennonite Central Committee's contribution did not cover the total costs of the work camp. The people of Ramallah and the American Friends Service Committee also carried part of the expenses.

The contribution of the work camp goes well beyond the construction of a community activity center. Mogannam said that the West Bank young people who participated in the camp are excited by the work camp idea and want to form work camps in their own towns. It is impossible to estimate the long-term benefits of work camps on the West Bank. They provide creative outlets for young people who are anxious to find new ways of cooperation in building up the country in which they live. In a small but significant way, MCC helped to strengthen the work camp idea through its contribution in Ramallah.

Learning center to open in Winnipeg's north end

A learning center for students who are unable to function properly in a regular school setting has been approved by the Winnipeg school board for the northern district of the city. The center will be sponsored by MCC (Manitoba). The school board has agreed to supply the center with equipment and supplies. Mennonite Central Committee will provide a teacher and two aides. It is hoped that qualified volunteers can be found in time for opening the project this fall yet.

Designed for young people under the age of sixteen who have problems adjusting to school, the learning center will attempt to help them to work in a smaller, less-structured group. The long-range aim of the center will be to get the students to the point where they can return to a regular school setting or to prepare them for entrance into a suitable vocational training program.

A maximum of twelve to fifteen students will be enrolled in the center through the city's child guidance clinic in cooperation with the local schools. The teacher-pupil ratio will not be higher than one to five.

Calendar

Oct. 12-18—Dhamtari, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

Apr. 13-16, 1972 — Minneapolis, Consultation on Evangelism.

July 18-23, 1972—Curitiba, Mennonite World Conference.

Central

Sept. 21—Mountain Lake, Minn., Gospel Church, Women United for Missions.

Northern

Sept. 19-26 — Henderson, Neb., union services, Aaron J Epp, speaker.

Western

Sept. 24 — North Newton, Kan., Bethel College Corporation meeting.

Oct. 5—North Newton, Kan., Hesston-Bethel Cultural Series, The Light Company.

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

Oct. 31-Nov. 2 — North Newton, Kan., Bethel College, Menno Simons lectures, Alan Geyer, speaker.

Words and deeds

The Choice radio spots produced by the Mennonites are reaching a wide audience. A Mennonite businessman from near Philadelphia was flying to Puerto Rico recently. A newly-married couple in the first-class section had a special party during the flight. Pieces of their wedding cake were passed out to all the passengers. When the party was over, the businessman went to congratulate them and discovered they were a Jewish couple headed for a honeymoon in Puerto Rico. When he introduced himself as a Mennonite, they happily told him that they had been listening to a series of programs on KYW produced by the Mennonites which, for several weeks just prior to their marriage, had dealt with husband-wife and family relationships. These had been helpful to them, they said, in thinking through their own marriage.

RECORD

Workers

William Albers, First Church, Ransom, Kan., is serving as an ambulance driver in two years of voluntary service. He joined the Hutchinson (Kan.) voluntary service unit, a new unit under the General Conference Mennonite Church, on Aug. 16. He attended Fort Hays State College and is the son of Mr. and Mrs. Donald W. Albers.

Nate Fields, Canton, Ohio, will be program director of Bluffton College's new Afro-American Center, assistant football coach, and an admissions counselor. Fields graduated from Bluffton in 1971 with majors in economics and sociology. He served as chairman of the Black Student Union during his junior year, and last year was on the BSU's executive board.

Melvin Funk, Trinity Church, Hillsboro, Kan., has accepted a voluntary service assignment in Fort Wayne, Ind., in housing reconstruction work. He is a graduate of Hillsboro High School and the son of Mr. and Mrs. Ralph Funk.

Vernon and Jane Goering, Lorraine Ave. Church, Wichita, Kan., and First Church, Mountain Lake, Minn., are serving a 29-months teaching assignment in Bolivia. Vernon holds a BS degree in elementary education from Bethel College. Jane attended Bethel College and Wichita State University.

Gary Lynn Kaufman, First Church, Normal, Ill., entered Seattle, Wash., voluntary service unit on Aug. 30 as a mental health worker. He is the son of Mr. and Mrs. Earl Kaufman. He has an AB degree from the University of Illinois and an MBA degree from the University of Denver.

Loretta Lau, a long-time worker for the Mennonite Central Committee in Hong Kong, recently stopped at MCC headquarters in Akron, Pa., as part of her twenty-four-day visit to North America. She has been part of MCC's Hong Kong program since its beginning in 1950. During the past twenty-one years, she has done administrative work, acted as interpreter, helped to distribute material aid, and worked with the Educational Assistant Program for MCC.

V. Goering

J. Goering

H. Neufeld

D. Neufeld

Lau

Pankratz

Murray Luft, Calgary, Alta., will be teaching in Bolivia for the next twenty-nine months. He received a BA from the University of Edmonton, and his MA in sociology from the University of Calgary. He is a member of the First Baptist Church.

Duane Martens has been named as the 1971 teacher of the year by the student council of Benson High School, Omaha, Neb., where he has taught industrial education for the past seven years. Martens is a graduate of Bethel College.

Richard F. Pannabecker, biology professor at Bluffton College, will study marine biology during a sabbatical in Florida this year. Part of his research will center around the ecological problem being posed more often in recent months: What is the effect of our using the ocean as a dumping ground? His base of operation will be Florida Presbyterian College, which offers laboratory space and use of equipment and materials for such research.

Hugo and Doreen Neufeld, Dawson Creek, B.C., began a voluntary service assignment in Hamilton, Ont. July 25. Hugo works as program director, while Doreen's work is yet unspecified. Hugo graduated from Bethel College, North Newton, Kan. and received a master's degree from the University of Toronto. Doreen graduated from the University of British Columbia. They are associate members of the Dawson Creek Mennonite Brethren Church.

Dean Pankratz, Trinity Church, Hillsboro, Kan., is serving a twenty-seven months Pax assignment in Obraje, Mex. He will work in agricultural development projects. He holds a BS degree in agricultural education from Kansas State University.

Frederick Schroeder, Holy Trinity Episcopalian Church, Oxford, Ohio, has accepted a voluntary service assignment working as an ambulance driver for two years with the Hutchinson (Kan.) voluntary service unit. He attended Miami (Ohio) University and is the son of Mr. and Mrs. Willard Schroeder.

Mr. and Mrs. Kenneth N. Yoder, Gospel Church, Mountain Lake, Minn., have accepted a two-year assignment in El Salvador, Central America, where they will work under the Peace Corps.

Baptisms

Calvary Church, Washington, Ill., on Aug. 29: Tom Kinder.

Tabor Church, Newton, Kan., Aug. 22: Gordon Schmidt; on Aug. 29: Rodney Abrahams, Darwin Funk.

Deaths

Anna Wollman Kleinsasser (Mrs. P. P.), Bethany Church, Freeman, S.D., was born Aug. 10, 1883, and died Aug. 23.

Toward a life of peace

Ronald Boese

The sixteenth - century Anabaptists viewed the church as a voluntary community of disciples. Because of the closeness of their communities, they found courage to follow God's will and Christ's example. By sharing their material and spiritual resources and by making group decisions by consensus, they both strengthened the church and affirmed the importance of every one of Christ's disciples. From their total commitment to Christ coupled with the fellowship of their brotherhood, the Anabaptist church received the strength to begin living Christ's new kingdom and to become God's agent in the world.

Inspired largely by this perception of the Anabaptist church and by the desire to live closely with other people in a life of peace, I participated in a short experiment in community living. Most of us in this group of eleven people were from Bethel College, and we carried out the project as an experimental interterm course in January 1971.

The group lived for four weeks in a pair of boarding houses in the District of Columbia. These houses were not ideal for living in close fellowship since half of the group members had to sleep in a building separate from the one in which most of the group life took place, and we had to share cooking facilities and some sleeping quarters with the regular boarders. But the company of people different from ourselves was interesting. (And besides, the accommodations were cheap.)

On most days that month, we straggled out of bed one person at a time. Those of us with large appetites sleepily prepared our own breakfasts or lunches. Throughout the morning and early afternoon, people left the kitchen singly or in small groups to study at the Library of Congress or in quiet rooms throughout the house, to work on service projects, or to investigate the activities of the city. Though we seldom assigned kitchen duties, by 6 P.M. an interesting kettle, often filled with rice or vegetable stew, boiled on the stove. When everyone returned from afternoon tasks, we sat down together to converse and eat a hearty meal. We reviewed the day's activities, shared our complaints, and discussed politics, history, or people. Later in the evening, some of us baked bread or cookies; some talked with the Southern Baptists who lived in the boarding house (they tried to convert us to their fundamentalism almost as much as we tried to convert them to our pacifism); some studied; some of us talked among ourselves about our hopes and problems. Since I had recently returned my draft cards, these talking sessions helped me understand better what the possible consequences of this act meant in my life. During the early morning hours, we finished washing the last of the dirty dishes and went to sleep.

As an experiment in group living, the most important purpose of the project was to develop a strong sense of community. As in the Anabaptist community, every member participated in the decision-making process; in theory, each participated equally. Though differences in experience and willingness to accept leadership made the distribution of influence somewhat uneven, the group was generally able to give consideration to the needs and wants expressed by each person.

We experienced no serious interpersonal friction in the group. This was probably so because the short duration of the experiment made it possible to live with minor problems. But the ability to explain and accept our feelings, as well as efforts to define our common goals and responsibilities, undoubtedly contributed to this harmony.

In American society, men and women are often limited by narrowly defined roles. Females take care of home and children; males are protectors and breadwinners; usually neither women nor men have opportunities to develop themselves in all the important aspects of life. Within this experiment, the group attempted to distribute all responsibilities more equally. Women did much of the automobile driving. Men did many of the domestic chores. It was clear, however, that those sexual roles were still deeply ingrained in us.

The group attempted to live at a reduced level of material consumption. Not only is our usual high American living standard the primary cause of pollution problems, but it is partly to protect this extreme wealth that the United States maintains its immense military machine. The measures we took were not extremely effective, but they were quite easy. We used only one car, a passenger van, for ten people (ten was the average size of the group). These ten people and five others from the boarding house used one kitchen; the crowding caused only minor inconvenience. We ate a simple diet which cost about forty dollars a week for the ten people.

Since we were uncomfortable with the idea of people killing animals for our sake and since the earth does not have the resources to provide everyone with an adequate meat diet, we became vegetarians. This also helped make good, inexpensive meals possible. In addition, because most of the food in a grocery store has lost some of its nutritional value in processing and has chemical additives of doubtful merit, like DDT, the group participated in a food co-op through which we purchased whole-grain flours, raw sugar, wheat germ, and other healthful foods. When we bought from this co-op, we also avoided the profiteering inner-city grocery business.

Within this experiment, people also worked for peace through service and other activities. Several group members did volunteer work in day-care centers which serve the community. Two people helped an organization which is trying to secure pretrial justice for those accused of crime in the District of Columbia. Two others did research for a Senate aide working for military and Congressional reform. Others worked at organizing educational conferences for the spring. All

Material for this page provided by Women's Missionary Association.

MEDITATION

of us talked about our values to many of the people we met.

What can be learned from this experiment? We learned that our livelihood often relies on the exploitation and dehumanization of others but that we can decrease this reliance. We learned of many possibilities for educating others in the way of peace and for trying to meet their needs. We discovered many of the joys and problems of living in close communication with those around us. This project taught me a way of life which, I believe, can better show a commitment to peace and brotherhood and which, I hope, can help give more vitality to the Anabaptist vision.

Just a whisper away

Riches are many but
We don't have diamonds and pearls
But we have learned to value the
nonmaterial things in this world.
We're not ragged, nor are we
glamorous in the latest styles,
But we have riches far greater
than many, friends who are true.
Love, peace, joy, and happiness are
the riches that last forever
Material things fade and die away.
But the best riches of all are the
Beauty and peace of knowing our
"Father in heaven"
who never fades and dies
away. He's always just a whisper away.
So we are by far richer than most
Riches are many but
Thank You, Lord!

Ruth Elaine Richert

A prayer for Spirit's fruits

O SPIRIT OF God, produce thy fruits in me.
Please give to me the fruit of self-control.
Not outward calm, but turmoil within;
Not repression of outbursts alone; but honest, heaven-sent self-control, that will not short-circuit in mental illness—the kind that can remember that my brother's failings are also in part my own.
Give me control of my passions, my energies, my ambitions, my desires—that they could all be brought into harmony with the will of God.

O Spirit of God, please give to me the fruit of gentleness.
That fruit so rare in a dog-eat-dog society.
Give the gentleness of the Good Shepherd, our Lord.
The kind that is gracious in dealing with others—
That sees in others, persons whom God loves;
not soft-skinned gentleness, but honest gentleness.
I am not sure what gentleness really means, so show me.
Give me gentleness with my children, with my spouse, with my in-laws, and gentleness with my neighbors.

O Spirit of God, please give me your fruit of faithfulness.
Yes, make me full of faith.
Help me to see that it is more important to be faithful
than to be successful.
Make me faithful to my Lord in serving him.
Make me faithful to my fellowmen in keeping my word.
When temptations and invitations come to relax,
then keep me faithful.
When persecutions come—be they bold and fearsome,
or subtle and disguised—
still keep me faithful.
When no human eye sees, keep me faithful.
Make me your faithful servant!

O Spirit of God, give me your fruit of goodness.
O how can I attain it, for even Jesus said,
"No one is good but God alone."
I know I am not good in my being,
but perhaps somehow you could achieve some goodness through me,
an imitation of my God.
It is not my goodness but yours that matters.
O let me in that way participate in godliness!

O Spirit of God, produce your fruit of kindness in me.
Help me to be kind as the Lord was.
Give me genuine kindness, and forbid that it should be patronizing.
May it be the type that does not wait for a loud thank you.
Make it a kindness that is blind to color, status, or rank.
Make it true and unsentimental.
Make it the kind of kindness in me, that I would rejoice in receiving.
O give me thy fruit of kindness!

O Spirit of God, produce in me your fruit of patience.
You know how I chafe at every delay.
You know how I am tempted to think too quickly that a prayer has not been answered.
Give me true patience, and help me also to know the difference

between patience and cowardice,
between patience and laziness,
between patience and indifference—
for those who have no concern for your kingdom also seem patient.
Give me patience with others,
and do have patience with me!

O Spirit of God, produce in me your fruit of peace—
the peace of God and the peace with God.
Some speak of and seek peace of mind,
but give me that total peace that comes from assurance of sins forgiven.
Give to me that peace which passes understanding and misunderstanding.
Grant that there could be peace between my brother and me,
between my neighbor and me,
between the ones who would be my enemy and me.
Such peace from you we need.
O shed it abroad in our hearts!

O Spirit of God, produce in me your fruit of joy.
There are so many substitutes:
happiness, fun, thrills, excitement, fame.
Make me dissatisfied with anything less than your joy.
Give me that joy rooted in Christ—
joy in the splendor of His love
joy in His call to service
joy in the everyday occurrences which you hallow with your touch.
There is so little joy in this world;
produce some in me, so that I might pass it on.
O, how I want your joy!

O Spirit of God, produce thy fruit of love in me.
How we need this most beautiful of your fruits—
how our souls are starved for it—
to receive it, but also to be able to give it.
Give us the grace to recognize love—
to distinguish between sentimentality and love
between passion and love
between pride of possession and love.
Give me that love, which to have is more than the power to move mountains.
Give me that love which bears all things,
believes all things,
hopes all things.
O Spirit of the Living God, produce all of these fruits in me.
In the name of Jesus Christ, Amen!

William Block

Pretty sound counsel

RECENTLY, I RECEIVED some interesting philosophical advice when I was visiting the psychiatric ward of the hospital. While sitting near a group of patients I was listening to their conversation when suddenly a young mother said, to no one in particular, "O if only men would pay more attention to the Beatitudes instead of the Ten Comamndments." This seems like pretty sound counsel.

Ward W. Shelly

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Paul G. Kniss, a missionary on loan to MCC from the Mennonite Board of Missions (Elkhart), is engaged in emergency relief work among East Pakistani refugees in India.

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A burden too hard to bear

Paul G. Kniss

We pay easy lip service to the proposition that "all men are created equal." However, in the stark realities of life, we see differences between people in physical and emotional endowments, or in economic and educational opportunities. We may try to explain these differences by tracing historical events and their effects. Or we may see God's grace on one hand and His righteous retribution on the other. Some people who live in a land of great opportunity are accustomed to thinking that anyone with initiative and integrity should somehow succeed in life. Others attribute the disparities in life to fate. Someone has quipped, "Dame Fortune comes around occasionally but mostly she sends her daughter, Misfortune."

Philosophizing and joking are brushed aside, however, when one is confronted with the tragic plight of the refugees from East Pakistan now numbering seven million and increasing by tens of thousands every day. Their only crime was voting for a man to whom the military rulers of Pakistan did not want to turn over authority.

Most of these people were always poor, but they had homes and families, and a means of livelihood. Now they have nothing but the clothes they are wearing and the few possessions they could carry with them. They have slogged for days through rain and mud. Many families are broken, either by the military crackdown and indiscriminate killings in Pakistan or by the ravages of cholera as they fled.

They have come into the Indian province of West Bengal. India, already overcrowded with its own problems of employment and food supply, is mercifully giving them shelter.

But the staggering proportions of this undertaking to shelter and feed over seven million people can be partly understood only when one sees the miles of tarpaulins stretched over bamboo poles and under which little groups of people, families, or remnants of families huddle, trying to keep themselves dry. Some manage to get a straw mat or some palm leaves or a board to lie on. Nearby is a hand pump which is in constant use, as it is the source of water for drinking and washing for over a thousand people. All around the pump is ankle-deep mud.

Equal? Most of us are not nearly equal to the suffering that these people must endure. We would have succumbed to despair long ago. The emotional torment and physical anguish that these parents and children have endured would have been too much for us.

Equal? In opportunity, no. In prosperity, no. In value, in true worth? That naked little boy is my son. That hungry woman is my sister. That confused old man is my father. I can learn endurance and courage from them. I can share of my abundance with them.

The Mennonite Central Committee is appealing for $200,000 to meet some of the immediate needs of the East Pakistani refugees. Contributions in the United States should be sent to the Commission on Overseas Mission, Box 347, Newton, Kansas 67114, and in Canada to MCC *(Canada), 1483 Pembina, Winnipeg 19.*

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The conversion of JoAnne

Susan Hiebert

WHEN JOANNE EAGLE was a little girl, her home was close to the rapids on the Winnipeg River. The Cree village of As Tum lay along the banks of the water, and JoAnne's cabin was close to the river's edge.

Every spring, the roaring of the falls would frighten her. Usually, the ice broke up during the night when she was asleep, and morning would waken her with the sound of angry waters. The waters, released from their winter prison, frothed and boiled as they spilled over the rocks and were swept away around a bend and out of sight. Lying in her bed, half awake, the sound enveloped her small form and threatened her very life. It seemed all around her, the noise of the ice crashing into the banks and the river as it went about its business of once again becoming an open water on its way to the Hudson's Bay.

When she was fully awake and dressed, her father would take her to the shore. Only then, holding tightly to the hand that had spent a lifetime guiding boats on the swollen water in front of her, did her fear go away. Keeping hold of him, JoAnne would gaze at the angry river until it became just that, a river breaking up in spring.

"Just spring," her father would say to her. And JoAnne would remember that it had happened before and the noise lost its anger and her knees stopped trembling and she could take deep breaths again.

Now, surrounded by the semi-shadows of the church sanctuary that had been darkened for the purpose of showing the missionary's slides, she wished she was a little girl back in As Tum: that her father would come and take her hand and walk to the shore with her so she could dispel the fear which groped for her soul and threatened to choke her.

But her father did not come. No one came. JoAnne was left to hear the hammering of the missionary's words like a flood of breaking ice and crashing water. There was no waking from this nightmare: because it was not a dream.

JoAnne sat in reality. The words the man in front of her was mouthing were loud and insistent, and there was no escaping them. Her mind cringed, her soul cried, and on and on they came, never sensing her agony.

"You must pray for these poor Indian children, boys and girls." Marvin Friesen's voice was hard and strong. It had the power of a sober conviction, and it fell upon JoAnne's ears until she was sure they would bleed.

The story for children was the climax of an evening which had been an unfolding horror to JoAnne.

Marvin Friesen was a Mennonite missionary in northern Manitoba. He had lived on the reserve about which he was talking for seventeen years. At the request of the ladies' missionary committee at the Veldhuise church, he was giving a report of his work.

Several months ago, at the beginning of the 1970 school year, JoAnne had come to the small southern Manitoba community of Veldhuise to attend high school and take her grade eleven.

JoAnne had rebelled at attending boarding school this year, after ten years. Every year since she was seven she had had to leave her northern Manitoba home to fly to the Indian boarding school, and finally JoAnne had enough of dormitories and loneliness.

Her school counselor had suggested she board out with a white family in southern Manitoba, as part of an integration process which was aimed at making it easier for students such as her to bridge the gap between reserv life and the mainstream of Canadia society. JoAnne had come to live wit the Helmut Harders, a retired far couple.

The people in the area had accepte her easily. Even though she was Roman Catholic, JoAnne had no troubl attending the Harder's church. Sh was used to adjusting.

Missionary work was new to JoAnne. Until this eveving, she ha associated missionary work with Davi Livingstone and Africa. She hadn known that the people who calle themselves ministers in the India villages were actually missionaries.

Her people didn't know, JoAnn was sure, that the pictures taken o them were used at evenings such a this.

He had shown slides of the peopl on the reserve, people whom JoAnn knew, and had pointed at them as i they were things.

"The Indians," he had called the over and over. Not once had he calle them by name. He spoke as if he ha the right.

He said the Indians drank a lo He said they were superstitious. H said they were lazy.

He told the children in the churc to pray for Indian boys and girl not unchristian boys and girls, or ba boys and girls, just Indian boys an girls, as if being Indian was bad.

She had not known. JoAnne reall had not known.

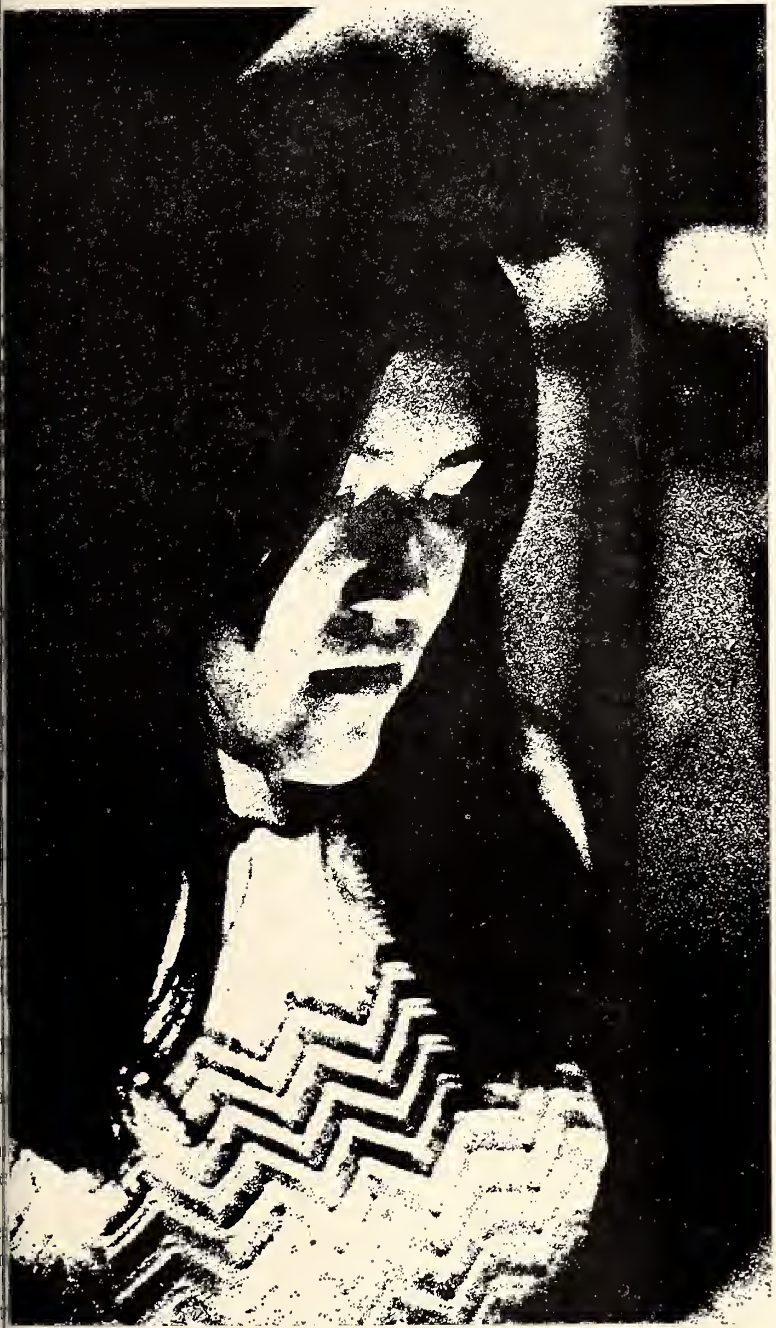
When the lights came on, she s with her head down, not moving.

The pastor, Jim Petkau, got u and thanked Mr. Friesen for his r port.

"I pray that we may always kee in mind the needs of these poor I dian people."

When the congregation got up move out, JoAnne looked hard

After JoAnne had gone, the people wondered why.



Marvin Friesen. He saw her and looked into the very Indian face. JoAnne thought she saw him start, as if surprised, but she wasn't sure.

People were walking up to him, shaking his hand. "You did a great work," she heard someone say.

"It must be hard to live and work with those people," she heard a man's voice.

JoAnne listened. There was nothing else to do.

Once she swept her eyes along the pews about her, looking for, she wasn't sure what.

Everyone was smiling, laughing, talking, asking questions. No one seemed to notice that she was an Indian, or that she was there.

"That was interesting, wasn't it?" Mrs. Harder said in the car on the way home.

That night, JoAnne Eagle packed her suitcase; and next morning, she did not go to school. Instead, she got on the nine-thirty bus for Winnipeg, from where she could make connections to her reserve.

After JoAnne had gone, the people wondered why. Why would an Indian girl throw away the opportunity to live in such a nice, modern home? Surely, the Harders lived like millionaires in comparison to her home on the reserve. It was a mystery.

"She could have gone to school and earned a good living," the women said to each other, over and over.

"I guess it just goes to show, once an Indian, always an Indian," Mrs. Harder said.

"It would have been nice if she'd stayed until we could make a Christian out of her. It's so hard once they go back to the reserve."

Frieda Barkman

Responsibility of distinctiveness

*Will the Mennonite
peace principles be lost alon
with the counterfeits*

I BAKE ZWIEBACK for Sunday *faspa* and *pluma moos* for holidays.

I teach my children *Gott ist die Liebe* from the *Gesangbuch mit Noten.*

There is no Mennonite church in our area so I tell them about our Mennonite heritage of nonresistance, of "the peaceful in the land," of giving life instead of taking it, of loving instead of hating.

At bedtime, I tell them stories of their forefathers who left home and country when their convictions were threatened and conscription became mandatory. I relate how they left their wealth and their farms in the Ukraine to preserve this heritage. Through persecution, they stood for peace. For four hundred years, they stood for peace.

I tell them how in wartime Mennonite young men served in hospitals, conservation camps, and children's homes as conscientious objectors to war, giving alternative service virtually gratis.

After the war, they volunteered to help ravaged countries build up their stock, their agriculture, so the malnourished could become self-sufficient. Under Pax they went as the first Peace Corps, always "in the name of Christ."

And in peacetime, the Mennonites serve where the need is—in the poverty-stricken South, in tornado-hit towns of the Middle West, in civil-war-devastated East Pakistan.

Not only the men serve. Women sew for relief. Children bring their parcels of clothing, soap, and toys. Farmers send their carloads of grain to starving countries. Meat canners move from community to community so families can share their produce. And the Mennonite Central Committee distributes it around the world.

This I have told our children. And they, too, have sent their parcels.

Now our son is eleven. He reads his Bible daily and asks questions about the Christian faith.

He goes to a school that is patriotically oriented, with a Naval Reserve post across the street and a library full of war heroes. Veterans Day is a holiday.

The church we attend prays for the soldiers and the war effort.

That leaves the home. The home is said to be the strongest influence, but will ours be strong enough to shore up around him enough *heritage strengths?* We feel so vulnerable.

We entertain relatives in our home—soldiers and navy men on leave.

We go back to our home community. Young men enlist—"You get a better choice that way."

Many of our churches have dropped the name "Mennonite." Are they unable to bear the responsibility of being distinctive? If we lose our peace principle, what reason do we have for being Mennonite? Other churches teach our original dogmas—believer's baptism, congregational polity—the
theological stances are found in mar
neighborhood churches. It is our pea
principle that gives us reason f
existing.

Ironically, now that new thinki
groups are trumping nonviolenc
peace, and love, we are becoming s
of it. We are letting them take it aw
from us. We had the heart and moti
and source and power for this princ
ple—"in the name of Christ." Jes
said, "My peace I give unto you."

We held this sacred when it c
something. Now that it is accept
and popular, we seem to be holdi
back rather than leading the mov
ment.

When their peace-drum has be
muffled by disillusionment, will o
peace principles have a ring of a
thenticity, of endurance, untarnish
with their four-hundred-year use?
will the treasure be lost along wi
the counterfeits?

My husband and I are serving
another denomination where we a
proponents of the peace princip
For us, it is something to defend a
promote and this may be the b
way to preserve the Mennonite he
tage.

The Dutch in Holland, Michiga
are said to be more Dutch than t
Dutch in Amsterdam, and the Am
ican Japanese find themselves in a f
eign country when they return
Japan. Perhaps the true Mennoni
will have to be those who are
members of the Mennonite chur
How I wish it were not so. I wo
like to point my son back to t
stronghold of the faith.

What do I tell my son?

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Christmas bundles down Cash for material aid up

The Mennonite Central Committee's emphasis on material goods sent overseas has been strong and continues to be important. However, there has been a leveling off in the total material aid program. This change is also evidenced in the Christmas bundle program. This year, fifty thousand bundles were received as compared with fifty-seven thousand last year.

Of the fifty thousand received this year, twenty thousand are already en route to India for distribution among the East Pakistani refugees. Others are on the way to Bolivia, Jordan, and Haiti.

"A greater emphasis is to be placed on cash giving," explained John Hostetler, MCC's material aid director, "to purchase material aid goods closer to the location of the need, and also to support longer-term development programs among the people."

An example of the changing method of operation is MCC's present response to the Pakistani refugees' needs. Cash gifts are being used to buy tarpaulins in India where the refugees are. The tarps are bought quickly, and within a matter of several days are put in use to protect people from the rain. The expenditure of cash in India is also good for the local economy.

However, this does not mean that there is no more need for material aid, including Christmas bundles. In fact, Vernon Reimer, MCC director in India, requested all the tropical bundles available for the refugees. However, he did not request tarps from North America, or adult clothing, because of culturally different styles and because adult clothing, also, can be bought locally at reasonable rates. Cash donations are also being used in self-help projects where refugees weave bamboo mats for housing. The proceeds from the mats are to be used in long-range development of a school for the refugee children.

Stepping-stone to readjustment for parolees

"Since we started, thirteen men have come and gone."

That's the successful story of the House of Simon, center of the prison rehabilitation program of the Topeka, Indiana, Mennonite Church. For over a year, it has been a stepping-stone to readjustment for parolees from the Michigan City prison.

Abe Peters, pastor of the church and author of the program, feels good about the program thus far. He has been in prison rehabilitation work since he was chaplain of Wilson County jail in Fredonia, Kansas.

House of Simon began in February 1970. It houses a maximum of three men who do their own cooking and housekeeping. It was so named by some of the men who wanted a name other than "Halfway House." Many institutions bear that designation yet concern other groups of people, such as juveniles or the mentally ill. So the men searched the house's Mennonite history books till they found a suitable name.

The Topeka church is intimately involved. Its peace and social concerns committee plans the program and the congregation gives its consent, financial and vocal, to the ideas. Families also open parts of their lives to the House of Simon men. "Each of several families adopts a fellow as a big brother and treats him as a part of the family. They accept him and maybe take him along when they go places," said Peters.

The men cannot be released on parole unless a job awaits them. The men now work at the Lambright Hatchery in La Grange and at Starcraft mobile homes in Topeka. More potential exists in this type of work. Prisoners who are ineligible for parole can be released for work. "There are a lot of these opportunities if people could become aware of them in their own communities," Peters says.

Relations between the prison and the church are good. No changes have cracked into the prison's unrehabilitative structure, however. "Things are pretty much status quo there," Peters says, "and we don't foresee much hope that they will change."

A handbook for the House of Simon, including a short history, is being prepared and will be ready soon.

Prison rehabilitation received special attention at August's triennial conference of the General Conference Mennonite Church in Fresno. A resolution was passed which recognized the importance of rehabilitation as a Christian ministry. "I think it gave affirmation to churches already working in prisons," said Palmer Becker, executive secretary of the Commission on Home Ministries, "and encouragement to more congregations to get involved."

In at least eight different locations in North America, General Conference Mennonites are involved in some form of correctional work. The resolution particularly supports their efforts.

A conference open to all Mennonite groups is being held on September 27-29 when the Peace Section of the Mennonite Central Committee sponsors a conference on *The church and the offender*. The first thirty-five registrants will gather in Washington, D.C., and meet with several national figures in prison work. Seminar participants will visit pilot programs in the Washington, D.C., area and will study new approaches to prisoner rehabilitation. *Jack Goering.*

Residents of House of Simon with Abe Peters, Topeka Church pastor.

Charleswood gets the point on poverty

For some time, the Charleswood church in Winnipeg has received some rather pointed education on the subject of poverty.

In 1968, the General Conference Mennonite Church accepted a resolution to form the Poverty Fund which would finance approved projects around the world. As a member of the General Conference, the Charleswood congregation received numerous mailings and educational materials for their introduction to the crisis of poverty.

Still another influence touched the church of one hundred fifteen members. On Reformation Sunday of 1969, MAWD, the Manitoba Association for World Development, nailed, with a real spike, a list of theses on the doors of all the Winnipeg churches. The theses dealt with the churches' response to poverty and their priorities in using their economic influence and resources.

The two forces produced some action in the Charleswood church.

The congregation agreed that following the acceptance of the year's budget, they would take 5 percent of that budget and add it on as an item for poverty and world development. Their first amount, figured for 1970, totaled $1,000. Members of the congregation were encouraged to submit proposals for the use of this fund to the church council who would then take a recommendation to the congregation. Members were encouraged to be creative in using the funds to alleviate poverty.

In June 1970, one member resigned her position at a hospital and moved to the inner city to be a "relationship force" in that area. The council recommended that money from their fund be given to provide her with a living base.

Her determination helped to initiate a cooperative effort with several other Conference churches in Winnipeg's inner city. The effort, named the Inner City Ministries Project of Winnipeg, is coordinated by two persons. Its formation was met with additional finances from the church's funds.

Again in 1971, the budget called for funds to be spent for poverty and world development. This time, the figure was $1,200. A continued request from the Inner City Ministries Project was granted. And requests for funds for high school and college-age persons who served in recreation and camping programs were also granted.

The congregation feels that its steps have been small, but it has become involved much more directly in th problems of poverty and develo ment.

One member remarked, "The esta lishment of this fund is a consta reminder that poverty exists and th we must look for ways to involve ou selves in the area of preventive help *GC News Service.*

MANITOBA ASSOCIATION FOR WORLD DEVELOPMENT INC.
L'ASSOCIATION DU MANITOBA POUR LE PROGRES MONDIAL, INC.

IN LOVE OF GOD . . .

Out of love and concern for the truth, and with the object of soliciting it, we hereby post these theses for public debate at the Centennial Concert Hall on Sunday, October 26th at 7:00 P.M.

We live in a global village yet on this Thanksgiving Weekend most of mankind hungers. Beyond the toll of starving millions there is the waste of human dignity destroyed by disease, poverty, and the knowledge that better life is possible

As much as any man lives without dignity through hunger, we live without dignity through our neglect of that man.

We enter the 1970's with time running out. The population will double by the end of this century. To free man from his economic slavery, this is the challenge of our times.

Please believe we post these theses as an offering of concern, not as an attack on your good works already known. We come to you because we know you are an ally. We come to you because the institutions of which you are the most important part have already made our way clear with statements we can only repeat. We come to you with nothing that has not already been said by your own leaders. We come to you for action.

In love of God . . .

1. We beg you to contribute no less than 5% of your annual budget to help a hungry world;
2. We beg you to examine your holdings and let loose what is not needed using the proceeds or savings to give man dignity;
3. We beg you to build your temple within each man and halt the construction of all religious buildings immediately until their real need can be determined and their cost can be re-examined by an impoverished world;
4. We beg you to boldly take your concern to the public and to the politicians demanding fairer trade policies for developing countries; an end to tied aid; an increase of 1% of the gross national product for Canada's aids contribution.

If our requests appear radical then let it be known that we fear we are too moderate. We ask for radicalism from you, the congregation, to meet a world that is radically wrong. When religious people can construct expensive buildings and then pray for a hungry planet—there is something radically wrong with our morality. When our major health problem is obesity and 10,000 die of starvation every night and we say we cannot afford to help—there is something radically wrong. When the rich nations can spend $150 billion a year in preparation for war and only $7 billion dollars a year in international development—there is something radically wrong.

If we appear to seek the unattainable, let it be known that we do so to avoid the unimaginable.

The Participants:
Thanksgiving Hunger Vigil

The above message was nailed on the Charleswood Church door Thanksgivi 1969. In the following two years it added $2300 to its budget for developme

CHOICE breaks out of religious radio ghetto

CHOICE *for men* is a new approach in religious broadcasting. It reaches men during the week when they are driving o and from work. It doesn't sound ike a religious broadcast, in that there are no hymns or prayers.

The program opens with a phrase of electronic music to capture attenion. Then writer-narrator David Augsburger sets up a modern parable, uch as this one from the about-tobe-released Series III on marital probems:

"I've had it with you," your wife ays. "I'm fed up to here. I can't take t—not another day."

You turn silently, out through the amily room to the carport. Outside you stand leaning on a fender.

"Now what caused all that?" Nothng, that's what. A lot of little nothings hat you can't put your finger on. Little things that add up and up, until the weight of anger you both arry is unbearable . . .

"I'll walk back in there and offer her a six-week vacation in Reno, or however long it would take to break his thing apart."

Your threats sound good to you, ut you don't try to put them to ction. You squash the impulse to limb behind the wheel, drive off, and never let her hear from you.

Encourages counsel. The situations *Choice* III begins with are the kinds f difficulties couples can get into in marriage. The speaker then clarifies the issues, goes beyond the surface ymptoms to identify cause and effect. The situation condensed above, Augsurger summarized as follows:

"Counseling may help at a moment ke this, but why didn't they recogize the need for counsel sooner? f a person is sick, he doesn't hesitate bout a doctor. The same goes for a marriage counselor.

"When two people talk past each ther for an extended period of time, they need help. . . .

"Marriage is a covenant for mutual rowth. Each pledges to help the other row—in love, respect, and wholeness f personality before man and God. If growth turns to decay, both are responsible to see that things change."

As the program closes, a paperback by David Augsburger, *Cherishable,* is offered free to interested listeners. A similar offer on the end of *Choice* II released last year drew a heavy response.

Congregations place program. An extra effort is being made this year to encourage congregations to use *Choice* III in community outreach.

Each of the four sponsoring denominations (Old Mennonite, General Conference Mennonite, Mennonite Brethren, and Church of the Brethren) will give pastors an opportunity, five months in advance, to place the program locally. Pastors will receive a mailing describing the program. Those who accept the responsibility of placing the program will receive a tape of sample broadcasts and instructions on how to approach local stations.

Public service. A community is only as sound as the families it serves. An increase in strained relationship and broken marriages threatens the fabric of society. The evangelical witness has sought to win the individual to Jesus Christ, to build a whole person. But it is equally important to build wholesome marriages. Many couples who know only continuing conflicts may find new hope and new happiness together in the God-designed structures of true relationship.

When a listener writes for *Cherishable,* he or she will receive an invitation to enroll in the companion home Bible study on *Marriage and the Home.*

Listeners are also urged to contact local marriage counseling services. It is expected that many radio stations will recognize the public service that this series can render to the community, and will give free radio time to air it. Pastors who arrange for the cooperation and support of local counseling services will be extending their abilities to minister to the community while still retaining the opportunity for intensive witness for Jesus.

The program, paperback, and home Bible study are likely to be more helpful to marriages on the shaky side than to those in serious trouble; that is, more preventative than curative. If couples can be helped to see their problems and to seek local help, *Choice* III will have done its work.

And sensitive local follow-up can extend the kingdom of God, as one Mennonite insurance underwriter discovered.

He was preparing a special insurance package for a local businessman. In one of their discussions, the businessman changed the subject to comment on a radio program released by the local Mennonite church. Knowing the insurance agent was a member of the church, he complimented him on this program which had caught his attention, reporting in detail the contents of one of the broadcasts.

When the agent delivered the policy a week later, the businessman commended *Choice* again, mentioning especially the way in which it dealt with the problems of life.

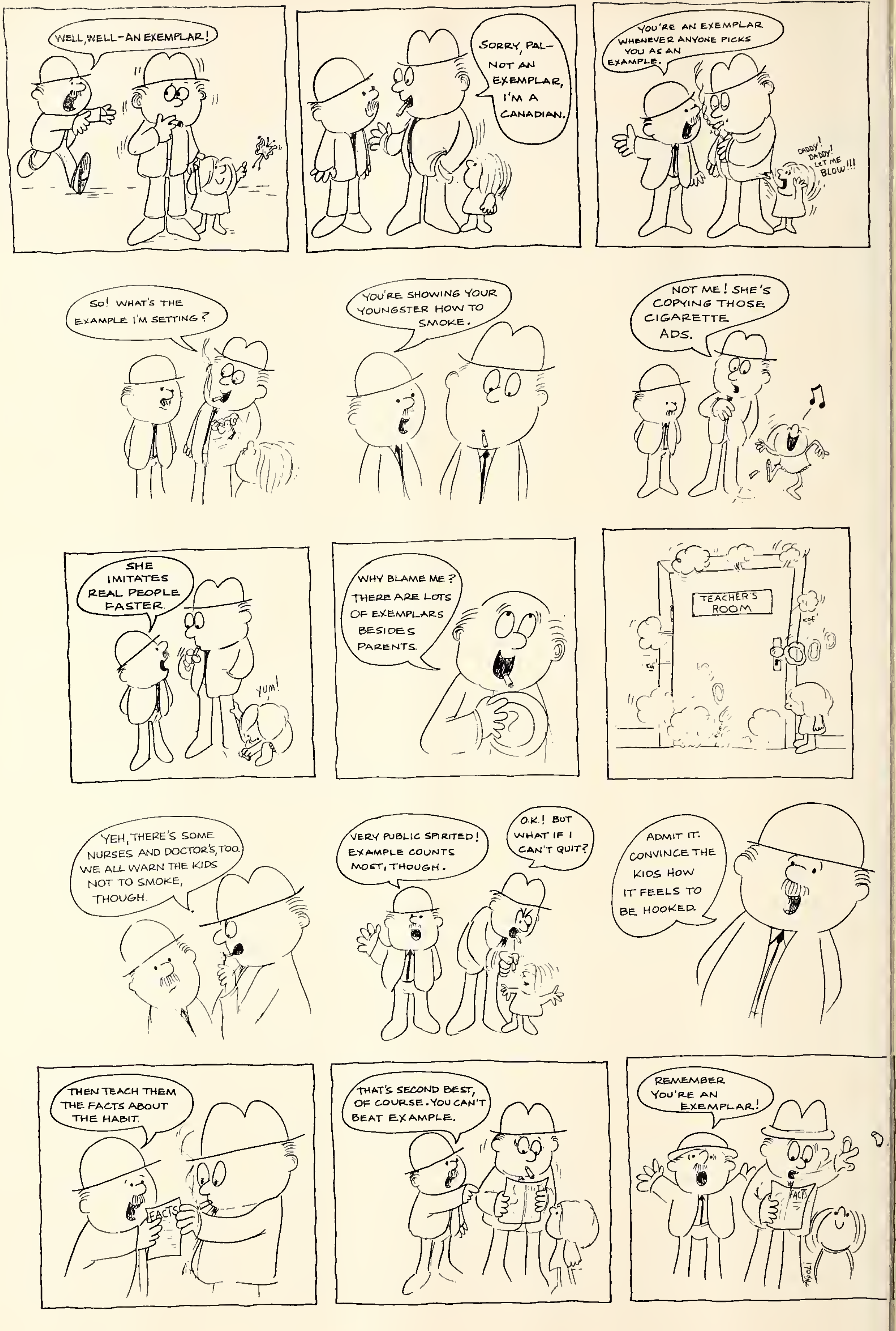
When the businessman described a second time the broadcast he had described previously, the Mennonite insurance agent listened to the prompting of the Spirit. He thought to himself, "This man has a problem in this area, and he wants help."

With the agent's encouragement, the businessman poured out the story of an affair with his secretary. In the counseling which followed, the Spirit was able to work through the Christian insurance agent to lead this man through confession and repentance to commitment and new life in Christ.

A few days later, he called the insurance agent, joyfully reported the new relationship and reconciliation with his wife, and asked the agent to go along for a meeting with his secretary. The businessman planned to give her a month's advance pay and ask her to find another job in order to separate them from temptation.

Reaches out. *Choice* reaches out where people are, in their problems and situations. David Augsburger talks in terms they can understand and accept. And the gospel of Christ can awaken convictions. Consistent local follow-up, through Bible study and personal counsel, can bring new life and renew a marriage which may be headed for separation and divorce.

Am I an exemplar?


WELL, WELL—AN EXEMPLAR!
SORRY, PAL— NOT AN EXEMPLAR, I'M A CANADIAN.
YOU'RE AN EXEMPLAR WHENEVER ANYONE PICKS YOU AS AN EXAMPLE.
DADDY! DADDY! LET ME BLOW!!!
SO! WHAT'S THE EXAMPLE I'M SETTING?
YOU'RE SHOWING YOUR YOUNGSTER HOW TO SMOKE.
NOT ME! SHE'S COPYING THOSE CIGARETTE ADS.
SHE IMITATES REAL PEOPLE FASTER.
YUM!
WHY BLAME ME? THERE ARE LOTS OF EXEMPLARS BESIDES PARENTS.
TEACHER'S ROOM
cof
cof
YEH, THERE'S SOME NURSES AND DOCTOR'S, TOO. WE ALL WARN THE KIDS NOT TO SMOKE, THOUGH.
VERY PUBLIC SPIRITED! EXAMPLE COUNTS MOST, THOUGH.
O.K.! BUT WHAT IF I CAN'T QUIT?
ADMIT IT. CONVINCE THE KIDS HOW IT FEELS TO BE HOOKED.
THEN TEACH THEM THE FACTS ABOUT THE HABIT.
FACTS
THAT'S SECOND BEST, OF COURSE. YOU CAN'T BEAT EXAMPLE.
REMEMBER YOU'RE AN EXEMPLAR!
FACTS

ETEK prepares ministers for nine Congo churches

In Kinshasa, Congo, a cooperative theological school is preparing young Congolese students for roles in the ministry of the African Christian church. At the same time, they hammer out a Christian theology that is truly African.

ETEK, the Evangelical Theological School of Kinshasa, is the name of the joint project of nine churches and church organizations, including the Congo Inland Mission, of which the General Conference Mennonite Church is a part. It is located on a thirty-five-acre tract of land near the presidential park and palace in the capital city.

Students come to ETEK from various provinces for study under a full-time faculty of eight professors of Congolese, European, Canadian, and American nationalities. After their training, nearly all graduates return to the areas of need from which they came and enter the pastoral ministry, a chaplaincy and teaching ministry to secondary students, or some other form of ministry.

The largest Protestant theological school in French-speaking Africa, ETEK offers male students basic courses of biblical study, theology, history, and Christian education, and sees importance in the additional fields of psychology and counseling, language learning, and modern methods of communication. Learning through experience is available for men in their second, third, or fourth year. All these students are involved in practical work as youth workers, Bible study group leaders, Sunday school teachers, radio speakers, pastors' assistants, instructors of new converts, or teachers of adult literacy.

The wives of male students are not left out. In the Women's School, an integral part of the ETEK program, women learn ways of improving their home life. They may take courses in nutrition, cooking, sewing, needlework, budget planning, and baby and child care; and ETEK helps pastors' wives learn to lead women's associations, Bible study groups, and Sunday schools. They may gain practical experience in certain Kinshasa schools. The learning of women is a part of the recognition of having a significance apart from their usual tasks of homemaking and childbearing.

The school requires that potential students have completed four years of secondary schools. Also, it asks that the student have a strong recommendation from the sending church and give a clear statement of calling to the Christian ministry.

Paxmen build residences for retarded French boys

Paxmen Art Neuenschwander, Kidron, Ohio; Edward Rupp, Wauseon, Ohio; and James Toews, Fresno, Calif., were at work in July building five houses with imported Canadian wood for residences at Hautefeuille, a sheltered workshop for retarded boys in France.

Robert Witmer, Mennonite missionary in France, had learned of a Canadian and French building company that had imported lumber to France for 150 residential houses to be built outside of Paris. When Witmer inquired, he was pleasantly surprised to learn that the company had just completed its project and was seeking to liquidate its stock of wood. He immediately contracted to buy materials for five houses for the Hautefeuille boys' home.

When the Witmers left France on furlough, Paxman Neuenschwander assumed responsibility for the project. He is working with a French Mennonite who is on the board of directors of Hautefeuille.

Neuenschwander reported that they planned to be digging foundations for the first house in mid-September.

At Hautefeuille, retarded boys, who would otherwise have little positive effect on society or satisfaction in accomplishment, learn to work at their own pace in piecemeal jobs, such as the assembly of zippers or notebooks. They learn to know friends, they earn a paycheck, and become involved in the French social services system.

California center trains Indians from 20 states

Madera Employment Training Center, thirty-five miles from Fresno, California, prepares Indians for assimilation into the mainstream of American life and trains individuals and families for economic self-sufficiency.

When a small General Conference delegation visited the center this summer, 250 trainees, consisting of fifty families, were enrolled. They represented seven tribes from twenty states, including Alaska. The academic achievement levels were as follows: 25 percent below 3.5 grades, 50 percent between 3.5 and 6.5 grades, and 25 percent above 6.5 grades.

METC provides twelve vocational training courses with an accompanying parallel curriculum to meet academic deficiencies. Indian students are admitted on the basis of a criterion set by the Bureau of Indian Affairs.

The military base was declared as surplus property by the United States Army when the BIA acquired it for purposes of programming occasional training for Indian men and women.

Stipulations by the Bureau of Indian Affairs include requirements for a high level of retention of students. They also demand that 60 percent of the enrolled students graduate successfully.

According to Richard S. Gates, assistant director of METC, the program makes special efforts in preparing a vocation training curriculum that is based on realistic employment opportunities. The program also has an extensive job placement office which assures all successful graduates of jobs. Field visits are made for a duration of one year to graduates of the school to ascertain the extent of post-training job retention.

Jake Fransen, Malcolm Wenger, Diane Cassman, Joe Walks Along, Nick Dyck, Jake Hildebrand, Abe Buhler, Marden Habegger, and Lydia and Menno Wiebe made up the visiting group to the training center. Mr. Fransen, a Fresno social worker, made the arrangements. *Menno Wiebe.*

Larger Bethel enrollment President lists goals

According to Vernelle Waltner, Bethel College registrar, 453 students completed enrollment procedures during the two regular days of registration. At a comparable time a year ago, the figure stood at 435.

In welcoming the students to Bethel, President Harold Schultz shared his own anticipation of the school year ahead. "What is exciting and promising," he indicated, "is that we can be a genuine young adult community at Bethel—if we capitalize on our strength: of being a small, Christian, residential college and not just an echo of the larger institutions."

He suggested that three things can happen in the Bethel community this year. If they do, the momentum begun last year will continue to build:

Trust should be valued. The motives and efforts of all who are joining hands to make Bethel live and grow should be respected.

An open administration will be practiced. What is happening and why will be shared with candor. "This openness," the president pointed out, "can make one vulnerable, but it is worth the risk."

In the third place, students and faculty can take advantage of Bethel's size and personalize all relationships. "To individualize education—Bethel's strength—means to individualize people."

Words and deeds

Reports from the local committee in charge of Mennonite Economic Development Association (MEDA) projects in Colombia, South America, indicate that the newest MEDA involvement is progressing well. Of the eleven small projects ranging in value from $200 to $1,300, ten are doing well. In these, a good percentage of the initial funds has been repaid and will be reinvested in other new projects. Carlos Romero, chairman of the local MEDA committee in Cali, Colombia, and member of the Mennonite Brethren Church, reported that in several cases, people who have been financially successful in handling their loan from MEDA were also able to increase their giving, participation, and support of the ministry in their church.

Mennonite Disaster Services crews from Lancaster County, Pennsylvania, and Eastern Pennsylvania went to Bound Brook and Manville, New Jersey, in early September to clean up after the flash flood damages from hurricane Doria. About six hundred families suffered losses.

OXFAM *has granted funds* to an agricultural development program operated by Mennonites in Congo.

The British philanthropic organization sent a representative to Congo to investigate a request for capital investment funds. The first visit resulted in a $7000 grant for a water system at Kamayala. Additional funds will be required to finish the project and have been requested. OXFAM became interested in the Congo Mennonite Agricultural Service (COMAS) program. Fremont Regier, CIM missionary, responded to this interest by outlining his vision for expanding the agricultural program. This included plans for laying and broiler houses, poultry raising equipment, tools, engines for hammermills, labor for clearing land, and incubators. Earlier this summer David Mitchnik, OXFAM field secretary for East Equatorial Africa, wrote, "It gives me great pleasure to inform you that the Overseas Aid Committee has ratified a grant of 20,030 British pounds (approximately $48,000." Congo Inland Mission has received half this amount, while the remainder is to be sent in two separate payments as rapidly as it is invested.

Published

In *Come With Me*, Christena Duerksen speaks to children out of her years as a missionary to India. She learned to know many Indian children and she writes of their experiences with their families, friends, and the Christian missionaries. Printed by Faith and Life Press for the Commission on Overseas Mission, the book sells for $1.50.

Calendar

Oct. 12-18—Dhamtari, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

Apr. 13-16, 1972 — Minneapolis, Consultation on Evangelism.

July 18-23, 1972—Curitiba, Mennonite World Conference.

Western

Oct. 5—North Newton, Kan., Hesston-Bethel Cultural Series, The Light Company.

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

Oct. 31-Nov. 2—North Newton, Kan., Bethel College, Menno Simons lectures, Alan Geyer, speaker.

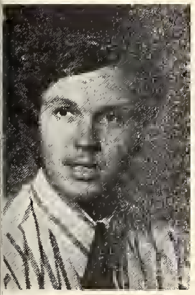
Published

The 1971-72 mission study for Mennonite churches is now available. The subject of the study is the Church in Latin America. A politically restless and heterogeneous continent, Latin America is attracting more of the world's attention. Christian churches are experiencing rapid growth. But foreign missionaries also see that Latins are a unique people who have much to give and teach to North Americans. Since several Mennonite churches have mission programs and churches in Latin America and with the coming of the 1972 Mennonite World Conference, the study is most timely. The complete study includes three fifteen-minute color films on Latin America and its churches, a packet of six leaflets on the Latin countries, a map, an adult leader's guide, and a children's leader's guide. The series is produced by the General Conference Mennonite Church, the Mennonite Brethren Church, and the Mennonite Church. A promotional brochure is being mailed to all pastors. Materials cost $4.00 and may be ordered from Faith and Life Bookstores at the following locations: Box 347, Newton, Kan. 67114; 159 W. Main Street, Berne, Ind. 46711; and Box 430, Rosthern, Sask.

RECORD

Workers

Bender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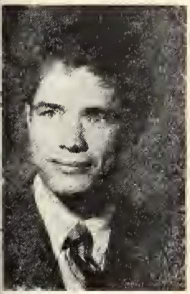
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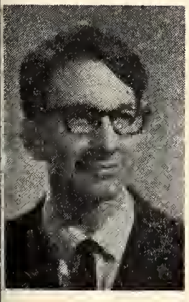

Krause

Edwin and Arletta Becker, First Church, Aberdeen, Idaho, left on Sept. 4 for Sopporo, Japan, where she has been employed as a teacher-principal of Hokkaida International School, for the past ten years. He will be instructor of music and will teach English as a foreign language. He attended Bethel College, North Newton, Kan. She attended Canton School, Hesston College, Goshen College, and George Peabody Teachers College.

Philip Bender, Eighth Street Church, Goshen, Ind., has accepted an MCC teaching assignment in the Congo. He will spend onc year in French language study in Belgium, after which he will tcach in the Congo. Philip holds a BA degree in history from Goshen College.

Peter Buller, Congo Inland Mission missionary, has returned for furlough from his post as director of ETEK (Theological School at Kinshasa). He has acceptcd an invitation to be visiting professor in French and Bible for the 1971-72 school term at Bluffton College. The Bullers anticipate returning to Congo.

Marcia Cope, of the East Swamp Church, Quakertown, Pa., joined the Phoenix voluntary service unit of the the General Conference Mennonite Church on Sept. 9. She will spend one year working in a day care center or hospital. Marcia is a graduate of Quakertown High School and is the daughter of Marjorie E. Cope.

Elmer Dick, CIM missionary, began his furlough by accompanying the Congolese delegation to the Fresno conference and to Winnipeg. The rest of the time, he will follow a busy travel schedule outlined by the Newton office.

Michael Graber, Bethany Church, Kingman, Kan., has accepted a three-year TAP assignment in the Congo. He holds an AB degree in mathematics from Bethel College.

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, his wife Bertha, and their son Tom left on Sept. 1 for Dublin, Ireland, where they will attend the Irish School of Ecumenics for seven months of a sabbatical leave of absence. The study center was designed for seminary faculty on sabbatical, ministers and missionaries on study leave, ecumenical and denominational officials, and special students.

Dale Harms, First Church, Aberdeen, Idaho, has begun a two-year voluntary service assignment with the Park Ranger in Yosemite National Park, Calif. He attended Tabor College two years and then Oregon State University.

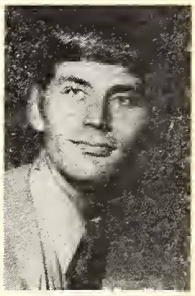
Carol Horn, Herold Church, Cordell, Okla., is serving a one-year voluntary service assignment at Boys Village, Smithville, Ohio.

Alan Klaassen, Emmaus Church, Whitewater, Kan., has volunteered for a three-year MCC teaching assignment in Nigeria. He attended Grace Bible Institute and holds a BS degree in chemical engineering from Kansas University.

Peter Krause, of the Lorraine Ave. Church, Wichita, Kan., entered voluntary service in Phoenix, Ariz., on Sept. 13 as a hospital worker. His length of service will be eleven months. A graduate of Wichita East High School, Peter is the son of Dr. and Mrs. Roland Krause.

Calvin Redekop, professor of sociology and anthropology at Goshen College, will spend ten months, starting in September, working for the *Behoerde fuer Indianern Ansiedlungen* (Board for Indian Resettlement) in Paraguay. His assignment will be to study the Indian population in the Chaco to gain a better understanding of the present Indian social system and recommend a plan of action which will guide future efforts and developments for the Indians. They will also work with leaders in the Indian Settlement Program to help implement some of the plans of action agreed upon.

Cornelius and Margaret Reimer are serving a three-year TAP assignment at the Mennonite Mission School which is operated by the Eastern Mennonite Board of Missions and Charities. He holds a degree in economics from the University of Winnipeg. She received a teacher's certificate from the Manitoba Teachers College. He


L. Rempel

V. Rempel

F. Stucky

J. Stucky

is a member of the Fort Garry (Man.) Mennonite Brethren Church. She is a member of the United Mennonite Church, Thompson, Man.

Larry and Vicki Rempel, First Church, Upland, Calif., are serving in MCC's Teachers Abroad Program. They will serve as host and hostess at the Union Protestant Hotel in Kinshasa, Congo, before they go to Brussels for French language study. They plan to teach in the Congo for two years. Both are graduates of California Polytechnic State College where he received a BS degree in physics and she holds a degree in language arts/humanities options.

Frank and Jerri Stucky, Bethel College Church, North Newton, Kan., have accepted a three-year voluntary service assignment in the Teachers Abroad Program. Following French language study in Belgium, they will teach in the Congo for two years. He holds a BA degree in history and social sciences, and she received a BS degree in elementary education and history.

Ministers

Harold Dirks has accepted a call to become pastor of the Kelowna (B.C.) Gospel Fellowship Chapel.

Edward Enns is the new pastor of the Grace Church, St. Catharines, Ont. He previously was pastor of First Church, Saskatoon.

Menno Epp, a 1971 graduate of Associated Mennonite Biblical Seminaries, Elkhart, was installed as pastor of the Foothills Church, Calgary, on Aug. 29.

Henry V. Friesen, who was on the teaching staff at the Mennonite Collegiate Institute, Gretna, Man., last year, assumed the pastorate of Mount Royal Church, Saskatoon, this summer.

George Groening, who has held city pastorates in Winnipeg and Calgary for nearly twenty years, this summer became pastor of Eden Church, Chilliwack, B.C.

John Jackson became pastor of Grace Mennonite Mission, Meadow Lake, Sask., in mid-September.

Two students at Canadian Mennonite Bible College last year are among those who have accepted calls to the pastorate. *Eric Froese* is at Bethany Church, Watrous, Sask., and *John Krahn* has succeeded *Bernie Loeppky* as pastor of Grace Church, Winkler, Man.

Reynold Kipfer, who was pastor of Grace Church, Regina, prior to taking several years for study, is now pastor of the Brandon (Man.) Church.

Henry Neufeld, who with his family served in northern Manitoba for many years under Mennonite Pioneer Mission, has accepted a call to become pastor of the Springstein (Man.) Church. He assumed his duties in August.

John Siemens is the new pastor of the Niverville (Man.) Church. Until this summer he was pastor of the Herbert (Sask.) Church.

Rueben Siemens, formerly pastor of Bethany Church, Watrous, Sask., is now pastor of the Zoar Church, Langham, Sask.

Deaths

Eva Kliewer Berg (Mrs. Ezra), First Church, Hillsboro, Kan., was born Mar. 1, 1907, and died Sept. 7.

Otis Burkholder, Ebenezer Church, Bluffton, Ohio, was born Nov. 17, 1893, and died July 30.

Frank Habegger, First Church, Berne, Ind., was born Dec. 4, 1893, and died Aug. 6.

Dietrich B. Hiebert, charter member of Walton (Kan.) Church, was born May 30, 1899, and died Sept. 2.

Alvan Hilty, Grace Church, Pandora, Ohio, was born Apr. 9, 1887, and died Aug. 8.

Reuben H. Keller, Deep Run Church, Bedminster, Pa., was born June 20, 1908, and died Sept. 3.

Ida Lehman Stauffer (Mrs. David), First Church, Berne, Ind., was born Apr. 13, 1893, and died Aug. 10.

Mrs. Eldon Lugibihl, Grace Church, Pandora, Ohio, was born Aug. 11, 1905, and died July 28.

Horace M. Myers, West Swamp Church, Quakertown, Pa., was born June 4, 1913, and died Aug. 30.

Baptisms

Faith Church, Minneapolis, on July 25: Shari Kleppenstein, Colette Nafziger.

New Hopedale Church, Meno, Okla. on Aug. 29: Larita S. Mueller, Peggy J. Decker.

Marriages

Dale W. Anderson, First Church o the Nazarene, Kingman, Kan., and *Nancy Faye Graber,* First Church Pretty Prairie, Kan., on Sept. 4.

Lee Becker, Faith Church, Newton, Kan., and *Karen Martens,* Parkview Mennonite Brethren Church Hillsboro, Kan., on Sept. 3.

Steven Bradbury, United Methodis Church, and *Sherry Ann Graber,* Eden Church, both of Moundridge, Kan. on Aug. 28.

Richard Britt and *Kathleen Landis* in Deep Run Church, Bedminster Pa., on July 10.

Ken Doyle Bucher, Ebeneze Church, Bluffton, Ohio, and *Janic Renae Rustad,* Hope Lutheran Church Sunburg, Minn., on Aug. 14.

Richard Buller, Inman (Kan. Church, and *O Hwa Kwan,* Korea on Aug. 28.

Keith Burnette, Freemont, Ohio and *Joyce Amstutz,* Grace Church Pandora, Ohio, on Sept. 18.

Stan Claassen, First Church, Beatrice, Neb., and *Joan Letkeman,* Rosthern (Sask.) Church, on Sept. 3.

Dale Dalke, Ebenezer Church Bluffton, Ohio, and *Saundra Dean* Lake Grove Christian Church, Portland, Ore., on Aug. 6.

Richard Dubach, Old Salem United Methodist Church, and *Karen Liechty* First Church, Berne, Ind., on Sept. 4

Thomas Gerber, First Church, and *Janean Neuenschwander,* Grac Church, Berne, Ind., on Aug. 21.

Don Goering, First Church, Newton, Kan., and *Susan Mendenhall* Valley Center, Kan., on Aug. 14.

Wesley R. Gouldey, Jr., and *Brenda Kay Sowers,* at Deep Run Church Bedminster, Pa., on Aug. 29.

Todd Gratz, Ebenezer Church Bluffton, Ohio, and *Lyn Yvonn Noterman,* on Aug. 29.

Orlin C. Janzen, Tabor Church, Newton, Kan., and *Mary Jane Schmidt*, First Church, Hillsboro, Kan., on Sept. 3.

Clarence E. Jones, Sr., and *Mabel Amstutz*, both of Ebenezer Church, Bluffton, Ohio, on Aug. 20.

Rick Krehbiel, Eden Church, Moundridge, Kan., and *Patricia Ellen Niehage*, First Church, Moundridge, Kan., on Aug. 27.

Russell Lehman, First Church, Berne, Ind., and *Dianne Knopsnyder*, Methodist Temple, Evansville, Ind., on July 31.

Dennis Liechty, First Church, Berne, nd., and *Mary Anglin*, Crescent Ave. Methodist Church, Fort Wayne, Ind., on Aug. 21.

Robert Lindley, Chenoa, Ill., and *eanette Springer*, Calvary Church, Washington, Ill., on Aug. 14.

Barry Martin and *Niva Gansy*, in East Swamp Church, on Sept. 4.

Dennis Merk, Salem Church, Freeman, S.D., and *Sondra Unruh*, Grace Hill Church, Whitewater, Kan., on Aug. 1.

Joseph Moore, First Church, Berne, Ind., and *Constance Claghorn*, Bethel Church, Bluffton, Ind., on Aug. 28.

Jerrold Neufeld, First Church, Mountain Lake, Minn., and *Susan Menken*, Bethel Church, Mountain Lake, Minn., on Aug. 29.

Kevin Blasi, Pulaski (Iowa) Church, and *Linda Houk*, Bloomfield, Iowa, on Sept. 3.

Rodney Schey, Grace Church, Pandora, Ohio, and *Linda Herald*, Grace Lutheran Church, Jackson Center, Ohio, on July 27.

Gary Schroeder, Simtson Alliance Church, St. Paul, Minn., and *Wilma Klassen*, First Church, Mountain Lake, Minn., on Aug. 28.

Kerry Stucky, First Church, Berne, nd., and *Joyce Darlene Small*, Covenant Baptist Church, Indianapolis, nd., on Aug. 7.

Herman Wulliman, First Church, Berne, Ind., and *Phyllis Imhoff*, Meamna (Ill.) Church, on Aug. 7.

Frank Young, Zanesville, Ohio, and *Nancy Bucher*, Grace Church, Pandora, Ohio, on Aug. 28.

DISCUSSION

A covenant movement for peace

THIS IS THE fourth period of major military involvement on the part of our country that some of us have lived through. In each of the three former instances, at the close of the conflict there was a widespread and fervent hope that the same thing would never happen again. But at no time were the peace-thinking and would-be peacemaking forces adequately prepared to capitalize on that feeling and crystallize it into some permanent gain in the cause of peace. Nor are they now! The reason for this is that the chief focus of interest, concern, and discussion has been on the current situation rather than on the future, on Vietnam and its various ramifications more than on what shall be in the post-Vietnam era. Conscription with its varied implications and the payment of war taxes have been matters to which much expenditure of time, energy, and finance have been allotted.

These are issues of importance, yet at best they are secondary rather than primary, relevant but not basic. The basic issue in all this is war, militarism as a long established, deeply ingrained element in national policy. Conscription and war taxes are surface emanations of this underlying policy, and discussion of how best to deal with them is comparable to conjuring how best to lance a boil without coming to grips with the source of infection. The infecting element in the body politic is the accepted proposition that in the final showdown it is by the clash of forces on the fields of Mars that the courses and destinies of nations are ultimately determined.

The chief enunciator of this premise, as affecting modern times, was Prince Otto von Bismarck, the architect of the Prussian military system, which became the pattern for the German military machine, which in turn led to the outbreak of World War I, with all that followed in its wake. Bismarck put it baldly when he asserted that "the real decisions that forge the destinies of nations are not made in parliaments, conferences, or legislative assemblies; but on the fields of blood and iron." It was a full century ago when he made that ominous declaration, and despite all the sifting and disillusionment in the half century since, that premise still holds nations in its determined grip, else we would not now be bogged down militarily, politically, and economically in Indochina. Is it not time that that mischief-making idea be firmly and effectively challenged?

Viewing in perspective the matter of war resistance on the basis of conscience, in World War I men were pitted against military authority and in World War II against military activity. In an escalating process of protest, the next step should logically be against military policy, against the barbaric policy described above and all that is engendered by it. But in so saying, it must be well-considered that here in our own purportedly peace-loving nation, such movement would at once find itself pitted against a formidable triple alliance, military, industrial, and political, which is strongly entrenched and accustomed to ring down the changes on administrations and the Congress, and accordingly, not minded to accede to any abridgement of its prestige and profitable returns. True, its askings have come to be screened, of late, as never before, but with the result that its determination is undimmed and its tactics more subtle in trying to maintain the degree to which it has saddled itself upon us as a nation. What is needed is not a frontal effort to unseat, but a resolute movement to undermine it.

In this respect, an interesting and potentially significant cue was offered during World War II by a ranking official in the Selective Service System which, at the time, was engaged in impressing men by the thousands into the armed services. In conversation with Robert Ziegler, head of the Brethren Service Committee, he said, "Ziegler, we've had wars, and we'll continue to have wars until we have enough folks like yours who say, 'We won't do it.' Then we can have peace, but until then, I will have to be an officer in the army." It has now been over a quarter of a century since he gave us this cue. Does it

LETTERS

not seem that it is high time for us to capitalize on it? This would call for a movement in which persons of this persuasion would solemnly covenant with each other in an anti-war movement on the basis of "We won't do it, because we can't."

This should and would need to be primarily a young people's movement, since they belong to the sector of the population whose cooperation or submission the Government most seeks and must have in order to wage a military campaign. They are the ones thus called upon to do the fighting, the suffering, and the dying. The refusal of no other element in the population can be as effective as theirs. This need not be attended with great fanfare. It might best serve as a leaven rather than as a crusade, but even so, it could well become epidemic and its potentiality tremendous. Those who have had occasion to sense the pulse of youth across the world today report a widespread, simultaneous, and growing discontentment with, and budding revolt against ". . . attempt(ing) the Future's portal with the Past's blood-rusted key."

Such movement might and properly should begin with youth who have been nurtured in a Christian conscience against war. It should be open to all who wish to become part of the covenant band, but it should be firmly based on the matter of conscience. For should it ever come to pass that any given country be subject to attack with attendant loss of life and/or property (which in the U.S.'s case has not happened since the War of 1812), anti-war attitudes based on such considerations as irrationality, brutality, wanton waste of resources, marred national image, and wrong political responsibility for involve-would notably pale on the part of many. Only an indomitable conscience would be an adequate deterrent and basis of refusal.

There is now and growing, a national and international reservoir of anti-war sensitivity among the rising generation, on both sides, even of the Suez and behind the so-called *iron* and *bamboo curtains*. Something needs be done with and by them to crystallize this into something more than sentiment, something that can portend the kind of world they and all men seek. Moreover, this is a situation and perspective the like of which has not obtained in all the history of mankind. If youth today fails to capitalize upon it and roll the world forward toward "a generation of peace," they will have failed in the face of an opportunity such as no previous generation has ever known. *R. L. Hartzler, Bloomington, Illinois.*

The new/old evangelism

To the Editor: In the *Mennonite Weekly Review* issue of April 29, Leighton Ford reports that youth demands "a new kind of evangelism," and that many believe when men's hearts are changed society will change also. This is merely an evasion of the rigorous demands of following Christ (obedience).

In Matthew 28, the Great Commission commands to baptize, but also to *teach* all nations to *observe* all things. Eleven disciples did so, turning the world upside down. Now, 70 million disciples (Christians) can't do it and keep pace with population explosion. We aren't surprised when evangelists on television show a gun to youth and then say, "This I must use, as a Christian, to defend my family or else I am worse than the infidels."

Jesus spoke to Peter, "Put away thy sword" (or perish). Luke 18:8 says that in the last days it will be hard to find genuine faith on earth. Polls taken in 1957 revealed that 14 percent believed religion had lost its good influence; but later in 1968, polls raised it to 67 percent. So a plastic Christianity (and wars) cause youth to protest, holding up signs such as *Jesus yes, but Christianity, no.* Evangelism, therefore, must go hand in hand with holy living. Christians must choose, not on the basis of what race, class, or family demands, but what will Jesus do?

Where must the church witness in this new, or old, kind of evangelism, and what is its witness to society, country, government, and fellow brethren?

First, Jesus faced Pilate with an unbroken spirit of love, not fighting fire with fire. Pilate wrote his own doom when he wrote: He is "King of the Jews." Self-interest and cowardice to follow Jesus defeat Christianity's purpose and the gospel.

Second, our confession before class interests, such as the chief priests must create a brotherhood—not divided classes of cliques.

Thirdly, our witness must be to faithless friendships as *Judas*: Many dip hands in the same dish, but betray, or even kill, a brother when popularity, money, position beckon them away from following Christ.

Fourthly, our witness must be to the multitudes. Jesus spoke for thre years as no one had spoken to ge people to *hear* and *see*, yet even hi inner circle of three disciples couldn' understand his way. He answered "How long shall I remain with yo and bear with you?" People's ignorance chooses *Barabbas*—a local *patriotic rebel*, and crucified a worl *redeemer*. The most cruel words eve written, "And they watched him there," speaks to the sin of indifference in following Christ. Yes, we must witness before our *Gallio* of indifference.

Fifthly, we must witness before those that mock or make fun as Jesus did before race-prejudiced militarist the Roman soldiers. In today's racism problems, we easily are embittere instead of suffering or sacrificing fo men that mock. Rome and its grea military power perished.

God's last words in human affai were not the cross (defeat), but resu rection (victory). God has walked—in Jesus and his word—before us a he did before Adam and Eve i Eden, but they were disobedient an hid from him. We can conquer wit him (Gethsemane) and then wa worthy with the living Lord. Preside Wilson, in one of his peacemakin efforts, said, "I would rather fail a cause that ultimately succeeds tha to succeed in a cause that will final fail." *Joe Eck, Route 2, Box 1 Sedgwick, Kan. 67135.* Aug. 3

MEDITATION

Questions, questions

"IS IT AFTERWARD ALREADY? When will it be?"

"Why doesn't Dandy come home? We don't need any coal, Mommy. Jesus could take us to heaven."

"Will it snow in heaven? I'll take my boots anyway. It might rain."

"Shouldn't he give the truck to me? I had it first."

"But didn't the doctor give me to you?"

"Who was your mother when you were little? You didn't wear diapers, did you?" (Laugh of disbelief.)

"Why don't you take me to the skating rink? I want to see a football game."

"Aren't you the gran'ma? I'm the mommy. This is my little boy, Darenin. (Look at that light in his eye! I'd call him Darin!) Talk nicely to your gran-ma, Darenin."

"Why do you use two brown eggs and one white one for this cake?"

"Why is our horse losing its feathers?"

These are questions any four-year-old youngster may ask. This youngster's mother will need much patience, a patience that far exceeds grim endurance, and a patience with a generous dash of understanding. This crossfire of questions may wake her in the morning and continue all day. They rattle on despite the baby's hungry cries. Mother thinks up answers while steering smaller brother away from he turning pulley on the washing machine. (It's so nice and slippery or a little finger. Daddy had to rush away to work and could not put he guard back on. While smaller brother happily munches Mother's ern and slurps water from the floor ("But moo-moos eat greens and drink water from the ground."), the questions still burst forth. This gives a mother many opportunities to practice and test her patience.

The mother of a four-year-old is a privileged person. All day, she can impart knowledge. She has many opportunities to point out the greatness of God when she answers questions about the child's body, he earth, or animals. She is made keenly aware again, despite daily dishes, diapers, and drabness, of the wonder of life by her youngster's curiosity. God help us to teach our children when they ask for infornation. May we take our opportunities to show them the great Master who controls all of life. *Laura Siemens*

Ever green

Lord,
Make me a
pine tree—
Quiet strength
pointing toward
heaven;
Dressed in the
green of
Eternal
Life. *Joan Wells*

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COVER

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Celebrate hope

Christian hope and the abundant life are two concepts which don't have much credibility in the minds of many people today. Multiplied instances of alienation, injustice, oppression, poverty, and other forms of corruption have placed these two Christian promises under a cloud.

A young man recently wrote us to complain about the Mennonite church's irrelevance and to inform us of his steadily mounting disillusionment with it. Why, he wondered, can't we simply admit our despair and live with it somehow? Getting drunk, he suggested, might be more helpful than participating in the affairs of the church.

A Roman soldier is reported to have approached Julius Caesar with a request for permission to commit suicide, thus putting an end to his miserable and meaningless existence. He was a wretched, dispirited man without any apparent spark of vitality. Caesar looked him over at length. "Man," he said finally, "were you ever really alive?"

That we are enveloped in a gray smog of broken relationships, despair, greed, and indifference needs little documentation. All of us have breathed in its deadening gases and become lost in its misty shadows many times. But it is, nevertheless, in this milieu of despair that the invitation to hope and the abundant life comes. Jesus puts it this way: "I have come that men may have life, and may have it in all its fullness."

To become a participant in the abundant life, however, one must have a vision that things can be changed, that the cloud can be lifted. And that's the radical promise that Jesus makes. The Christian faith insists that things need not always be the way they are now. The abundant life enables us to live in hope despite many impinging frustrations and setbacks.

Arthur G. Gish of the Church of the Brethren has come out with some thoughts on this subject in his provocative book *The New Left and Christian Radicalism.*

"The Christian message," says Gish, "is about the future of man, a future that has already come in Christ. . . . The Christian looks forward to a new reality which will break into history, a new reality which, in fact, has already come. The revolution has already occurred in Christ, a revolution that has not yet been completed, but will be completed in the end time. This new reality is called the kingdom of God. It is the expectation that society will be changed, that the old will pass away and the new will come. It is the faith that, ultimately, God will triumph over the forces of evil."

If this is indeed so, people who take the concept of hope seriously can begin to live much more free and abundant lives. They do not have to grow frantic trying to adjust to each new twist of the *now,* but they can already look forward to, and even celebrate, the ultimate victory of Jesus and His way.

"Love is almost impossible without hope for the future," writes Gish, "for if the present is all that one has, the happiness and the pleasure of the present become the ultimate. . . . But because of hope, one is freed to participate in the suffering of one's brother and to take responsibility."

"The believer," concludes Gish, "is one who truly lives in the present with all its possibilities. He is the one who can affirm the joy of the present and face the future unafraid. He lives in hope." LK

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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An interview with the Canadian Prime Minister, Pierre Elliott Trudeau

The Canadian Prime Minister, Pierre Elliot Trudeau, recently gave an exclusive interview to A. C. Forrest, editor of the United Church Observer. *Mr. Forrest has made the interview available to* The Mennonite.

"I have tried not to make any editorial judgments," writes Mr. Forrest. "Mr. Trudeau put no subject off the record. He gave no 'No comment'."

"I hope," says Mr. Forrest, "what is said in the following pages will help readers understand a little better the thinking of one of the most colorful political leaders of our time. For whether we agree or disagree with Mr. Trudeau's policies, what he thinks seriously affects the lives of all Canadians."

A. C. FORREST: THE first thing I'd like to ask, Mr. Prime Minister, is, are you confident that Canada is going to stay united?

PRIME MINISTER TRUDEAU: Yes, I am. I am, I guess, because I feel deeply for Canada, and I believe most Canadians do. I am confident also for political reasons because I think that the history of the past hundred years has shown us that, by and large, the one linguistic group to whom separatism is being preached is not moved by the arguments which are used.

FORREST: Can you think of anything that Protestant church people in the English-speaking part of Canada may do to contribute to understanding on this whole divisive issue?

PM: In specific terms, I don't think I could make any suggestions, but in general terms, I believe that it is because Canadians have been under the good influences of their churches that they are a tolerant people, an understanding and patient people, so that there has been little backlash against the excesses which have happened over the decades in French and in English Canada which might turn either group off. I think that there's been a remarkable show of maturity in the reaction of Canadian people, and I am sure this is because of the basic tolerance of their philosophy, a basic humanistic approach to society and equality of man. . . .

FORREST: Now. I'm going to get personal. I have been told you are a devout Catholic. I know that you don't let photographers take pictures of you going to church and apparently you don't even want it mentioned that you go to church. I don't know whether the people know.

PM: I honestly don't know what they mean by a devout Catholic.

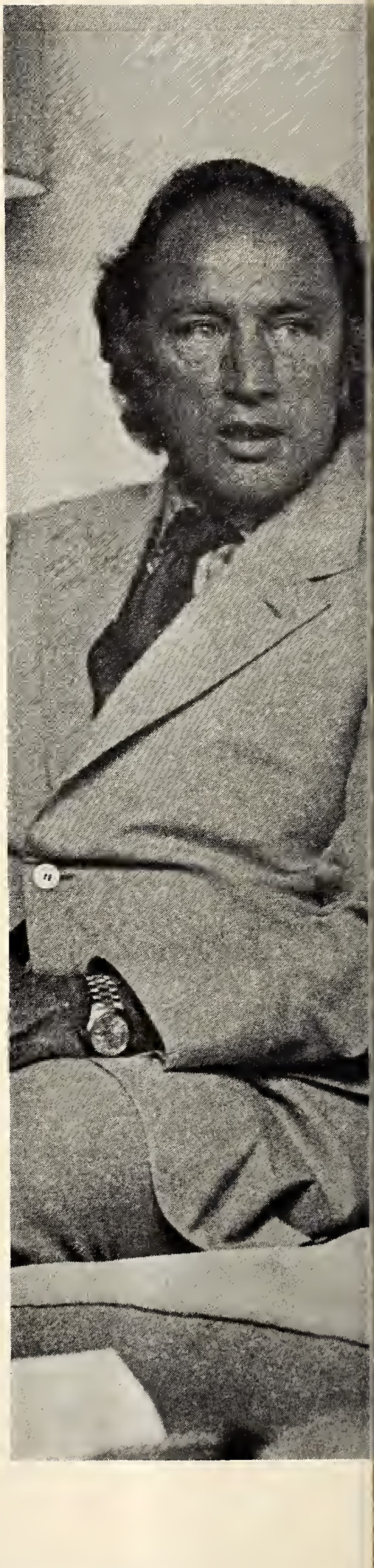
FORREST: Well, you are a believer and you go to church?

PM: Yes. Does that make you a devout man?

FORREST: No.

PM: I believe in life after death, I believe in God, and I'm a Christian.

FORREST: Did you ever, in your youth, for a time leave your faith or find yourself severely shaken in it?



PM: I was shaken to the extent that eople who criticized me used to say at I was Protestant more than a atholic because I like to impose con-raints on myself, but I don't like em to be imposed from the outside. ou will remember that in Shaw's reface to Saint Joan he describes her s perhaps the first Protestant: some-mes I felt sympathy with that. I be-eve that the Catholic church now ould find much more accommoda-on for this type of person than did e particular milieu I was brought up in school. But as to whether I had ny philosophical doubts, about life nd the hereafter and so on, I don't ink I would like to answer that be-ause I'm not sure how significant such oubts are. I mean, as does every oung man studying philosophy, I aturally asked myself questions about e truth of all this, and about the eaning of freedom, predestination, berty of choice, and so on. But to ave asked questions of yourself about , I think is not too important. Let's ay that I remained—I remain—a eliever.

FORREST: You were interested in nding out about the religion of other eople, religions such as Buddhism and slam on your travels: how do you eact to the exclusive claims of Chris-anity, such as "there is no other ame under heaven whereby ye may e saved," or "I am the way, the ruth and the life, no man cometh nto the father but by me," or am I sking questions that are too personal?

PM: No, that question is perfectly egitimate. I can honestly say that I ave never attempted to answer that ecause that is not my approach to eligion. In my formative years the eople who influenced me most were he Christian existentialists, I mean men like Mounier and Kierkegaard nd perhaps most of all Nicholas Berdyaev and in my travels I looked or one thing more than anything. I arely discussed, probably mainly be-ause of language difficulties, meta-hysics with the various religious peo-le of other groups I'd meet with. But I'd very much try to see how they were incarnated, how their particular soul was incarnated or took root into reality. I was inclined to judge the validity of a man's faith more by the depth of his roots in reality and brotherhood and love. So I felt more at home, shall we say, with some Zoroastrians in the far East, than I did with some Catholic missionaries. . . .

FORREST: I don't like pressing on this but you really don't like publicity about your faith. Is it a feeling that it might be exploited? Or is this just a personal thing?

PM: Two reasons. For one thing, it seems to me it would be pretty awful if Canadians came to choose political leaders not for their political ideas and actions, but because of their adherence or their devotedness to one faith or another. The other reason is that I feel religion is basically and essentially a communication between a man and his God and I think it is the most personal thing of all and I don't think it concerns too many people. I don't mind discussing it like this, but I do object to the sensationalism or even the voyeurism of doing things in church or out of church.

FORREST: But you wouldn't get Canadians divided on religious grounds as Americans were once over John Kennedy's election, would you?

PM: I don't think you would. . . . Perhaps if we looked a generation back, we might. You know, I'm sure that in the days when the papists were on one side and the Orange Lodge was on the other, under certain circumstances of poverty and of conflict, what is now happening in Northern Ireland might have happened here. But I think that we are beyond that now.

FORREST: As Prime Minister do you find that churches and religious organizations act as pressure groups on government?

PM: They do. I remember a few specific occasions where they acted very definitely as pressure groups when I was studying the form of the divorce laws when I was Minister of Justice. I got a great deal of representation from the churches. And I found it very helpful.

FORREST: In other words, it was a positive presentation of different points of view?

PM: Yes, it was. Another example was the reform of the Criminal Code which also brought a certain number of moral questions to the fore. Remember the questions of abortion, homosexuality, and so on. There was representation on those questions.

FORREST: But that was what you'd call a proper democratic representation with briefs to commissions rather than pressure from behind the scenes?

PM: It was, as you say, appearing with briefs and having extended presentations of them in the presence of myself and a few cabinet ministers. It also expressed itself in other ways —through letter-writing, undoubtedly on the advice of the pastor or the priest of the parish. You could obviously see it was a community approach to the problem. We had the same thing very strongly when we were debating recognition of the Vatican.

FORREST: What's the proper and most effective way for a church to influence government policy?

PM: I suppose there are two approaches—both of which I think are reasonable and proper. One is to make direct representation through the hierarchy by presentation of briefs, by explanation of points of view, by reaching the minister or member of parliament and telling him what the Catholic or Protestant or Jewish or Muslim point of view is on this particular thing and to hope that the government will see it. And, the other, which is probably more effective, is in making sure that the morality in which people of a particular religion believe is translated into their approach to social and political problems—making sure when they vote,

"I believe in God, I believe in life after death. I am a Christian." / "The only ultimate guide we have is our conscience."

"Violence is counter-productive and it is bad in democra societies." / "I don't believe you can contain ideas military force."

when they discuss, or when they write to a member of parliament, that they are illuminated, as it were, by the particular set of truths in which they believe. I think it's important here that I make another distinction—that the churches must realize that when they take a position on a political event, that they must accept the rules of the game. When, for instance, churches become a pressure group on Biafra, I think they must realize that they have no particular mandate to speak the truth on Biafra. If they're talking of generosity, of respect of human life and so on, then they do have a mandate. I mean, this is part of the ethic of that particular metaphysic, whatever religion it is. But if they are making a political decision, a practical deduction from some of their moralistic beliefs, I believe first they must recognize the fallibility of their advice and they must realize too that then they are making a practical decision, and therefore they should be exposed to the type of contradiction and perhaps humiliation that politicians are exposed to—rebuttal, rejoinder, and so on.

FORREST: As a young man you must have seen in your wanderings around the world representatives of the church at work in the so-called undeveloped world. Did you get any lasting impression about what you saw?

PM: Yes, very much. . . . Perhaps the greatest thing I saw in terms of brotherhood and interracial tolerance, was the kind of work done by the Christian missionaries and others who set up YMCA's, youth hostels, and so on. Being then a wanderer, I was very sensitive to the Christianity or otherwise of the various missionary sects I'd meet in the middle of Africa or in India or in some remote part of China. I wouldn't like to generalize about Protestants or Catholics, or Methodists or Anglicans, but it was a sure test, I believe, of what I thought to be the right approach, if, apart from what they did as religious men, they were kind to a wanderer by letting him sleep in their hostel or in their compound if they didn't have a bed, or by offering him a meal. I have many, many memories of this. The most beautiful missionaries I saw were those who talked less about religion but who were very generous in their approach. I can remember a little brother, where the Ganges runs into the Indian Ocean, who lived with the fishermen and didn't teach them religion but he taught them how to fish. He just loved those people and they just loved him. . . . Others took the haughty, hierarchical approach to things. And it's the same the world over with all religions. You find some who are suspicious of their surroundings and who are there just to preach the faith and others who are generous and warm and who really love the people.

FORREST: This brings me to a tougher question. The churches which identify with the dispossessed and the repressed in certain parts of the world—South Africa, Rhodesia, Mozambique, even to an extent in the Middle East—are finding that by their identification and by their assistance, that they are actually supporting groups that have turned to violence in order to end the violence under which they have lived. The World Council of Churches, for example, is in trouble over giving grants of money for medical supplies and so on to such groups. I have read recently some of the things you've said about violence and the tremendous question it raises in our time. Are you completely nonviolent? Or do you think there's a case for a suppressed people trying to end their repression by resorting to violence?

PM: In my political philosophy, I think that there sometimes is room for violence. In my religion I really cannot think of cases where violence is justified. I know the usual answ of the Christ using violence to get t sellers out of the temple, but to this was impatience rather than v lence.

FORREST: Personally, you're alm pacifist?

PM: No. I think that religions m seek peace and love and therefore pacifist. But, here again, when t religious principles, like the philosop ical, are translated into reality, son times the reality forces violence you, and there is no escape from and then I don't think it's somethi you should try to hide your face fro

FORREST: If you were a you American of draft age called up go to Viet Nam, would you come Canada?

PM: I couldn't say because I—y know this type of hypothetical sit tion—God knows what I would thi if I were of that age. But I could p haps answer your question indirec by saying that those who make conscientious judgment that they m not participate in this war and w become draft-dodgers have my co plete sympathy, and indeed our po ical approach has been to give th access to Canada whether they draft-dodgers or, even more serio deserters from the ranks of th armed forces. That, perhaps, co enlighten you at least on my theor cal approach. I see nothing wro with it. I think that the only ultim guide we have is our conscience, a if the law of the land goes against c conscience I think we should disob the law. But because I also am a de believer in the civil society, I thi we should be prepared to pay consequences of breaking the law a that is either paying the penalty for or leaving the country. I feel perh I didn't deal with the question of v lence in depth. If you want to ret to it I won't object.

FORREST: Well, let's go back to th because I have gathered you ha

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said you're not judging those who, under specific circumstances, turn to violence.

PM: That's right. It's the circumstances which one also has to have a philosophy about. Let's take a specific example. If you live in a society where those who govern society and determine its path do not respect freedom of speech and freedom of religion, freedom of choice, freedom of assembly, and if there is no democratic process and no way to change the order of things by reason and peace and love and so on, and if, as a result of that, certain ideas in which you believe are being crushed, then I think the only way you can defend yourself against this violence is in using violence of your own. I can see that in certain political situations you have to use force to overthrow police states, for instance. As a politician I've never had to face that because I've always lived in a democratic society. But I think violence is counter-productive and it is bad in democratic societies.

FORREST: When you first became Prime Minister you implied we should have a new approach to the so-called communist world which you had found wasn't as monolithic or as hostile as some of us thought. You have made substantial progress in this. Have you any comment on Canadian reaction to the recognition of Red China?

PM: I've found that thus far there's been no adverse reaction. I think it's something which was overdue in political terms and when it happened I think people just heaved a sigh of relief. They say "good," then they forget about it; they forget it was ever a problem. I'm sure in a few years it will be unthinkable to say there were twenty years when we didn't recognize the People's Republic of China.

FORREST: Professor Joseph Hromadka said some years ago that he was more fearful of anticommunism as it was being expressed in certain parts of the West than of communism. Have you any comment on the policy of trying to contain communism with military force in other countries?

PM: Yes. I don't believe you can contain ideas by military force. I believe military force can be used to redress or change the balance of power in the world, but I think that that's always a losing operation if you're not trying to do it in a way which corresponds to the basic desires of the people on whom you are acting. Who is it that said that, "You have not converted a man because you have silenced him"? This is true of the use of the military on people. As you gather from my earlier answer, I am peaceful but I am not a pacifist in the phisosophical sense. I recognize that in some cases it's more important to have freedom and justice than to have peace. Sometimes you must live in a violent world in order to get greater justice. But I think all of us, politicians and churchmen, should do our utmost to change the society so that there would be no need for violence. This is the beauty of the democratic process: it permits that subjective view of justice—which everyone holds—permits that subjective view to express itself peacefully through discussion, through reason and through the voting process. I'm far from believing that we've solved the problem of violence in the twentieth century and that's why I'm not discouraged that we still have the Biafras and the Northern Irelands and the East Pakistans and, for that matter, violence in American or Canadian cities. I think that as the guardian of justice elected by the people, it's our duty to use whatever forms of force, police, army, to make sure that at least the freedom of choice is preserved. You know, it is a false dichotomy between order and freedom. Not too long ago I was asked which my preference would be. Obviously, I prefer freedom, but I know, and I think all history has told us, that freedom cannot flow from anarchy and disorder. Freedom *can* flow from order. That is not to say that freedom *always* flows from order because you can have a totalitarian order from which freedom will not flow, but the surest way to destroy freedom is to have chaos. . . .

FORREST: How do you feel about the young people—especially those youngsters hitchhiking around the country? You are concerned about those who couldn't get jobs, but how about those who are doing this instead of taking a job—how do you feel about them?

PM: I think it's great. I think that more and more young people are discovering that gainful employment isn't the only thing in life. That they can perhaps be just as useful to society and themselves by traveling across the land or around the world, learning more about humanity and going through the various experiences which will make their adulthood more productive.

FORREST: You did that when you were a young man. How productive was it for you from the point of view of education and understanding of the world? Was it equal to a year or two in college?

PM: Oh, gosh, I suppose it was probably equal to ten years in college in terms of seeing the world, understanding people, feeling misery and poverty and isolation at firsthand, and also probably in the moulding of my own personality. You remember in Melville's *Moby Dick*, I believe it was Ishmael who said that when he feels that desire to go out and knock men's hats off, he realizes it's time to go to sea, and he hunts the white whale. I think young people are like that all the time. I think I was much better advised to bum around the world for a few years than to stay around Canada knocking people's hats off. And I think a lot of the young people today are realizing that. You know you have a lot of impatience with reality as you see it when you're a young man and full of dynamism and strength and ideals and so on. I think it's good that you test the reality that surrounds you in your neighborhood with the reality as it is in other parts of the world; you come up with a better judgment. I'm not meaning that literally you can only do that and not go to school at all, but in terms of enrichment of a personality I think it's a fabulous thing.

NEWS

Paxman exhausted, farm fair a sucess

James Juhnke became director of MCC*'s program in Botswana this summer. Below is his report of an agricultural fair which Paxman Harvey Martens helped organize.*

There never had been an agricultural show in the Kweneng. The Kweneng district extends from near Botswana's populated southeastern border far into the dusty grasslands of the Kalahari Desert. Like the pioneers of the American Great Plains, farmers here struggled for survival. They have never had the time or resources to organize the county, state, or provincial fairs which have now grown into great social and educational events in rural America.

In 1970 the Kweneng district council decided to organize an agricultural and trade fair. They allotted about $3,000 for the project, half of which came from the Botswana national government. To organize the show, they hired Harvey Martens, a Mennonite Central Committee Paxman from Rosthern, Saskatchewan.

Mr. Martens, a former student at Rosthern Junior College and graduate in agriculture from the University of Saskatchewan, had come to Botswana in 1969 for just such work.

His project was working on the problems of water supply and management of grazing lands in the desert area of the Kweneng.

Beef cattle provide 90 percent of Botswana's total exports and there is considerable room for expanding the national herd with proper use of water and land. Agricultural shows are one technique for sharing information with Botswana cattlemen about scientific practices of range management, the dangers of overgrazing, and the desired physical characteristics of prime beef cattle.

Because the local people had had no experience with agricultural fairs, it seemed they were starting from scratch in the Kweneng and that all actual decisions for the project were left to Mr. Martens.

It took a work crew nearly a month of painstaking hand labor to clear a 200-yard square land area of thorn bush for the show site. A bulldozer could have done the job in a few hours for about the same expense. However, Botswana's great need is not for big machines to do big jobs. It is rather for the common poor folk to get some income to improve their standard of living. By paying small wages to local unskilled laborers rather than hiring a bulldozer, the show committee filtered funds to where they were most needed in the village.

Additional months were occupied in fencing the cleared fair site, building cattle pens and enclosures for smaller livestock, erecting booths for commercial exhibits, advertising the fair to potential exhibitors, establishing exhibit classifications, purchasing prizes, and planning the schedule for the three-day fair. Paxman Martens lived in a continual tension: should he make decisions and do the work efficiently by himself, or should he delegate tasks to inexperienced local personnel who might do shoddy work or none at all?

The three-day show came off as a huge success this June. Exhibits were brought on Thursday, judged on Friday, and viewed by the public on Saturday. The minister of agriculture and the national police band cam from the capital Gaborone for Saturday's opening festivities. Radio Botswana carried the minister's speech liv from the showgrounds.

Some 1,500 people paid the fou teen-cent admission charge (seve cents for children) and viewed th prize-winning exhibits of livestock field grains, vegetables, baked good leatherwork, pottery, and handicraft Agricultural equipment companies ha displays of farm machinery, beginnin with simple ox-drawn implement The agriculture department had displays for demonstrating proper methods of grain storage and technique for combating range deterioration.

Mr. Martens' work on the show brought him to the point of physica exhaustion. On the day following th show, he succumbed to a severe cas of hepatitis, which kept him inactiv for six weeks. As he thought about th show in his hospital bed, Mr. Marten wondered whether it had really fu filled its purposes. Did the peopl understand the educational intentio of the show, or did they see it a mere entertainment? Would the show have any impact at all upon agricu tural practices in the Kweneng? Ha

There was a cattle auction at Kweneng's first agricultural and trade fair i Botswana this year. Fifteen hundred people paid fourteen cents each to get i Paxman Harvey Martens, one of the main organizers, was exhausted after th months of preparation.

the local show committee gained sufficient experience from this first show to organize a 1972 show without the direction of an expatriate agriculturalist? Had he done too much of the work himself?

There was no doubt, however, about local enthusiasm for the project. The Botswana national magazine, *Kutlwano,* printed an illustrated feature article on the show under the title, "The Kweneng agricultural and trade fair—a good beginning." The show committee in Molepolole made plans for improving the fair grounds in preparation for next year. This project was not an alien idea imposed upon an unwilling and uncomprehending community.

The application of scientific methods and technology to agriculture in Botswana will take a long time. It did not happen overnight in North America. Many farmers still remember the days when they burned wheat stubble, planted the same crop year after year without rotation, and got along without terraces or fertilizer.

State and county fairs had a role to play in the development of scientific agriculture in North America. The first agricultural show in the Kweneng in Botswana, organized by Mr. Martens, was one event in the improvement of agriculture in a needy, developing country.

First Asia Mennonite Conference meets next week

How can Mennonites find their identity in the Asian situation?

This is one of the questions with which Asian Mennonites will be dealing at the First Asia Mennonite Conference, October 12-18, in Dhamtari, India.

Expected to attend are some three hundred delegates from Mennonite and Brethren in Christ conferences and fellowships in Hong Kong, India, Indonesia, Japan, Korea, the Philippines, Taiwan, and Vietnam. Asian Mennonites total more than 75,000.

Observers from Australia, the Middle East, Nepal, and Pakistan have also been invited.

Verney Unruh, secretary for Asia in the General Conference Mennonite Church's Commission on Overseas Mission, said one of the principal issues at this conference will be whether Asian Mennonites want to continue to be Mennonite or to cooperate with other existing churches. Also to be discussed, is intra-Asian Mennonite cooperation.

Mr. Unruh noted that the Asia assembly will, in a sense, be a regional conference before the Mennonite World Conference in Curitiba, Brazil, in 1972, since the world conference presidium will be meeting in Dhamtari October 12.

"The Good News for Asia Today," is the theme of the conference, which will include devotions, Bible study, group discussion, reports on Asian churches, and business sessions.

Keynote address will be given by Hadi Djojodihardjo of Indonesia, conference chairman.

The final day of the conference will include a workshop communion service with ministers from Africa, Europe, Asia, and the Americas.

Mr. Unruh, who will attend the conference, said, "I am excited about it. The problem in the past is that we have tended to think that our overseas churches do not have leadership or potential. But Asians have a lot to teach us as well. For the evangelization of Asia, more than Western help is needed."

Questions suggested for study by P. J. Malagar, conference secretary-coordinator, include:

How can the churches build a Mennonite identity in Asia? What are the prospects for joint ventures in their own countries and Asia at large? Are the churches prepared to pool personnel and finance for mission work in one of the 7,000 islands in the Pacific? How can they best serve the suffering people of Vietnam, Bangala Desh, or anywhere there is a calamity? What is the shape of things to come in Asia politically, and how will the churches be involved? Are the churches prepared to form an Asia fellowship of Mennonite and Brethren in Christ churches? How can they carry on the free church tradition in the Asian context? *GC News Service.*

Poverty Fund will be absorbed by commissions

What happens to the Poverty Fund now?

Its exact status by that name is uncertain, but during the next few years, the Poverty Fund will be in transition as a result of a resolution passed by the General Conference at its triennial sessions in Fresno in August.

The resolution directed that the "Poverty Fund emphasis be transferred to the General Conference program commissions in a renewed concern for the poor, with commitment to increased staff and budget, and that the Poverty Fund as a separate structure be discontinued, this restructuring to be done by the end of the three-year program, December 31, 1972."

Poverty Fund director, Gary Franz, said it is still uncertain whether the name Poverty Fund will be kept. Poverty Fund activities will be incorporated into the three commissions of the Conference.

Despite rumblings about the Poverty Fund from some Mennonites, Mr. Franz sees its new status positively, as a change from a temporary three-year program, to a definite program to make Mennonites as aware of poverty as of such programs as peace and social concerns.

"I'm happy the Poverty Fund has official status," Mr. Franz said. "The resolution gives us the ability to continue fund raising efforts and to pursue the education program."

The Poverty Fund was authorized at the 1968 meeting of the General Conference in Estes Park, Colo. Since the fund began operation in February 1970, nine projects in North America and four overseas have been given financial aid.

Funds are now being given to projects in Cincinnati, Ohio; Kansas City, Kan.; Hamilton, Ont.; and Taiwan.

Franz said a monthly publication on Poverty Fund activities began in September. Each issue will include a profile of one of the projects, a report on giving, letters, and editorials.

The publication is being sent to contributors to the Poverty Fund. *GC News Service*

Robert Kreider resigns from Bluffton College

Robert S. Kreider has resigned as president of Bluffton College, Bluffton, Ohio, effective in the summer of 1972.

The announcement was made following a meeting of the college board of trustees September 18.

This is Dr. Kreider's seventh year as president. He had previously served for eleven years as academic dean at Bluffton.

The board accepted Dr. Kreider's resignation "with profound appreciation for his leadership and vision in developing Bluffton as a Christian college." The board noted that Dr. Kreider, in accepting the presidency in 1964, had indicated that his tenure would not be long.

Howard E. Baumgartner of Berne, Ind., chairman of the board of trustees, announced that the executive committee of the board will meet soon to appoint a special committee to seek a presidential candidate. He indicated that the board will make every effort to obtain presidential leadership for the future which will uphold the goals of Bluffton College supported by Dr. Kreider.

In submitting his resignation, Dr. Kreider stated in part, "I have wanted to make this change when it would be least disruptive to the college and when it would be salutary to have new leadership. I sense that the time for a change is now. Although I have no immediate plans, I am interested in continued service in a calling related to the program of the church, teaching, or higher education.

"Now for nineteen years, our lives have been interwoven with Bluffton College. These have been deeply rewarding years. I have been grateful for the support and satisfying fellowship with the board, staff, faculty, and students.

"I am pleased that we are on the threshold of significant curricular changes. I am gratified that during the past year the board, faculty, and staff together faced with courage and resourcefulness the fiscal crisis which now plagues private colleges. . . . The immediate road ahead is one of struggle, but I have high confidence in Bluffton's ability to survive meaningfully. I know we can move forward in ways which are creative, significant, and faithful to Christ's calling for us."

U.S. group withdraws from peace conference

The U.S. Association for the Christian (Prague) Peace Conference has broken off relations with the parent body and did not send any official delegates to the Fourth All-Christian Peace Assembly in late September.

Charles West, chairman of the U.S. group and professor at Princeton Theological Seminary, said the group will reorganize on a "more autonomous basis." It will broaden its efforts to cultivate contacts with Christians in Eastern and Western lands. A new name will be chosen.

Mr. West said U.S. members did not feel they could send official delegates to the assembly in Prague since it was arranged without any consultation with Western delegates. His organization protested the decision to call the assembly, but Metropolitan Nikodim, chairman of CPC's Working Committee, was unwilling to compromise any plans made in the absence of the Westerners.

Cut in overseas mission personnel predicted

Mission personnel of major U.S. Protestant denominations has decreased by about 10 percent, or 1,000 persons, during the past three years, according to David M. Stowe, mission executive for the United Church Board for World Ministries.

Meanwhile the fundamentalists and pentecostals increased their numbers at about the same rate as the mainline churches' decrease, he said.

"Worldwide inflation and the deterioration of American economic power whittle away at the buying power of our mission dollar," said Mr. Stowe. "We shall have to rediscover the Christian graces of poverty and sacrifice." He was addressing some fifty missionaries on furlough at an annual conference sponsored by his church and the Christian Church (Disciples of Christ), which have joint work in Latin America and India.

Seminary attendance up Eleven women enrolled

The combined enrollment of the Ass
ciated Mennonite Biblical Seminari
shows an increase of 15 percen
over enrollment figures at this sam
time last year.

Total enrollment for both semina
ies, Goshen Biblical Seminary an
Mennonite Biblical Seminary, is ninet
two, with each seminary claimin
exactly half of that figure. Sixty-fiv
persons are enrolled full time. Pa
of the increase is shown in the large
proportion of women students th
year. There are eleven women en
rolled, five of these full time.

Two persons are enrolled in th
seminaries' congregationally supervise
pastoral education program and wi
be serving in the Valleyview Menno
nite Church in London, Ontario, fo
the entire year.

As has been the case for sever
years, close to one-half of the studen
body comes from Canada. Three in
ternational students represent Indo
nesia, Japan, and Spain. Several stu
dents are missionaries returned fro
service in Japan, France, and Puert
Rico.

The fall term opened September
with a service of worship and prais
Speaker for the occasion was Lloy
L. Ramseyer, acting president of Men
nonite Biblical Seminary this yea
while Erland Waltner is on sabbatic
leave.

Speaking on the topic, "A sense o
mission," Dr. Ramseyer issued a ca
for active participants in the churc
"who are redeemed and thus motivate
to serve the spiritual and materi
needs of the world." He said that th
church must always work on the "cu
ting edge" of current issues. "Th
church must not refuse to meet thes
issues but rather must learn new way
of discussing and dealing with then
As the secular world undergoes rapi
change, the church must not remai
static, but must keep itself open t
the leading of the Holy Spirit."

Minority church groups record remarkable growth

P. J. Malagar, moderator of the Mennonite Church of India, in a recent visit to Canada and the United States, spoke on the minority status of the Christian movement today, and also of the tremendous growth of the church in Africa, Latin America, and Asia.

He quoted Elton Trueblood's statement that Christians can be helped by remembering that the most glorious periods of the Christian faith have often been those in which the faith has had a minority status.

He also quoted from the *Indian Witness* some statistics given by D. P. Titus, director of the board of evangelism of the Methodist Church in Southern Asia. In Africa, the church south of the Sahara has increased by thirty million in the last fifteen years. The Protestant church in South America has grown from two million to twenty million since World War II. In Indonesia more than 50,000 Muslims have become Christians since the communist coup in 1965. Javanese and Chinese Mennonite churches have grown from 12,000 to 30,000. "The church in Japan, which is very young and small," he continued, "is sending one hundred missionaries abroad; a few of these are in India. Missionaries from South India can be seen in the Andaman Islands, Thailand, Malaysia Indonesia, Sarawak, and Borneo. We are living in momentous days when God is reaching out to the neglected nations of the world. And these are times when people are responding to the gospel."

Bishop Malagar is secretary-coordinator of the First Asia Mennonite Conference, which is to be held in Dhamtari this fall.

Bishop Malagar responded to a question about the prospect of relating again to the churches in China. While some Chinese have been able to visit their former homes, he is not aware of anyone who has contacted the Mennonites of China. He reported that Bibles are being smuggled into the country and that there has been one response from mainland China to a "Way to life" radio broadcast.

Mr. Malagar was invited to comment on what gifts the churches of the East might have to contribute to the churches of the West. He regretted that, having been on the receiving end so long, the churches of India must yet learn to share their gifts. "While you Westerners are very active," he reponded, "we work quietly; we do not try to accomplish as much, or in as short a time. We are more sensitive to soul culture," he reflected; "no religion of India is activistic."

"Affluence does not contribute much," he continued, "nor does poverty on the other side. Affluence does not produce good disciples; likewise the poor man may not be a good disciple. Both must face the question: do I give meaningfully?"

Expressing appreciation for the large contributions of food and clothing Mennonites have given to suffering peoples in emergency situations, Mr. Malagar appealed to the Mennonite brotherhood to become more actively involved in a peacemaking role, trying to help prevent the kinds of breakdown that produce conflicts like Biafra and Pakistan. "We in the East are more inclined to peace," he said, "but we have troubles. I am looking to the church to move out in a peacemaking role."

Mr. Malagar then proceeded to describe a voluntary land gift mission which is quietly working in his country. Several hundred thousand acres of land have been transferred from the rich to the poor. Land is made available to the laboring people, plots five to twenty-five acres in size. Legal transfers are made, and each farmer receives a deed for his plot. In promoting the movement, the leader calls people together for prayers and preaching. While he relates his appeal to the national religion, he calls for justice and righteousness on the model of the Old Testament prophets. Mr. Malagar commented that this man reads the Bible privately. He further told how ordinary Christians are becoming pacesetters in their communities: some school groups have undertaken the voluntary cleaning of public places. *EMBMC News*

Calendar

Oct. 12-18—Dhamtari, India, Asia Mennonite Conference.

Oct. 22-24—Western District Conference, North Newton, Kan.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

Apr. 13-16, 1972 — Minneapolis, Consultation on Evangelism.

July 18-23, 1972—Curitiba, Mennonite World Conference.

Canadian

Nov. 11—Swift Current, Sask., annual meeting of Mennonite Central Committee (Sask.)

Western

Oct. 5—North Newton, Kan., Hesston-Bethel Cultural Series, The Light Company.

Oct. 7—Pretty Prairie, Kansas, All-Mennonite women's meeting.

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

Oct. 31-Nov. 2 — North Newton, Kan., Bethel College, Menno Simons lectures, Alan Geyer, speaker.

Hatfield coming to inauguration festival

U.S. Senator Mark Hatfield of Oregon will be the featured speaker at the inauguration of Harold J. Schultz as Bethel College's ninth president October 24.

The inauguration, which will coincide with the Western District Conference's annual meeting October 22-24, will be informal in style, with students, faculty, constituency, and community joining in the celebration.

"By choice, we are tying together the inauguration and the annual church conference," said Dr. Schultz. "This is the opportunity for sharing and communication between the college and its church constituency."

Senator Hatfield was elected to the Senate in 1966 after serving two terms as governor of Oregon. In the Senate he has become known for his progressive attitudes toward the problems of the space age.

RECORD

Words and deeds

Thirteen church organizations have submitted a brief with the U.S. Supreme Court asking that the death penalty be ruled unconstitutional because it violates the Eighth Amendment's prohibition of cruel and unusual punishment. The court is scheduled to rule on the constitutionality of the death penalty this fall. If the death penalty is upheld, the ruling would clear the way for the execution of 675 men and women in U.S. prisons.

The Frederick (Pa.) Mennonite home for the aged celebrated its 75th anniversary September 11. Robert S. Kreider, president of Bluffton College, was the guest speaker for the occasion. The home, which now has sixty-nine residents representing twelve denominations, was founded in 1896 through the efforts of N. B. Grubb, pastor of the First Church, Philadelphia. The present administrator is M. Lawrence Smith, and the chaplain is Robert Landis, pastor of the Pine Grove Church, Bowmansville.

The Canadian Mennonite Reporter and *The Mennonite Mirror* are two Canadian periodicals which began publication this summer. The *Reporter*, a tabloid, is edited by Frank H. Epp and Dave Kroeker. It has appeared monthly since August, but plans to move to a biweekly schedule in October. It is seeking to fill the communications gap left by *The Canadian Mennonite*, which ceased publication earlier this year. The *Mirror*, a magazine directed primarily at the Mennonites of Winnipeg and southern Manitoba, will be published monthly except in July and August. Roy Vogt, a professor of economics at the University of Manitoba, and Edward Unrau, a member of the university's public relations staff, are the editors.

Mennonite Central Committee's material aid department sent a shipment of thirty-six tons of bedding and used clothing to Egypt, the last week of August. This is the first time in twenty-six years that MCC has sent material aid goods to Egypt. This shipment included thirty-three tons of used clothing and three tons of quilts and comforters. The goods will be distributed primarily to displaced persons of the June 1967 war.

Dutch Protestants and Roman Catholics have opened a *solidarity fund* for the victims of the recent outbreak of rioting in Northern Ireland. Money and clothing will be collected by various denominations. Sponsors of the drive have been in contact with church authorities in Belfast, who will oversee distribution of the offerings.

Fouad Atalla, Arab attorney and legal advisor to Mennonite Central Committee workers in Jordan, has been given the World Lawyer Award by the World Peace Through Law Center at Belgrade, Yugoslavia. Now living in Amman, Mr. Atalla has been a personal friend of MCC workers during the past seventeen years. He has been a justice of Jordan's supreme court and advisor to the king.

Deaths

Michelle Kay Burgan, daughter of Mr. and Mrs. Gilbert Burgan, First Church, Hutchinson, Kan., was born July 22, 1963, and died, Sept. 14.

Earle C. Dahlen, First Church, Upland, Calif., was born Feb. 13, 1895, and died Aug. 14.

Elmer H. Dick, Gospel Church, Mountain Lake, Minn., was born April 10, 1921, and died Sept. 13.

Herman Dyck, Emmaus Church, Whitewater, Kan., was born in Germany, Mar. 31, 1888, and died Sept. 5.

Clara Catharine Esau, Emmaus Church, Whitewater, Kan., was born June 29, 1893, and died Sept. 3.

Ben Esek, Calvary Church, Washington, Ill., was born April 28, 1887, and died Sept. 14.

Agnes Green, First Church, Upland, Calif., was born Feb. 11, 1881, and died July 10.

Ruth Katherine Horsch, First Church, Upland, Calif., was born July 13, 1898, and died Sept. 5.

Lizzie Mierau Janzen, (Mrs. John R.), Bethesda Church, Henderson, Neb., was born Feb. 25, 1906, and died Sept. 9.

Elsie Hunsinger Klempel (Mrs. Frank), First Church, Aberdeen, Idaho, was born Feb. 21, 1894, in Wisner, Neb., and died Sept. 4.

Grover C. Miller, Silver Street Church, Goshen, Ind., was born Nov. 22, 1884, and died Sept. 12.

Mabel Hershberger Mishler (Mrs. Harold), First Church, Sugarcreek, Ohio, was born Dec. 31, 1905, and died Sept. 14.

Laura A. Nachtigal Penner, First Church, Newton, Kan., was born Aug. 21, 1919, and died Sept. 13.

Peter L. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Feb. 7, 1888, and died Sept. 4.

Elam Steiner, First Church, Berne, Ind., was born Feb. 28, 1888, and died July 23.

Nancy R. Suter, First Church, Bluffton, Ohio, was born July 12, 1941, and died Sept. 6.

Kathryn Ann Swatzendruver, Pulaski (Iowa) Church, was born Mar. 24, 1953, and died Aug. 30.

Herman S. Wedel, Zion Church, Elbing, Kan., was born May 25, 1887, and died Aug. 22.

Anna Gertrude Wiebe, First Church, Beatrice, Neb., was born July 29, 1878, in Danzig, Germany, and died Sept. 18.

Helen E. Wiebe, First Church, Beatrice, Neb., was born July 25, 1915, and died Aug. 28.

Ministers

Adolf Ens and *Bill Janzen* have been appointed by the Ottawa (Ontario) Church to serve jointly on a part-time basis in the pastoral and ministerial program of the church.

Henry V. Friesen, was installed as pastor of Mount Royal Church, Saskatoon, Sask., on Sept. 12.

Abe W. Hiebert has resigned as pastor of the Bergthaler Church, Steinbach, Man., effective in the summer of 1972. He has no definite plans for the future.

Henry Wiens, formerly pastor of the Eden Church, Chilliwack, B.C., is now pastor of First Church, Saskatoon.

Marriages

Daniel Amstutz and Martha Shank, both of First Church, Bluffton, Ohio, Sept. 4.

Dave Basinger, Pandora, Ohio, and *Annette Huebert,* Bethesda Church, Henderson, Neb., on Aug. 28.

Eldred Brockmeier, St. Johns Lutheran Church, Herington, Kan., and *Mary Louise Jantzen,* First Church, Beatrice, Neb., on Sept. 4.

Robert Lee Clemmer, and *Linda Sue Kinsey,* Zion Church, Souderton, Pa., on Sept. 11.

Michael Eberhardt, Lincoln, Neb., and *Elaine Friesen,* Bethesda Church, Henderson, Neb., on Sept. 11.

Stanley Epp, Bethesda Church, Henderson, Neb., and *Debbie Larson,* Mennonite Brethren Church, Henderson, Neb., on Aug. 21.

Dean Friesen, Bethesda Church, Henderson, Neb., and *Kathy Haines,* in Ankeny Presbyterian Church, Ankeny, Iowa, on Sept. 4.

Araalfo González, Fresno, Tex., and *Lydia Trevino,* of Houston (Tex.) Church, on Sept. 4.

Richard Lee Harms, First Church, Aberdeen, Idaho, and *Diana Sue Regier,* Halstead, Kan., on Aug. 7.

William Jerry Jantzen, New Hopedale Church, Meno, Okla., and *Donna J. Richardson,* Church of God, Cushing, Okla., on July 11.

Leland Klaassen, Emmaus Church, Whitewater, Kan., and *Judith Faucette,* Trinity Methodist Church, Greensboro, N.C., on July 24.

Ronald Klassen, First Church, and *Carol Klingsporn,* Trinity Evangelical Lutheran Church, on Sept. 11. Both of Mountain Lake, Minn.

James Leaman, Lancaster, Pa., and *Sheryl Huebert,* Bethesda Church, Henderson, Neb., on Sept. 4.

Larry Meyer, Denver, Colo., and *Kathryn Schierling,* Inman Church, Kan., on Sept. 18.

Gregory Miller, Castlewood, S. Dak., and *Joan Waltner,* Salem-Zion Church, Freeman, S.D., Sept. 10.

Jay Randall Murray, Stillwater, Okla., and *Cheryl LaVon Horn,* Herold Church, Cordell, Okla., on Aug. 8.

Albert Nikkel, Shafter, Calif., and *Mrs. Abe S. Dick,* Bethel Church, Mountain Lake, Minn., on June 30.

Thomas D. Parks, Central Assembly of God, Wichita, Kan., and *Michele Bartel,* Lorraine Ave. Church, Wichita, Kan.

Homer Peters and *Ruth Ediger,* Bethesda Church, Henderson, Neb., in First Baptist Church, Lincoln, Neb., on Aug. 28.

Gary Schultz and *Carol Dietz,* East Swamp Church, Quakertown, Pa., on Sept. 25.

Lester Siebert, Holdrege, Neb., and *Jean Knipfel,* in Emanuel Lutheran Church, York, Neb., on Sept. 11.

Tyrone Stahl, Bethany Church, Freeman, S.D., and *Jean Mary Berghärst,* First Reform Church, Sioux Falls, S.D., on Sept. 4.

Mitchell Takata, Honolulu, Hawaii, and *Maryann Dyck,* Olivet Church, Clearbrook, B.C., on Aug. 20.

David Lee Ulrich, First Church, Aberdeen, Idaho, and *Kathy Lee Reid,* Nezperce, Idaho, on Aug. 28.

Rex Waggy, Burns, Kan., and *Vickie Unruh,* Trinity Church, Hillsboro, Kan., on Sept. 11.

Jim Watt, Winfield, Kan., and *Rose Marie Schmidt,* Lorraine Ave. Church, Wichita, on July 11.

Baptisms

Jim Allen Flaming, Kathyleen K. Flaming, Warden (Wash.) Church, on Sept. 5.

Workers

John Buhr, Rainbow Boulevard Church, Kansas City, Kan., is a new Teachers Abroad Program volunteer. He will spend the first year in French language study in Belgium and then teach the next two years in Congo. He holds a BS degree in chemistry and physics from Bethel College.

James and Margaret Dyck, Thompson, (Man.) United Mennonite Church, have volunteered for a three-year TAP assignment in Nigeria. He will teach chemistry and math and she will teach English in the Mada Hills Secondary School, Akwanga, Nigeria. James is a graduate of the University of Saskatchewan with a degree in chemistry and attended the Mennonite Biblical Seminary. Margaret received her teaching certificate from the University of Manitoba.

Edward Epp, Bethesda Church, Henderson, Neb., began a voluntary service assignment on Sept. 8, at the Wiltwyck School for Boys, Esopus, N.Y. He is an assistant to a teacher in ecology. Edward graduated from Bethel College and is the son of Mr. and Mrs. Edward H. Epp.

Dorothy Funk of the Tiefengrund Church, Laird, Sask., joined the Hutchinson, Kan., voluntary service unit on September 12. She will serve for one year as a day care worker. The Hutchinson voluntary service unit was started this fall as the cooperative effort of First (General Conference) and Perishing Ave. (Old Mennonite) churches in Hutchinson. Dorothy has attended Rosthern Junior College, Rosthern, Sask., and is the daughter of Walter and Irene Funk.

Martha Guenther, Hepburn, Sask., began a one-year term of voluntary service in Geary, Okla., September 13. As a member of the new voluntary service unit, Martha will work in a day care center. Martha is a member of the Osler Church, Osler, Sask. She is the daughter of Frank and Elisabeth Guenther and has attended Swift Current Bible Institute.

Myron Harms, Grace Hill Church, Whitewater, Kan., has accepted a three-year voluntary teaching assignment under MCC in Botswana. He holds a BA degree in mathematics from Bethel College and an MEd degree from Texas A and M.

Judith Janzen, Newton, Kan., began work September 1, as associate director of the voluntary service program of the General Conference Mennonite Church. Miss Janzen, the first person to hold the position, will assist George Lehman, who is voluntary service director. Miss Janzen, a graduate of Bethel College, North Newton, Kan., spent one year in the Upland, Calif., voluntary service unit. There, she organized a program of vocational and college counseling for children in welfare families.

Daryl J. Nickel, Bethel Church, Mountain Lake, Minn., entered vol-

Buhr

Guenther

Harms

Sawatzky

untary service in Kansas City, Kan., Sept. 1. He will work for two years as a community organizer under the General Conference Mennonite Church. Daryl is a graduate of Bethel College, North Newton, Kan., and is the son of Mr. and Mrs. John Nickel.

Doyle Preheim, formerly of Freeman, S. Dak., has been named minister of music, at First Presbyterian Church, Santa Barbara, Calif. A graduate of Bethel College, North Newton, Kan., and now a doctoral student in choral music at the University of Southern California, Doyle taught music and English in Japan, from 1966 to 1969, under the General Conference.

Fremont Regier of the Congo Inland Mission is attending Wisconsin State University during his furlough year to sharpen understanding on how to cope with the developing rural Congo. He pioneered the present agricultural program of the Congo church. The program is co-sponsored by MCC and CIM, under the direction of the church.

Gary Sawatzky, of Carstairs, Alta., joined the Markham, Ill., voluntary service unit September 15. He is a member of the Bergthal Church, Didsbury, Alta. In Markham, he will spend one year as a day nursery worker. The son of Henry and Tina Sawatzky, he has attended Rosthern (Sask.) Junior College.

Rodney and Linda Schey have accepted a three-year MCC teaching assignment in Koronga, Malawi. He will teach math and she will teach music and English in the Chaminadi School. Both are graduates of Bluffton College. He holds a degree in mathematics and she received a degree in music education. Rodney is a member of Grace Church, Pandora, Ohio. She is a member of Grace Church, Jackson Center, Ohio.

Gary and Janet Scholl, Bel Air, Md., have begun two years of voluntary service in Hammon, Okla., with the General Conference Mennonite Church. They will be the first members of the Hammon voluntary service unit, started at the request of the Bethel Church. Gary will work in housing construction. Janet will do family visitation as a caseworker. Gary, a member of the Bel Air United Methodist Church, received his BA degree from Western Maryland College, Westminster, Md. His parents are Ray and Doris Scholl. Janet, a member of the Bel Air Presbyterian Church, attended Hartford Junior College in Bel Air. Her parents are F. and Ruth Hochella.

Gordon Schroeder, Vancouver Mennonite Mission, Vancouver, B.C., joined the General Conference voluntary service unit at Phoenix, September 8. He will spend one year working in tutoring and recreation programs. Gordon, a resident of Richmond, B.C., has attended the University of British Columbia.

Gregory and Susan Stucky, have volunteered for a three-year term of MCC service in the Congo. After a year of French language study in Belgium, they will be teaching two years in the Congo. Both are graduates of Bethel College where he received a degree in German and history and she holds a degree in English. Gregory is a member of the Lorraine Ave. Church, Wichita, and Susan is a member of the Bethel College Church, North Newton.

Dennis Thieszen, Bethesda Church, Henderson, Neb., entered a term of 1-W service at Northview Opportunity Center, Newton, Kan.

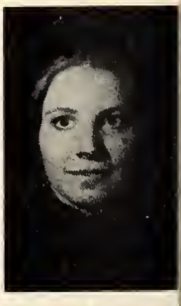
Melvin H. Voth, assistant treasurer of Hesston Corporation, has been engaged as part-time instructor in business at Bethel College. A graduate of Bethel College, Mr. Voth received his master's degree at Wichita State University and the degree of Doctor of Business Administration from Indiana University. He holds a Kansas certificate as a Certified Public Accountant.

Naomi Zacharias, of the Olivet Church, Clearbrook, B.C., began work September 1 in the Geary, Okla., voluntary service unit. She will spend one year working in a day care center. Naomi has attended Columbia Bible Institute in Clearbrook. She is the daughter of Henry and Helen Zacharias.

L. Schey

R. Schey

G. Stucky


S. Stucky

DISCUSSION

Celebration—active and passive

Lyle Preheim

Celebration—what place does it have in the lives of men, in the life of the church? It seems that until recently this word *celebration* was usually heard only in the context of some festive event, such as the Fourth of July, or perhaps in connection with the coming home of a serviceman. But now we hear it in reference to worship services or as an orientation toward life.

Let us explore what the word really means. The word *celebrate* means: to observe with ceremonies of respect or festivity; to extol; praise. According to a thesaurus, words or phrases which might be used synonymously are: remind, proclaim, make important, be cheerful, rejoice, honor. If we can assume that a celebrant would then embody the emotional implications of this definition, how would he express these emotions? In the case of the serviceman coming home, it would seem likely there would be a festive gathering of relatives, a great deal of handshaking, perhaps some embracing, a table set for many with food aplenty, amiable chatter, and a general feeling of, "It's good to see you home." In the case of the coming home of the prodigal son, the father embraced him and the fatted calf was killed, again a time of festive celebration. Certainly one can say an event embodying celebration is a time for the expression of deep emotion.

How about the church? How does celebration fit into this area of life? Do the words defining celebration (to observe with ceremonies of respect . . . to extol or praise) fit into a worship setting? If so, then how do we express these concepts or feelings? Certainly, there are many ways of expression, perhaps as many as there are different types of services. How individuals express themselves varies a great deal, not only now but in Bible times as well. David shouted and danced for joy; Job prayed. Herein lies an important concept. Expression comes in many ways, and who is to say that one form has integrity while another has not?

Youth, especially, are now using forms of expression that are often foreign to older generations. They more often interpret an event or service as having more credibility if seen in the light of active celebration, and prefer to express themselves more as David did, while others, often of the older generations, prefer to express themselves more passively as Job did. According to biblical resources, it would seem that both have integrity.

One of the dangers, however, in festive, active types of experiences, as well as those experiences more passive in nature, is that the experience becomes an inward-oriented, self-gratifying event, an end in itself. Alvin Beechy writes in his book, *Worship as Celebration*, "Worship which seeks its own end in some private experience of ecstasy is seeking to make God its own servant, rather than to become the servant of God." This criticism has been leveled at the youth participating in the peace celebration at the Fresno General Conference this past summer. I believe that what happened after their time of creative expression, in the time of personal testimony, gave irrefutable evidence that their expression was not an inward-oriented thing but rather an invocation to something much greater than themselves, as well as to their fellowmen. In this time of celebration, they were simply responding in a way that is natural to energetic youth. They were responding not only with their minds, but with their bodies.

What, among youth, has precipitated the swing toward a more expressive type of religious commitment? Certainly, one thing has been the dichotomy of the sacred and the secular, the Mennonite tradition of being apart from the world. This dichotomy has often placed the concept of celebration outside the traditional church structure and left in its place a sense of dullness and lifelessness. Unfortunately, the sacred-secular dichotomy has also left the church standing as an isolated structure in our society. As a result, youth have turned away from what they feel has become a restrictive agent rather than a life-giving one.

On leaving the home community, many young people, in their reaction, have searched for meaning outside the church structures. The results have not always been entirely good. However, the search for new religious meaning and expression has continued, and the Jesus movement is certainly one manifestation of that which youth have not found in the more traditional structures. Closer to home, the Fresno peace celebration is another.

Perhaps the freedom of youth to express themselves, to show their feelings, and to say what they think is a characteristic at which those of us that are older need to look closely. For those not accustomed to being openly honest and expressing ourselves as we feel, it is difficult to break down the barriers. Not only has this been a characteristic of those in the Anabaptist tradition, but of most of the adult generation. Furthermore, in this age of mechanical technology, man is finding it increasingly difficult to be human, to express himself in ways which he finds meaningful. Yet the behavioral sciences are stressing more and more the importance of open expression—open expression not only of love and joy, but also of frustration and anger. To find appropriate channels for some of these emotions is often problematic, but something which needs to be continually worked on, for man is only beginning to realize the destructiveness and waste of emotions turned inward.

In the final analysis then, perhaps the stress ought not to be on how we express ourselves, but rather that we do express ourselves. Whether it be in the form of active celebration or in more passive forms really makes no difference. The crucial question remains, what happens after the event? If our expression does not continue in life-style, in the living, then let us listen closely to those that would speak.

LETTERS

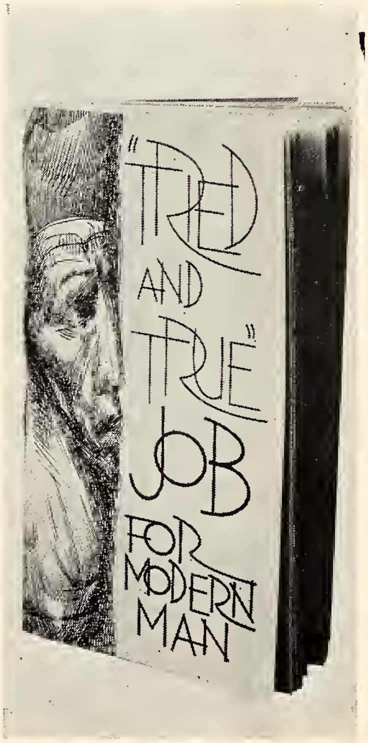
Casts vote for 1-W

I am presently on the last leg of my term as a I-W serviceman in accordance with the United States Selective System. I chose as the area to which I would contribute to the maintenance of the national health, safety, and interest of our nation the twin cities of Minneapolis and St. Paul.

When I first arrived here from my home in south central Kansas, many ideas crossed my mind. I seriously wondered at times what I was doing here. It seemed all too many times that the grass seemed much greener on the other side. In fact, during some trying and despair-filled moments I even seemed to catch a glimpse of the battle-torn areas in Vietnam and to my dismay they even seemed to shine through in their own patriotic way. But I soon realized that I was sent up here for a purpose. I soon realized that I was on my own and that I had the opportunity to make these two of the most successful and educational years of my life. This was my choice, not my parents', not my friends', but mine. It was an opportunity for me to practice love for mankind; it was an opportunity for me to help brother upon brother and to strengthen the ties which bind between our pacifist world and the so-called militaristic society. I have found that there has been much more to my two years of service than work. I have learned that it indeed is a privilege for me and for others who are brothers in our faith to have the opportunity and the choice to serve our country in this way.

Throughout my term of service I have had the obligation to work with many people who are anything but *promoters* of the pacifist or conscientious world. I have walked in their midst as a peace-loving youth, proclaiming that peace and the way of God are the true answer to our territorial binds, only to learn that many of these people have sons, and in some instances lost their only sons a short time ago while serving as servicemen in one of the branches of our nation's military force. It is times like this when you ask yourself many times over, why he and not me? Why should he be obligated to go and fight for our country's freedom while I walk around in hospital uniform? It is questions like these which are forced on us every day. It is questions like these which further our ever-increasing opportunities to witness as goodwill ambassadors to our faith.

The I-W program has in recent years been under heavy discussion as to its effectiveness and degree of true dedication. As a I-W serviceman who has experienced a year and a half of service work, I would have to take the stand in favor of the existing I-W program. It may be correct that our lives are not endangered by a sudden attack by a group of frightened natives, but I believe that we have been sent here not so much for the purpose of constructing material items bu instead for the construction of a fellowship among people of all faiths. As minute in stature as this may seem, I cannot help but glance over to the existing war in the Belfast, Ireland, areas, and then ask myself again: just how minute is it? *Gary Regier, 6810 Meadowbrook Blvd., St. Louis Park, Apt. 347, Minneapolis. Minn. 55426.* Sept. 17



42 Then Job answered the Lord.
Job

[2] I know, Lord, that you are all-powerful;
that you can do everything you want.
[3] You ask how I dare question your wisdom
when I am so very ignorant.
I talked about things I did not understand,
about marvels too great for me to know.
[4] You told me to listen while you spoke
and to try to answer your questions.
[5] Then I knew only what others had told
me,
but now I have seen you with my own
eyes;
[6] so I am ashamed of all I have said
and repent in dust and ashes.

Book of Job in paperback. *A paperback version of the Old Testament Book of Job is being released by the American Bible Society in New York. The eighty-nine-page book, beautifully illustrated by Robert Hodgell and titled "Job for modern man," joins the Psalms in the Bible Society's translations of the Old Testament released so far. Publication of the entire Old Testament in Today's English Version is set for 1975. A passage from the text is shown above.*

MEDITATION

The word and the deed

I would like to express a few thoughts on the much-discussed topic, "Word and deed." From our experience in Brazil it is evident that a strong stress on deeds is necessary, particularly in the type of service we are doing. However, there comes a point in the life of any Christian worker where he feels the need to express his faith in words. We must not only strengthen our own witness to the people, but also make our own service meaningful to ourselves. My wife Jean and I have found a meaningful outlet in expressing our faith to our Brazilian neighbors.

At the Mennonite Central Committee work in Jardim, we find that Janet and Warren Yoder are also participating in the church there. Warren felt the need for more *meat* and started to prepare simple messages. He gains satisfaction in the preparation and presentation of these messages to the colony people.

In Belem, MCC worker Wendell Lantz was serving with his guitar and singing with the young people as well, giving a message in the Sunday service.

In Amaraji, Don and Virginia Ranck find the Baptist church looking to them for service. They have participated in the church's group singing. The Rancks have been able to get into discussions about the church's service to the community. Although small, the church does have a few social action projects. The Rancks definitely feel that the church is looking to them for help and maybe this link will open up new avenues and get the church more involved in community action programs. Paxman Gene Troyer, also at Amaraji, has found that he is able to serve in teaching the adult Sunday school class and also by bringing some messages. Randy Schertz, another Paxman at Amaraji, has attempted to get the youth group into discussing religious topics by inviting seminary students to present youth programs.

Thus it is apparent that we as MCC volunteers feel the need to express in word what we are doing. It has been my feeling that at the outset there was almost a negative feeling towards the evangelical churches of Amaraji. It appeared that we were priding ourselves at being ecumenical and broadminded since we could work with everyone. However, I believe that every Christian must eventually identify himself with some group of believers and make it possible for him to express his faith. As Christians we have a message to tell. *Abram Dyck*

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When everything is coming apart

John Drescher

WHEN WE ARE made aware of the insecurity and restlessness of our society we are inclined to ask, why? And it's a good question to ponder. There are a multitude of reasons —some spiritual, of course, others psychological or sociological.

We speak of everything coming apart. What seemed nailed down even a decade ago is vibrating loose. Moorings are lost and the things which held persons or society together and gave some stability and security seem to have disappeared or are on the verge of departure.

Consider just three things which in the recent past had a kind of built-in security.

First was the family. As a whole, it was close-knit. Adverse pressures were present but in no comparison to today. Not only the church but also community pressures acted to hold families together. Children remained close to the immediate family and relatives until adulthood and, many times, in close contact during adult years.

What do we see today? We see what can be called a decline in kinship. Early in life, many are removed from the essential family group whose behavior was largely predictable, from whom help in trouble could be counted on.

Today is different. Katie Funk Wiebe writes that although many persons know more people today than several decades ago and although these persons could identify many leading figures in the nation and the world, "Yet they would be hard pressed to find five friends with whom they could share a deep spiritual problem. If you don't believe me, start naming five."

Second, material wealth and symbols of wealth gave a certain support in the past. It is true, of course, that things, possessions, wealth, cannot give spiritual security. Yet a few decades ago a person well-situated financially had a certain stability.

Today the person with wealth may be among the most insecure. With the coming of the Great Depression, those who based their security upon the support which material wealth and symbols of wealth gave were speedily taught that there is really no reliable security in material possessions. And this insecurity, which rises with the realization that all may suddenly be lost, creates fear and restlessness unless a more permanent security is found elsewhere.

Third, religion, another strong support for a century, has fallen upon evil days. Skepticism, doubt, and growing spiritual illiteracy leave their impact. One might say it is always difficult and dangerous to destroy one's faith even if such is wrong, unless something better is introduced to take its place.

Now, if our family shows little interest or has little contact or rating, and if that for which you work has a built-in obsolescence or can suddenly be destroyed, and if our God is exploded by indifference, skepticism, or denial, what does one have left?

Here is where the church of Jesus Christ comes in. Christ's body, the church, can answer such questions as: What can be done for persons who feel no love and closeness from anyone? What can be depended upon if material things cannot be trusted? Where are hope and faith found today?

For one thing, the church has fellowship to offer. That is, if the church is really the church. The Holy Spirit creates a fellowship of love and belonging. Here one ought to be able to come for counsel and with his troubles, and find help. If the church is Christ's body, it will be Christlike—redemptive and accepting.

Second, the church must by life and word be clear where its hope is. It dare not, like the world, place confidence in material things but in the Lord. When the world sees the rest which comes from the Christian's calm confidence in Christ, it will be impressed.

Third, perhaps never before has the church's opportunity been greater to proclaim the great affirmations of the Christian faith—forgiveness in Christ, Holy Spirit empowerment for daily living, and a God in control of his creation. If the church will not preach the truth it has in the gospel, benighted souls will go on in this restlessness and searching through mediums, crystal balls, and false isms.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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My search for love

Levi O. Keidel

This is a first-person account of the inner suffering of a girl caught by an out-of-wedlock pregnancy. To reduce the hurt of any one person, the author has drawn together a composite of the experiences of several unwed mothers.

I grew up thinking my parents loved me. They gave me everything I wanted. But in my early teen-age years we began having trouble. Mom had time for shopping and ladies' clubs; but when I wanted her to take time to listen to me, she was too tired. When I tried to ask questions about boys and sex, she turned me off.

Dad talked a lot about kids who didn't appreciate what their parents had done for them; kids who were causing trouble because they didn't want to obey laws. He went to church often enough to keep his public image. He bragged to Mom about business deals he pulled. I know he cheated on his income tax report.

To me, this all just didn't add up. I began dating a lot. I guess I was trying to find what I missed at home in outside social relationships. Then, too, if my parents would begin drawing the line on the way I was dating, I could assure myself that down deep they really did care. But they didn't say anything.

After high school I began going to college in our city and lived at home. I met Tom. He didn't really care a lot about studying; he had come from a home where he was overprotected and all his decisions were made for him. He said he had to get away from it to begin finding his own way of life.

My folks didn't like Tom. Neither did they like my coming in at 3 AM. They put up a fuss. I didn't appreciate all they had done for me, they said. They had worked hard to get where they are. I was choosing the wrong kind of company. I was going to get into trouble.

For the first time, I saw my parents really upset about my conduct. But I guess it was too late. I had been searching for something to tie myself to, and hadn't found it. My parents talked one way, and seemed to be living another. If they had to work to get the way they are, I didn't want it. I decided that the only way a person could really learn about life was to go and find out for himself. I left home.

Tom and I found other young people who had many of the same feelings we did. We began living with them in an apartment off campus. I felt I needed Tom. He helped me learn that I did have the capacity to deeply care about someone. But after eight months, I became afraid. I had begun to experiment with drugs. And my doctor told me I was pregnant.

I kept my mind occupied with my studies to the end of the school year. Then I had to start thinking about myself. One day I saw myself in a mirror, and it hit me. "Oh no," I thought. "It's really me." I couldn't kid myself any longer.

A baby. I'm really going to have a baby. What in the world will I do with it? Am I ready to become a mother for the rest of my life? What is pregnancy going to do to me? Who is going to help me? My parents would never understand if I did want to return home. Would Tom understand my needs? Would I really want him for life? What is this drug thing doing to the little one growing inside me? The more I thought about these things the more terrified I became. Life had become such a mess I didn't see how it could ever be untangled. I felt my only hope was either to find a way to take my own life, or to find someone who could understand my problem. I went to a pay phone and called an unwed mother maternity center in our city. They invited me to come share my problem with them.

For my first months at the center I guess I was too bitter and and hateful to be much good. Why did all this have to happen to me? I never knew a person could hate anybody like I hated myself and those I felt were part of my problem. With the hate was growing fear about my pregnancy. It was coming to be a horrible experience. It was distorting my body into an ugly shape. It was becoming a prison, where all I could do was wait out my sentence.

Slowly the care and concern of those around me began to reach me. I began listening to other girls who had the same problem. Gradually I was able to begin talking about my own experience. I guess a key to working my way through my problem was coming to accept myself. And to accept myself, I had to learn how to handle the problem of my guilt feelings.

One day the social worker who was trying to help me asked, "You believe in God, don't you?"

"Yes." I had gone to Sunday school when I was a child; but I'd gotten away from religion.

"You know what Christ did on the cross for us, don't you?"

"Yes."

"He died so that he could carry our burdens. He forgives you and accepts you. Isn't that enough? What else do you want him to do?"

I had never thought about it like that. Somehow I began to see that God wasn't angry at me. He had forgiven me. He did care about me. And if he really accepted me as I was, it was wrong for me not to accept myself. This thought gave me a lot of strength.

With the hate was growing fear about my pregnancy. . . . It was becoming a prison, where all I could do was wait out my sentence.

These relationships with others helped me think more objectively about my future. I was able to think less about my being distorted and ugly. I was helped to see that I was part of a wonderful miracle that only a woman can experience. I was sharing with God in the creation of a new human being. I was helped to find respect and pride for my sexuality.

My social worker helped me understand the pieces of the puzzle which had helped make my life a mess. The way I had been brought up was part of it. But I had had my own personal problems, too. If God really cared about me, and people cared about me, and I really cared about myself, I would find a way to work through my problems. This meant I could start planning for myself the kind of life I really wanted.

I began hoping I would have a little girl. But these hopes only made the hurt worse. I was torn between emotional involvement with her on the one hand, and doing what I knew would be the best for both of us on the other. Keeping her would not allow me to live the kind of life I hoped for. Neither would I be able to give her the kind of life she deserved. She hadn't asked to be conceived. Why should I make her go through life being called *illegitimate*? She deserved everything in the world that anybody could give her. I would put her up for adoption, so that she could enjoy the love and acceptance she needed.

My feelings about Tom began to change. In his relationship to me I began to see that he was trying very hard to find the assurance that he was a man. But his love was not the love of a deepening relationship. He needed help. But I didn't feel I could add his personal problem to my own. I really didn't feel I needed him anymore.

I think I began having a more rational understanding of my parents. Sure they were at fault, but not as much as I once had thought. The society of which they are a part is also at fault . . . a society where a materialistic *success image* has blinded people to deeper values. I felt it was only right for me to try and build some bridge of communication back to my parents.

I wrote and told them about my problem. I told them that I was sorry for some of the things I had said, and that I was trying to put my life together again. Dad answered. They were deeply hurt, but I could also tell that they were trying to reach out and help me. The social worker is still counseling with them. Maybe she'll be able to pull us back together again.

Not long after this, in my seventh month, I began hemorrhaging and went into labor. I suffered for five days, and labor stopped. It was a terribly dark experience. I don't know how I would have endured it had it not been for those close to me who cared. After three days I began hemorrhaging again. They induced labor, and the baby came normally.

I saw the baby at birth. It was a girl. I heard her cry. I wanted terribly to keep her; but I knew that it couldn't be. The doctor didn't bring her back to me. I haven't seen her since.

I stayed at the center until I was strong. Then I found an apartment which I could share with another girl. I still see my social worker. I've got a part-time job, which I hope will help me get money I need to go back to college.

But I still have problems. Sometimes I get so terribly depressed I wonder if I'll ever find my way out of the darkness. Then I remember the time when my life was such a mess. If I hadn't gotten pregnant and, because of it, learned to understand myself, what ever would have happened to me?

But to a measure at least, I have begun to find myself. I've found people who really care for me. I've found a personal relationship with God that is genuine and very meaningful. Even when it seems for a period that I am going through hell, I hold onto these things. They help me believe that somewhere out in the future I will find the things I still hope for; I'll find fulfillment as a person who, in the right way, can love and be loved.

Nazareth/Attica

Peter J. Ediger

And Jesus came to Nazareth
where he had been brought up
and he went to the synagogue,
as his custom was,
on the Sabbath day.
And he stood up to read;
and there was given to him
the book of the prophet Isaiah.
He opened the book
and found the place where it was written,

THE SPIRIT OF THE LORD IS UPON ME.
HE HAS ANOINTED ME TO PREACH GOOD
NEWS TO THE POOR.
HE HAS SENT ME TO PROCLAIM RELEASE
TO THE CAPTIVES
AND RECOVERING OF SIGHT
TO THE BLIND,
TO SET AT LIBERTY
THOSE WHO ARE OPPRESSED,
TO PROCLAIM THE ACCEPTABLE YEAR
OF THE LORD.

And he closed the book
and gave it back to the attendant
and sat down;
and the eyes of all in the synagogue
were fixed on him.
And he began to say to them,

TODAY
THIS SCRIPTURE
HAS BEEN FULFILLED
IN YOUR HEARING.

And America came to Attica
which she had brought about
and she sent her troops to the prison,
as her custom was,
on a certain Monday.
And she stood up to read;
and there was given to her
the book of the false prophet Babylon.
She opened the book
and found the place where it was written,

THE SPIRIT OF THE LAND IS UPON US.
WE HAVE AGREED TO PREACH DAMNATION
TO THE POOR.
WE HAVE SENT ARMIES TO PROCLAIM
REPRESSION TO THE CAPTIVES
AND REFUSAL OF SIGHT
TO THE BLIND,
TO KEEP IN THEIR PLACE
THOSE WHO ARE OPPRESSED,
TO PROCLAIM THE ABSOLUTE RULE
OF THE LAND.

And she closed the book
and gave it back to the citizens
and sat down;
and the eyes of all in the nation
were fixed on her.
And she began to say to them,

TODAY
THIS SCRIPTURE
HAS BEEN FULFILLED
IN YOUR HEARING.

He who has ears to hear, let him hear what the Spirit says to the churches.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial office: 600 Shaftesbury Blvd., Winnipeg 29, Canada. Business office: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Forty hostages and prisoners died at Attica State Prison in New York when an armed assault by law enforcement officers ended a five-day revolt by prisoners. A newsman takes notes in one of the littered cellblocks in which some of the hostages' bodies were found.

NEWS

Church growth in Congo reported

The Mennonite Church of Congo is growing rapidly in the larger cities as well as villages because of, not in spite of, urban migration, according to the three-man Congolese delegation which visited the United States and Canada August 12 to September 24.

During his visit to General Conference Mennonite Church offices in Newton, Kan., Kabangy Moise, general secretary of the newly organized Mennonite Church of Congo, said young people who have been to the university are no longer content to go back to the mud-and-stick house in the village, but prefer to stay in the cities where they can prosper.

This move to larger metropolitan centers, however, has not weakened the church, but has strengthened it, Mr. Kabangy explained. Young people who have migrated to the cities have formed the nuclei of new Mennonite churches in several cities such as Kinshasa, Port Francqui, and Luluabourg.

The young people in the cities have demanded we build churches for them, Mr. Kabangy said. They do not want to leave the church; they identify with it.

Recent figures place membership of the Mennonite Church of Congo at about thirty-five thousand. Last year, 3,809 new converts were baptized. Population of the country is about twenty-two million.

In addition to Mr. Kabangy, who also serves as dean of men and spiritual counselor at the church high school at Nyanga, the delegation included Kamba Jean, recording secretary of the Congolese church and pastor in the Lake Munkamba area, and Mapoko George, a layman who serves as principal of the primary school at Banga.

Their visit was designed to promote an exchange of ideas between Mennonites in the Congo and those in North America.

In January, the church and the missionary-run Congo Inland Mission combined to form the Mennonite Church of Congo. Missionaries now serve within the structure of the Congolese church, and the Congolese have control of church policy.

This fusion of the church and mission is a real joy, said Mr. Kabangy, who was elected top officer in the church in June. In the past, the Congolese were back-seat chauffeurs. Now they are in a place of real responsibility together with the missionaries.

"It's natural there will be some problems, but we aren't looking forward to having problems," he commented.

Mr. Kabangy predicted that the missionaries will continue to play a large part in all aspects of church life into the far distant future.

The delegation said that since President Mobutu Joseph took over in 1965, the Democratic Republic of Congo has experienced peace. The delegation did not foresee any unrest.

"I believe we have a strong government," Mr. Kabangy said. "It gives u all the liberty we want as Christians."

There has been no military draf in the Congo since independence i 1960. Under Belgian rule, only prisoners were conscripted, and the draf did not affect many Christians.

Heinz Janzen, General Conferenc executive secretary, said that, whil in North America, the Congolese delegation had explained their prioritie for personnel and program. The asked for scholarships for trainin their own church leadership and hel with transportation needs.

Mr. Janzen felt the visit was additionally profitable in that Congolese were acquainted with North America church programs.

George Loewen, a member of the Congo Inland Mission board from Steinbach Manitoba, took the Congolese church delegation to the pioneer village at th Mennonite museum near Steinbach during their visit to Manitoba.

Five-conference survey Church member profile

Plans are moving forward for an unprecedented survey of church members in five Mennonite and Brethren in Christ denominations. The research project, known as the *Church member profile*, is scheduled for completion by the end of 1972.

The project was conceived by several denomination leaders in the area of Christian education and is supported by a major grant from the Fraternal Funds of the Mennonite Mutual Aid Association, Goshen, Ind. The five denominations responded favorably to an invitation to participate in the study, and each appointed a representative to an administrative committee which carries supervisory responsibility for the study.

The denominations and their committee representatives are: Mennonite Church, Paul M. Lederach; Mennonite Brethren, Marvin Hein; General Conference, Arnold Nickel; Evangelical Mennonite Church, Harvey A. Driver; and the Brethren in Christ, R. Donald Shafer. J. Howard Kauffman, Goshen, and Leland D. Harder, Elkhart, Ind., are director and associate director of the study. Paul Hiebert, Manhattan, Kan., serves as a consultant.

Some 5,000 church members are being chosen by a scientific process and will be asked to complete a questionnaire early in 1972. These persons will represent all ages and types of church members in the five denominations in the United States and Canada. About 200 congregations will first be selected and from each of these approximately twenty-five members will be randomly chosen.

The purpose of the study is to provide information that will help church boards and committees in their decision-making processes. Editors and writers of denominational papers would like to know more about the religious beliefs, social attitudes, moral standards, and personal characteristics of the people for whom they write. Producers of Sunday school literature need better information on the level of biblical knowledge and educational achievement of those who use the literature. Missions and service agencies would like to assess members' attitudes toward various types of missions and service programs.

The study also offers the opportunity to assess trends in the spiritual life of church members. It will give church members opportunity to express their hopes and desires for modifications in church programs, both locally and on the denominational level.

Although a study on this scale has not previously been done in Mennonite churches, a number of other denominations have made such studies in recent years. Currently a major survey of Lutheran church members is being completed from a headquarters in Minneapolis. The trend represents a desire of church administrators to obtain more objective data upon which to base program decisions.

It is planned that the findings of the study be reviewed in a series of workshops for denominational leaders. The workshops will assist in the interpretation of the findings and aid in the preparation of a final report in book form that will make the results available to all interested persons.

COE secretary emphasizes new attitudes and values

Churches' attitudes toward divorced persons, new forms of Christian education, higher education, and worship are four areas which concern Arnold Nickel, new executive secretary of the Commission on Education for the General Conference Mennonite Church.

Mr. Nickel, formerly personnel secretary, began his new position September 1. He will continue to have responsibility for ministerial placement.

One of his biggest concerns is that the church has not worked through an ethical system on the family which has realistically addressed itself to divorce, remarriage, abortion, mental retardation, and problem children.

"My own feeling is that the nuclear family is headed for trouble," Mr. Nickel said. "We need either new models or new attitudes."

He said he was recently involved with a minister who is getting a divorce.

"What should our attitude be? How can we show the Christian attitude of forgiveness and acceptance?" he asked.

He felt that Mennonite attitudes toward divorce had been unfair toward such people.

"This does not mean endorsement of divorce, but accepting the divorced person," he stated.

His concern for Christian education will take the form of the commission's sponsoring workshops in various congregations to meet the specific needs.

The new executive secretary sees a slow process of change in Christian education patterns—from one hour on Sunday morning to more family-oriented education, small groups meeting on week nights, and the teaching of Christian values rather than fear psychology.

One example of the commission's new approach is the experimental Young Family Christian Education, in which people get together for a block of time and work on how to communicate Christian values.

The commission has recently emphasized making resource materials available to small groups.

"With the rising cost of materials, it's obvious we won't be able to publish our own materials much longer," he predicted.

Christian values should also be a concern in higher education, Mr. Nickel said.

Many college students don't buy the old value system, and it is at this point we can transform our value system, he said.

Christian higher education needs to speak more clearly to man's condition and to encourage intentional communities where people can search together for the meanings of life.

The fourth way in which the Commission on Education hopes to help congregations and families is by becoming a resource center for exploring worship. A creative worship team based in Newton will help congregations with music and drama.

G. C. News Service

Isolated mining colony in India gets new school

Beacon School, Korba, India, has opened a branch at Banki Mogra, an isolated coal-mining colony of the National Coal Development Corporation, Ruth Ratzlaff, missionary to India, has reported.

Beacon School, formerly called Mission English School, is an English-language school managed by the Mennonite Mission with preparatory through grade eight. It was started in 1966 in a developing industrial area. Corporation officers who are transferred to many parts of India often prefer to educate their children in English, rather than the local language.

The new branch, across the Hasdeo River from Korba, was opened in July after the corporation had requested it from the General Conference Mennonite Church.

The new school, which includes preparatory, first, and second grades, will be supported by funds of Beacon School, Korba, until it becomes self-sufficient. No funds from the Commission on Overseas Mission will be used.

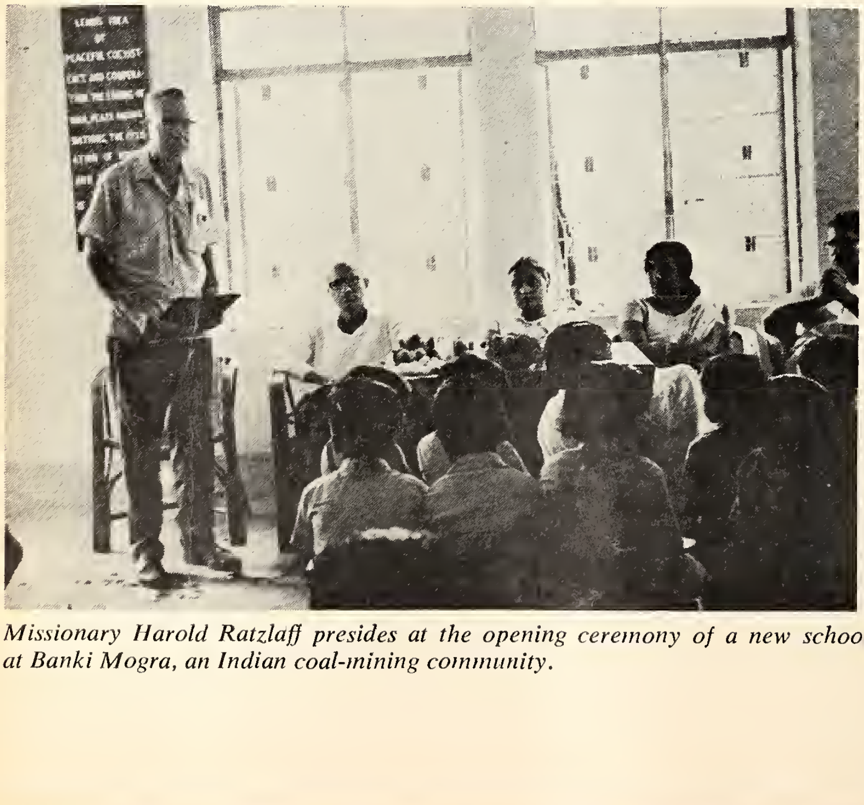
The Banki Mogra school was considered necessary, since the colony is especially isolated during the rainy season. Residents had been sending small children hundreds of miles to a boarding school for English-language education.

NCDC has donated a building for the school and is renting living quarters to the three teachers.

Present at the opening ceremonies, July 12, was J. M. Dhawan, NCDC area general manager, whose wife enrolled the first student.

Eleven missionaries and teachers from Korba also attended. To cross the river, they traveled by train for fifteen minutes, about a mile by track repairman's hand-propelled car, and another mile by pickup truck. It was necessary to go a day early because the passenger train makes only one trip daily.

A number of Christian men and women are employed in Banki Mogra, and for some years, people from Korba have held worship services there periodically, especially during the non-monsoon months. The school will be the first Christian institution in the area. *G.C. News Service.*



Missionary Harold Ratzlaff presides at the opening ceremony of a new school at Banki Mogra, an Indian coal-mining community.

Graduate students ponder "So what?" at seminar

Participants at the 1971 Mennonite graduate student seminar in August considered alternate church models, rediscovered Sunday school songs, and learned how to prime a pump.

Held at Brunk's Cabin and Youth Village, two adjacent camp facilities near White Pigeon, Michigan, seventeen graduate students and a dozen resource persons met for ten days of intensive studies of the Bible, theology, Anabaptism, contemporary issues, and the church as counterculture.

Participants came from Vancouver, Pasadena, Toronto, Philadelphia, and intermediate points.

Open relationships, unembarrassed freedom of speech, unity, and common commitment emerged as the group shared in study, recreation, and housekeeping tasks. An unstructured Sunday evening worship service lasted four hours. Sharing the meaning of the seminar around a camp fire, participants became part of a group process, illustrating "the beginning of a feeling of what house church is all about," said Virgil Brenneman, Elkhart, one of the seminar organizers. Mr. Brenneman also characterized some of the group Sunday school singing as "historic memory," expressing the concept growing out of the whole seminar experience more broadly as "a rediscovery of the essence of our Anabaptist heritage."

They felt concerned that an offering for Pakistani refugee aid could appear to be just a proxy response, but the group nevertheless wanted to "do something concrete." Their $564 contribution was channeled through Mennonite Central Committee.

The concluding sessions dealt with the question, "So What?" They talked about the symbols of conscientious objection for today, a theology of conflict, a theology of race relations, a nonviolent response to ecological concerns, and responsible family life. Who are the real people of the contemporary community in the world?

The student service committees of the General Conference Mennonite Church and Mennonite Church sponsored the seminar. *John Bender*

Ten thousand came to B.C. relief sale

Frank Dahl of Yarrow, B.C., one of five volunteer auctioneers at the second annual MCC *auction in British Columbia, points out the high bidder for a steam iron. The sale drew a crowd of 10,000.*

"Lord, I wish we would get $30 for it." That was the prayer of Corney Wolfe of Yarrow, whispered often as he labored over the spinning wheel he was making.

He received a triple-barrel answer to his prayer Sept. 11, when the wheel brought $91 at the second annual Mennonite Central Committee (British Columbia) relief sale in Chilliwack.

This year's auction (the second for British Columbia) grossed close to $30,000, some $5,000 higher than the first one in Clearbrook last year. The crowd totaled almost 10,000, up 4,000 from a year ago.

Out of the $30,000, approximately $25,000 will go toward MCC relief and development projects.

Action at the fairgrounds was actually under way at 7 AM, when Mennonite farmer sausage breakfasts, complete with hot cakes went on sale at Evergreen Hall, the heart of the Chilliwack Exhibition Park complex.

Well fed and happy, the bargain hunters listened to a short opening ceremony, while crowding toward the cattle barn door to ensure that no action was missed.

The ceremony included a ribbon-cutting by Hon. W. K. Kiernan, local member of the B.C. legislative assembly and provincial recreation minister.

Mr. Kiernan, noting the types of projects benefiting from the sale, said, "Whether we like it or not, we are living in one world." He indicated that such organizations as MCC fill an important role in helping poor and underdeveloped nations resolve their problems.

Then, getting into the sale spirit, the recreation minister cut the ribbon and began a friendly haggle with the auction vice-chairman, Henry Born, about whether or not he could keep the shears. Mr. Born won the argument.

George Baerg, MCC (British Columbia) executive secretary, noted that Okanagan apples, pears, peaches, and prunes, donated by people in Okanagan Valley churches, sold out within minutes of the official opening.

Tony Nickel of New Westminster, who was in charge of furniture, said prices were exceptionally high in his department and everything was sold out by 2 PM. The spinning wheel from Corney Wolfe's hands was one example, and a desk which had been expected to draw $50 brought $92 instead.

Baked goods were gone by 11 AM, and a brisk sale of farmer sausage continued through the day, totaling about 500 pounds on completion.

Mrs. Helen Wiens of Vancouver, who was in charge of baked goods sales said that five cashiers were busy for two solid hours after her section opened.

She noted that people were into the building fifteen minutes before sales began and were clutching packages in order not to lose them to somebody else, until the prayer and ribbon cutting were completed.

One Mennonite speciality which did a brisk business was fruit pirogi, said Mrs. Wiens.

Mr. Baerg noted there was a stream of people coming to the office throughout the day, having not found what they wanted, but wanting to donate to the cause.

One item which appeared to please the committee was the level of participation in the sale coming from non-Mennonites in the Chilliwack area.

Auction is still very much a novelty in the Fraser Valley, but it may have the effect of breeding another such sale on Canada's west coast. A busload of Black Creek residents ferried their way to Chilliwack and indicated to committee members they would appreciate advice on how to set up an auction on Vancouver Island. *Lloyd Mackey*

Before you pack your suitcase for Brazil

During the past several months, a number of people have talked to me about their plans for going to the Mennonite World Conference in Curitiba, Brazil, in July 1972. Most of these persons have had some question about travel plans. Most frequently, questions centered around subjects such as what one should plan to see in South America, what clothes should be taken, or what is the most economical route.

To date, no one has inquired as to what kind of reading and language preparation should be done. Persons planning to attend World Conference might be taking other than travel plans as a first step.

When Latin Americans travel to North America, they study English, frequently at financial sacrifice and certainly with the investment of a great deal of time, to "get ready" for their trip north. My primary concern is that more effort needs to be invested in other than suitcase-packing by those who plan to attend World Conference. World travelers should actually demonstrate their intention of expressing brotherhood with Christians in other parts of the world by making an honest effort to become acquainted by verbal communication. People are more important than places.

Along with language preparation, there are a number of other things that prospective World Conference participants might be doing in getting ready for July 1972.

1. Know the geography. Anyone traveling to South America should at least be aware that Sao Paulo, Bogota, Buenos Aires, and La Paz are located in South America and not in Europe. World travelers have not always had the facts of geography in mind.

2. See the three films on Latin America produced by the cooperating Mennonite mission agencies and MCC, and become involved in the Latin America missions study in your local congregation. You might take the initiative in planning a Latin America missions study course in your congregation or in a small group.

3. Brush up on some of the issues that face the North American society —economic problems, U.S. involvement in Southeast Asia, minority and racial tensions, etc. Latin Americans know a great deal about life in the United States and Canada. Their own newspapers give them information about what is happening in North America. They will want you to interpret your own understandings of your homeland.

4. Be aware of some of the current events in Latin America today. Unfortunately few North American newspapers give wide Latin America news coverage. The *New York Times* and the *Christian Science Monitor* are two newspapers that usually have some Latin American news in their daily editions. If it is worth the expense of $700 to $1,000 for travel to South America, it would be worth an additional $15 for a six-month subscription to either of the above mentioned newspapers for keeping up on current events in that part of the world.

5. Do some background reading in trying to understand and appreciate the history, the culture, and the people of Latin America. The following are a few suggestions for reading during the coming months:

The Latin Americans, by Victor Alba; Praeger Press, New York; published in 1970. This book is available in paperback at $3.95.

Inside Latin America, by John Gunther; Harper and Row, New York; published in 1967.

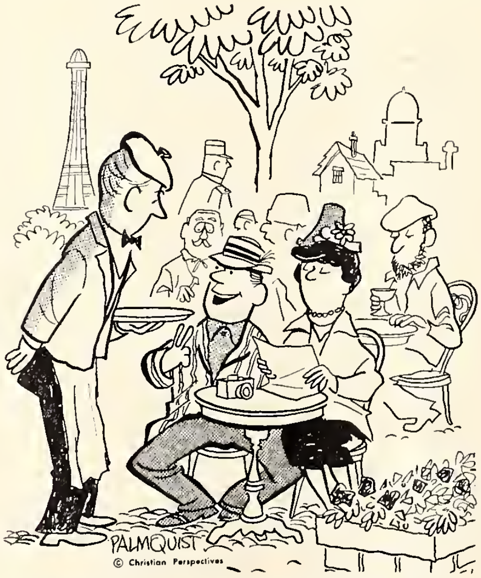
Ten Keys to Latin America, by Frank Tannenbaum; Knopf, New York; published in 1966.

The Spiritual Spectrum of Latin America, John A. Mackay, Latin America Department, DOM, National Council of Churches, New York, 1965. This is a fine twelve-page booklet for understanding some things about the people and culture of Latin America. Priced at 35 cents.

Our Claim on the Future, Jorge Lara-Braud, editor, and *Where Tomorrow Struggles to Be Born,* Thomas J. Liggett, editor. These are two Latin America study books produced by Friendship Press, New York.

The first three of the above mentioned books can be checked out at most city libraries if persons are not interested in purchasing the books.

6. Language learning is work. It takes disciplined study, but it can also be fun. The Mennonite World Conference will be held in Brazil where the Portuguese language is



"TWO B.L.T.'S, A SIDE OF FRIES AND A COUPLE O' DIET COLAS, MAC!"

spoken. In most of Latin America, however, Spanish is the mother tongue. If one is only planning to visit Brazil, then it might be well to learn a bit of the Portuguese language. A text for such study is *Modern Portuguese* edited by Ellison and Matos, prepared by the Modern Language Association and published by Alfred A. Knopf Publishers, New York.

For World Conference participants planning to travel extensively in South America outside of Brazil, it will be important to make preparations in the Spanish language. The following are some ideas for getting help in Spanish.

Purchase a copy of *Spoken Spanish for Travelers and Students*, by Charles E. Kany, published by D. C. Heath & Co., Boston, and use it for independent study.

Enroll in a semester of Spanish language study at a local high school or local community college.

Contact the Spanish department of one of the Mennonite colleges for any suggestions on how to make some language preparation for travel to South America.

Use this as an opportunity to become acquainted with some persons or family in your community who speaks Spanish or Portuguese as a first language, and make arrangements to meet with them for language study on a regular basis. *James D. Kratz*

Congregational team approach for Probe 72

A congregational team has been suggested as a working approach to participation in Probe 72. As outlined by Paul M. Miller of Associated Mennonite Biblical Seminaries, here is how it might work:

The team is selected or appointed by the congregation. It might consist of interested members, church council, board of elders, and evangelism committee. It would examine current congregational picture in evangelism, evaluate community concerns, and assess needs. The team would then select and instruct congregational representatives and send them to the Probe 72 consultation in Minneapolis, April 13-16, 1972.

Representatives will gather information, exchange concerns, and report back to the team. New directions will be developed for community outreach by the congregation as a whole.

"If there is to be a breakthrough in evangelism in the Mennonite church before Jesus comes," states Miller, "it will have to be realized through our congregations.

"Evangelism is the most central and sacred of all the assignments Christ gave to his disciples," Miller continues. "Probe is a Spirit-sent opportunity for all the scattered sons of Menno to find one another and learn from one another in evangelism."

The all-Mennonite consultation in evangelism has been arranged in a cluster of Minneapolis facilities. Over 2,000 participants are expected. Small group meetings and plenary sessions are scheduled in the Hotel Leamington.

Calendar

Oct. 22-24—Western District Conference, North Newton, Kan.

Oct. 29-Nov. 3—Jagdeeshpur, India, India Mission Conference, Erland Waltner, speaker.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

July 18-23, 1972—Curitiba, Mennonite World Conference.

Canadian

Nov. 11—Swift Current, Sask., annual meeting of Mennonite Central Committee (Sask.).

Eastern

Oct. 25-29 — Men-O-Lan, Quakertown, Pa., Eastern District ministers' retreat.

Northern

Nov. 8-11—Swan Lake Christian Camp, S.D., Northern District ministers' retreat.

Western

Oct. 24 — North Newton, Kan., presidential inauguration, Bethel College.

Oct. 31-Nov. 2 — North Newton, Kan., Bethel College, Menno Simons lectures, Alan Geyer, speaker.

Single women entering voluntary service participate in a sunrise communion service with orange juice and homemade bread. The worship service was part of an orientation seminar for eleven new volunteers in Newton, Kan., in September. The weekend seminar gave participants a chance to discuss the problems of a single woman in voluntary service, church relationships, and patterns of voluntary service life. Anita Lehman coordinated the seminar.

RECORD

Words and deeds

Gary L. Stucky, research chemist, presently serving under Mennonite Central Committee in Congo, left Kinshasa September 5 to begin a month-long research and study tour. He will visit twelve research centers in the United States to discuss his findings of the electrochemical aspects of leprosy. This research has been performed the past eight months with support from MCC and the American Leprosy Mission. The results so far seem to indicate relationships between electrical factors in the human body and the presence of, or susceptibility to, leprosy. Dr. Stucky left employment at Miles Laboratories, Elkhart, Ind., in January to begin the current research, as part of a one-year assignment with MCC. While in Elkhart, he also studied for three years at Mennonite Biblical Seminary.

Mennonite Central Committee Peace Section has filed its first *amicus curiae* brief with the U.S. Supreme Court. The brief, filed in the Wisconsin Amish religious freedom case, supports the Amish in their contention that their children should not be required to attend school beyond the eighth grade. The case will be considered by the court during its session which begins in October. William Keeney, Peace Section chairman, said the section had previously supported, but not filed briefs in, more controversial Supreme Court cases, such as those dealing with conscientious objection and noncooperation with the military draft.

The Christmas Shop is part of an emergency assistance program for low-income families sponsored by the Near Northside Cooperative Ministry of Columbus, Ohio, of which Neil Avenue Mennonite Fellowship is a member. The fellowship is gathering such items as bedding, clothing, toys, and kitchen wares. Low-income families referred by ministers or social workers then do their Christmas shopping for a small fee. Last year 1,431 persons were served by the shop.

Filmstrips

The presentation on *living, active congregations* shown at the General Conference in Fresno will be available in the form of a filmstrip and tape recording this month. The filmstrip will be available free of charge to any congregation which requests it; however contributions will be accepted. The filmstrip, with more than two hundred frames, is accompanied by a twenty-eight-minute tape recording. It may be shown in one presentation or in five segments. The presentation highlights innovative and effective activities of General Conference congregations in North and South America and overseas. Areas covered include evangelism, peace witness, worship, and service.

Deaths

Art M. Ediger, Buhler, Kan., was born Feb. 16, 1911, and died Sept. 6.

Mrs. Jacob K. Froese, Buhler (Kan.) Church, was born Feb. 10, 1895, and died Aug. 21.

Albert Unruh. Bethel College Church, North Newton, Kan., was born July 14, 1889, and died Sept. 20.

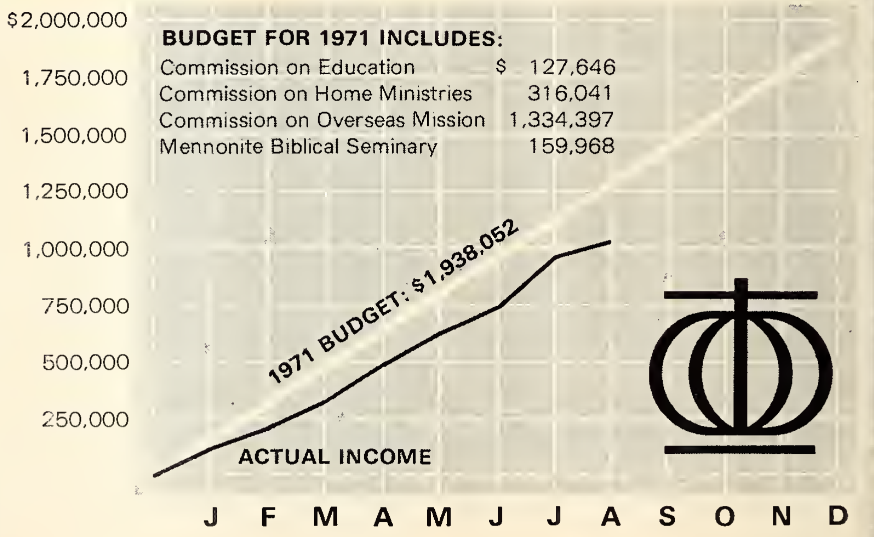
Marriages

William Dekker, Warden (Wash.) Church, and *Helen McDonald*, First Baptist Church, Sunnyside, Wash., on Sept. 18.

Terrill Unruh, Newton, Kan., and *Susan Dirks*, Maplewood Church, Fort Wayne, Ind., on Aug. 29.

Conference budget

August



August was somewhat disappointing in terms of dollar support for Conference programs. For the year thus far, the total is still about $35,000 ahead of last year at this time. In relating this to the budget, we have received by the end of August 51.9 percent of the total as compared with 45.6 percent a year ago. As always, we are counting heavily on year-end giving. The pattern seems pretty well established that 40 percent of the total will come in during the last quarter of the year, with 52 percent of the total coming in December alone. *William L. Friesen, treasurer*

Bartel

Burkholder

Hernandez

Kraybill

Rupp

Workers

Elaine Bartel, of Goessel (Kan.) Church, began a one-year voluntary service assignment in Oklahoma City Sept. 13. The daughter of Mr. and Mrs. Otto Bartel, she has attended Bethel College, North Newton, Kan.

Gaylon Burkholder, Oak Grove Church, Smithville, Ohio, began a two-year 1-W assignment in Houston Sept. 13. He will serve as a hospital worker and will join others in a 1-W unit there. Gaylon has attended Bliss Business College, Columbus, Ohio, and Dyke College, Cleveland. He is the son of Gordon and Wilma Burkholder, Marshallville, Ohio.

Norman Derstine is the new executive secretary of Probe 72, the all-Mennonite consultation on evangelism which will be held in Minneapolis April 13-16, 1972. He was appointed to fill the vacancy left by Eugene Witmer. Mr. Derstine, who helped found the Mennonite Hour radio broadcast in 1951, is now director of church relations at Eastern Mennonite College, Harrisonburg, Va.

Pamela Epp of Dawson Creek, B.C., began a one-year term of voluntary service in Liberal, Kan., Sept. 20. She will work in tutoring and recreation in the community. Pamela, daughter of Mr. and Mrs. Reuben Epp, is a member of the Dawson Creek Alliance Chapel and has attended the University of Lethbridge, Alta.

Armando Hernandez, president of the new Latin American executive board for Mennonite Broadcasts, Inc., is in the United States for two weeks to work out joint arrangements between the Latin American and North American broadcasting groups. Mr. Hernandez is interim pastor of Bogota Mennonite Church and head of the Bogota branch of the Decentralized Theological Seminary.

Gary and Jean Isaac are serving on their first assignment as missionaries in Nairobi, Kenya, East Africa. Mrs. Isaac is a member of Bethel Luster Church, Frazer, Mont.

Paul N. Kraybill, Landisville, Pa., has accepted the position of general secretary for the Mennonite Church's General Board, effective Nov. 15. Mr. Kraybill served from 1958 to 1970 as secretary of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., and previously as assistant secretary, 1953-58. From 1947-61, Kraybill served as editor of the magazine, *Missionary Messenger.* Under the reorganized Mennonite Church structure, Mr. Kraybill will provide leadership in the transition from present patterns of organization to the new.

Jean Krush, Hinckley, Ohio, began voluntary service in Wichita, Kan., Oct. 1. She will serve a one-year term as a recreation worker. Jean is a member of the North Royalton (Ohio) United Methodist Church and holds a BA degree from Bluffton College, Bluffton, Ohio.

Nancy Rupp, West Zion Church, Moundridge, Kan., entered voluntary service in Whitesburg, Kan. She received an RN degree of nursing from Kansas University Medical School.

Philip and Janice Sprunger, First Church, Berne, Ind., have begun a three-year term of service in Deer Lake, Newfoundland, where he will serve as Mennonite Central Committee director for Newfoundland. They served in Newfoundland from 1968-70 as teachers. Philip received a BS in education from Bluffton College and an MS in guidance and counseling from St. Francis College. Janice received a BA in secondary education from Bluffton College.

Eugene and Carol Suter, Pandora, Ohio, have begun a three-year TAP assignment in Jamaica. They will be at the Holmwood Technical School, where he will be teaching biology and she will be teaching home economics. Both are graduates of Bowling Green State University, where each received a BS in education. Eugene is a member of the Grace Church, Pandora, and Carol is a member of the United Methodist Church, Pandora.

Barbara Tschetter, Hutterthal Church, Carpenter, S.D., has begun a one-year term of voluntary service in Newfoundland. She will be teaching in Marystown. Barbara received her BS in education from Dakota State College.

P. Sprunger

J. Sprunger

E. Suter

C. Suter

Tschetter

LETTERS

Joyous celebration

DEAR LARRY: I am writing to express a concern about the nature of reporting of events surrounding the youth section of our recent General Conference.

It was my happy privilege to attend what was called the peace celebration. To experience with youth their enthusiasm when they have a cause to sing about is not to be forgotten nor should it be discredited. I have felt the reports given in our papers tell only part of the evening's events, and that in a way to be misunderstood.

A person could not leave the celebration without feeling compassion for the people of Southeast Asia when Melvin Schmidt told of his Pax experiences, or be moved with deep burden of heart for the Cheyenne people as Lawrence Hart spoke to the group. A person empathized deeply with youth when the son of Dr. Roland Brown shared his spiritual journey that has led him to victory. With these testimonies there was excellent music presented by the Faith and Life Singers of Winnipeg, and the New Directions of Newton. The evening included five hours of joy that is not to be forgotten.

I felt the written reports misrepresented the youth by implying they acted in an irresponsible manner. This was not the case. Their joy was not unlike that of a group of high school or college youth expressing themselves following the winning of a home coming ball game. We do not feel guilty when they are excited at a ball game, why should we reflect this when they are at worship?

Many of our youth are frustrated with the institutional church. They are looking for something spiritually real and authentic. The youth from our Freeman community felt they found this at our recent conference. I feel it is a disservice to them when a reporter can undermine this with his report through the public media. The youth cannot talk back; they can only feel someone took advantage of them. *Wilfred Ulrich, Freeman, South Dakota 57029.* Sept. 20

MEDITATION

Earthquakes

On February 9 this year I lived through the major earthquake which erupted in California and which claimed over sixty lives. Later, when the tremors had ceased, I was prompted to reread Psalm 46—
"God is our refuge and strength, a very present help in time of trouble. Therefore, we will not fear though the earth be removed and the mountains shake in the heart of the sea." How those old words took on new meaning that morning.

My Los Angeles hotel was built on bedrock and engineered with enough give to absorb the frightening violence of the vibrations. Buildings not structured as soundly as mine had collapsed.

The achievements of modern civilization, such as the splashdown of Apollo XIV that same day, have given us a false sense of security. Our forefathers had more reason than we to face up to their vulnerability and to find lasting security in God alone.

Perhaps that's why the Bible has a fair bit to say about earthquakes. The men of Bible times had no seismologists with Richter scales to tell how intense those earthquakes were. But they did have prophets with the Word of God to measure the frailty of human life.

Exodus 19 tells us that "Moses brought the people out of the camp to meet God . . . and Mt. Sinai was wrapped in smoke because the Lord descended upon it in fire . . . and the whole mountain quaked greatly." And then God said to his people, "I am the Lord, your God. You shall have no other gods before me. You shall not make for yourself a graven image."

The laws which God gave to Moses on tablets of stone at Mt. Sinai are written into the heart of the universe and into the nature of every man, and God is going to uphold those laws. That is the message that was given in the earthquake at Mt. Sinai.

Another Bible earthquake took place at Mt. Calvary when Jesus Christ was crucified. That day at Calvary it was as if the earth itself trembled at what had taken place—the Son of God killed by the sons of men . . . "the earth shook and the rocks were split; the tombs also were opened and many bodies of the saints who had fallen asleep were raised. When the centurion and those who were with him keeping watch over Jesus, saw the earthquake they were filled with awe and said, 'Truly this was the Son of God' " (Matthew 27:51-54).

What happened at Calvary that day shook the earth and it ought to shake our souls—shake us loose from our sin, shake us into the arms of God, and shake us out to spread the message of God's amazing grace to the entire world. That was the message of the earthquake at Calvary.

The Bible also tells us of the earthquake that took place at the Mount of Olives. Centuries before Christ, the prophet Zechariah saw the day of the Lord coming and said, "On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley. . . . Then the Lord your God will come" (Zechariah 14:4).

Seismologists have long known that a great earthquake may well split the Mount of Olives. It lies almost astride one of the earth's great geological fault lines which runs along the east coast of Africa, through the great Rift Valley into the Middle East and straight through Israel.

Jesus told his disciples about the end times, "There will be famines and earthquakes in various places"—an indication that earthquakes would mark the age leading up to his return.

So the earthquake which someday will come at the Mount of Olives —and perhaps sooner than we think—warns us to turn to God while his offer of mercy still stands.

Scientists are predicting that a great earthquake will come in California which will make the last one look like "the snapping of a Rice Krispie." The huge San Andreas fault runs for over 600 miles from north to south throughout California. The potential for vast destruction is there. Yet there's no great panic, no exodus of people from California. In fact, they keep pouring in . . . for the sunshine . . . the money . . . the "good life."

For us all, the February earthquake should be sobering. Would Jesus say to us now "Those sixty or more who were killed in the California earthquake—those one thousand or more who were injured —those thousands whose homes were devastated—do you think they were worse sinners than all the others who dwell in California, in the United States, in the world? I tell you no, but unless you repent you will all likewise perish"?

But the earthquake, the fire, and the wind are not the voice of God. God can use them to waken us, but the voice of God is a still small voice. The still small voice that said to Elijah in the wilderness after he had fled from Jezebel, "What are *you* doing *here*, Elijah?"

It may be that God has shaken you in some way in your life. And he is speaking to you in a still small voice. And he is saying: "What are you doing here? What are you doing in your hopelessness when I want to make you the man or woman that you were created to be and that you long to be? What are you doing in a life of meanness and smallness and selfishness when I want to pour my love and grace upon you and enlist you in the cause of my Kingdom? What are you doing here?"

And, if through the earthquake God speaks to you in a still small voice, and if you hear and answer, then the earthquake will have been worth it. *Leighton Ford*

Tension

Our age, especially the church, has great fear of tension. Tension is regarded as disruptive, destructive, essentially negative. But life without tension is either of low order or nearly extinguished.

Tension is constructive. Man does work by tensing his muscles. Tension is necessary to weaving cloth, to sewing with your machine. The word derives from Latin *tendere*, "to stretch." A tent is a primitive house made of stretched skins. Tension is important in building bridges, skyscrapers, missiles.

Our primary interest is in the social meaning of tension. Physically, if no tension occurs (no opposite pull) there will be continuing stability or uninterrupted motion; but whenever a new force is introduced, tension will develop in opposition to it. Social application of these physical laws indicates that tension is both unavoidable and desirable. Lack of tension reveals conformity from lethargy, disinterest, or contentment with the status quo.

Tension doesn't necessarily produce disharmony. Indeed, harmony is built upon it. The tension of a string when vibrated is a factor in producing musical pitch and tone. From the various pitches, produced in part by relative tension, both melody and harmony are created.

A church without internal tension is dead from dictatorship or lack of Christian concern. A church not in tension with society might well ask whether it really *is* a church. *Turner N. Clinard*

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Preparing for evangelism

Palmer Becker

Caring is a new focus for evangelism in the 1970s.

Creative approaches to evangelism are sweeping through many denominations. The Jesus people, Campus Crusade, and the voices of minority group persons are adding fuel to the new interest.

Where are the Mennonites in all of this? Here is an outline of a three-year thrust in an evangelism-that-cares we can all share in:

1971—the year of presentation. During this year, we will come to know about two important emphases in evangelism, Probe 72 and Key 73. The first is an All-Mennonite consultation scheduled to convene in Minneapolis, April 13-16, 1972. Key 73 is Christians from over sixty denominations working together to share Christ with every North American during 1973.

1972—the year of preparation. Probe 72 will prepare Mennonites for involvement in Key 73. Some of the questions we will be asking ourselves include, "How do Mennonites go about winning persons to Jesus Christ?" "What resources are we using?" "How can we develop new interest in reaching our communities for Christ?"

The idea of an all-Mennonite consultation on evangelism was conceived by Myron Augsburger, president of Eastern Mennonite College; J. B. Toews, president of Mennonite Brethren Seminary; George R. Brunk, evangelist and dean of Eastern Mennonite Seminary; Waldo Harder, president of Grace Bible Institute; and A. J. Klassen, dean of Mennonite Brethren Seminary. These men met together after the U.S. Congress of Evangelism, discussing how Mennonites might help each other to become more faithful evangelists. Later an *ad hoc* group of eighty Mennonite pastors and leaders was invited to test the idea of an all-Mennonite consultation on evangelism. They gave it a strong endorsement, chose a steering committee, and elected an executive committee to give it direction.

The purpose of the consultation is to help us realize and share the many avenues of human contact through which evangelism is taking place in our Mennonite brotherhood. Many have come to a relationship with Christ after hearing a sermon. But there are also dozens of examples indicating that persons have come to that relationship in a small group meeting, in a classroom, a doctor's office, or after a conversation about peace.

At Probe 72 persons who have been won to Christ through these various avenues will share what happened in their lives. Articulate representatives from each avenue will explain how they communicate a Christ that cares. There will be plenty of time for small group discussions, workshops, and evaluation of resources.

1973—a year of proclamation through word and deed. You have likely heard of the evangelism-in-depth program in South America and the Christ-for-all emphasis in Africa. Key 73 is an effort that may do something similar for North America. Over sixty denominations are involved, including the Southern Baptist, United Methodists, Salvation Army, African Methodist, Anglican, and Assemblies of God churches.

Together with representatives from the Old Mennonite Church, Mennonite Brethren, and Evangelical Mennonite Church, I am on the central committee of Key 73 helping to plan at the continental level. But the most potential exists at the congregational level.

Key 73 will begin during the first week of 1973 with opportunities for local Christians to gather for repentance and commitment to the task. It will continue in February with various forms of Bible distribution, reading, and study. During the Lenten season, communities will be helped to become actively involved in Christian witness to the tough social, personal, and national problems of our day. The summer months may see art and music festivals which will likely draw high interest from youth.

During the fall months of 1973, individuals, churches, and communities will seek to use every means possible to share Christ with every North American. It is believed that this will move at year-end to some kind of major event or concept that will dramatize our unity in Christ.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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IEVERS
SEEK THE LORD NOW!

"In the face of the added menace of potential nuclear con frontation between world powers, it is particularly urgen right now that every Christian pay sober attention to th historic meaning of biblical prophecy."

Biblical prophecy and covena

John C. Trever

Every world crisis since the completion of the biblical Canon in the first and fourth centuries has provoked certain Christians to search their Bibles for any parallels to so-called *biblical prophecy*. With the present military and verbal conflicts in the Near East, Christians are once again being flooded with claims that the ancient prophets predicted these events. The widely publicized film, "His Land," sponsored by the Billy Graham Foundation, is a graphic portrayal of the process. Conservative religious literature abounds in the emphasis.

In the face of the added menace of a potential nuclear confrontation between world powers, it is particularly urgent right now that every Christian pay sober attention to the historic meaning of *biblical prophecy* lest he become a victim of the propagandist's machinations. A little study now will go a long way in easing the layman's mind in the midst of the conflicting voices and perhaps spare him the agony of disillusionment later.

The word prophet. To understand any word, one must penetrate to its root origins. For the word *prophet* it is especially important since it communicates an ancient concept and translates a biblical Hebrew word. The English word is taken directly from an ancient Greek noun which literally meant "to speak for" or "on behalf of." Thus the noun embraced the concept of speaking for someone, or a spokesman. The story of Moses at the burning bush is a good biblical illustration, when in Exodus 7:1 God argues with the reluctant Moses, saying, "See, I make you as God to Pharaoh; and Aaron your brother shall be your prophet." Aaron was to be Moses' spokesman, or to speak for Moses.

For centuries the meaning "spokesman," or "proclaimer," was the primary use of the Greek and later the English. In 1615, for instance. Jeremy Taylor wrote a book entitled, *The Liberty of Prophesying*. Today its contents would be titled *The Freedom of Preaching*, for that was the subject matter. Our word *prophet* in the ancient Greek meant, therefore, what preacher means today—one who is a spokesman for God. To see how the word was applied in the Bible to the spokesman for God, read such biblical passages as Deuteronomy 18:15-20, Amos 3:7-8 and 7:10-16, Isaiah 6:8-10, Jeremiah 20:7-9, and Ezekiel 3:16-21.

In the Hebrew Old Testament the word we translate *prophet* occurs frequently after the passsage in Exodus 7:1, where its meaning is clearly identified. Scholars differ, however, regarding the origin of that Hebrew word. Some say it was a word borrowed from another Semitic language, Akkadian, from a word meaning "to call." Others think the word came from a slightly different Hebrew root meaning "to bubble up," "to boil" (from the possible relation to epilepsy, or the ecstatic nature of the earliest prophets). Still another assumption is that there was an early verb meaning "to proclaim," or "speak forth," which was retained only in this noun form. Whatever the actual origin, these three suggestions, when added together, provide an excellent description of the classical Hebrew prophets. They were men who felt a deep sense of the divine presence linked with a call to serve; they were deeply disturbed (they "bubbled" and "boiled") by the serious inconsistency between the behavior of their nation and its people in the face of the Sinai Covenant, until they bubbled over to proclaim the Word which stirred within them from the divine presence. They therefore were forthtellers, not foretellers —the preachers of ancient Israel and Judah who took seriously the divine Covenant morality to which their nation had become committed at Sinai They were the Covenant conscienc of the ancient Hebrew-Jewish people

Early prophetic nationalists. Th story of the development of th prophet-preachers in ancient Israel i long, and its origins are obscure in th pre-writing period of Hebrew history There is no question, however, tha the movement had emerged by th tenth century B.C., at least by th

sponsibility

time of David. It was then that writing became a cultural feature of Israel (see 2 Samuel 20:24-25). We might identify an earlier stratum or level of prophecy, however, among the so-called judges, whose charismatic nature, marked by religious enthusiasm, nationalistic zeal, and aggressive leadership, links them with the later classical prophets. The stories of Deborah (Judges 4-5), Gideon (Judges 6-8), and their peers read like stories of the heroes of any emerging nation. Security of the nation was their predominant concern and sprang from their religious enthusiasm in which they saw God "fighting for Israel" as in Joshua 10, for instance. It is hard to detect in these stories the fine ethical and moral ideals of the Mosaic Covenant from less than a century earlier, for nationalism took precedence over Covenant responsibility. Establishing the security of the nation came first. The clear inconsistency between the militant stories in Joshua and Judges on the one hand and the moral emphasis in some of Exodus and most of Deuteronomy on the other hand ought to make the careful Bible student cautious about any authoritative use of these nationalistic stories.

The classical prophets and Covenant responsibility. With the stories about Samuel (a transitional figure) and especially the account of Nathan's rebuke of David, after he committed adultery with another man's wife, Bathsheba (2 Samuel 11-12), a new stratum of prophecy can be identified in Hebrew history. A man of God, Nathan, dares to challenge a king who violated the rights of one of his people. The Mosaic Covenant Law had been prostituted. The condition which God had laid down at Sinai for the fulfillment of his promises of a land to Abraham's descendants was ignored, as David behaved like any other oriental despot. With the violation of the uniqueness of Israel's heritage in the Covenant—an ethical-moral social structure seen for the first time in human history—those loyal to the Covenant became incensed, and some felt called to thunder, "Thus says the Lord!" The era of the classical Hebrew prophets had been born.

Nathan, Ahijah, Elijah, Micaiah, and Elisha left no personal writings, but an indelible impact from their Covenant concerns remained on sensitive minds in Israel and Judah for later recording. With Amos a new kind of literature appeared in the form of prophetic oracles, usually in poetic form, the more clearly to impress and preserve the stern words. Beamed to a recalcitrant nation, usually to secular-materialist kings and princes and often religious leaders, their warnings were focused on doom and punishment of the nation for her Covenant-breaking.

A desire to save the nation may have sparked the prophet's concern, but it was Covenant responsibility that was clearly motivating his oracles. Amos thundered:

"For three transgressions of Israel, and
for four, I will not revoke the punishment; because the (Israelites) sell
the righteous for silver,
and the needy for a pair of shoes."
(2:6)

The first message of the first writing prophet of history was proclaimed in terms of *economic and social justice,* which Amos had seen violated in the cities of Israel and Judah. Isaiah wailed:

Hear, O heavens, and give ear, O
earth; for the Lord has spoken:
"Sons have I reared and brought up,
but they have rebelled against me.
The ox knows its owner, and the ass
its master's crib;
but Israel does not know, my people
does not understand.
Ah, sinful nation, a people laden with
iniquity . . ." (1:2-4a)

He feared for the fate of Judah because the Covenant of God had been forgotten. Punishment therefore was inevitable. How otherwise would a just God deal with faithless Judah? And so on through the seventh century B.C. and into the sixth, these men of God warned, threatened, and cajoled their people and their leaders. Moral responsibility, they sincerely believed, was the only sound basis for their security as a nation. Then tragedy struck, and Judah succumbed to the onslaught of Nebuchadnezzar's ruthless army in 587 B.C. Jerusalem fell; the people were carried into bondage, this time into Babylon. The prophetic message had been fulfilled, as God's retribution descended upon Judah. Hopes were dashed. The nation was crushed. Thus ended the classical period of Hebrew prophet-preachers and their Covenant-oriented messages.

Revival of nationalism. A new era of prophetic preaching appeared in the Babylonian Exile, as the people's inevitable question, "Why have we suffered so?", prompted their spiritual leaders to assert more than just "The prophets told you so." With a punishment so severe—many Judean leaders were in exile, while most of the peasants were left in a desolated Palestine in desperate plight—the preachers of Israel turned to messages of hope and encouragement. They, too, sought an encouraging word from the Lord. Already the classical prophets had laid a base for such preaching with occasional flashes of pleading among their harsh warnings, as in Hosea 5:15-6:3, Micah 6:6-8, and Jeremiah 3:11-4:4. The word *return!* had punctuated many a prophetic sermon as a clarion call back to Covenant responsibility.

With the Exile, however, oracles of assurance and comfort flowed from the mouths and pens of devout men of the Covenant. Some of these new oracles later became attached to the classical prophetic writings, like Amos 9:11-15. Of all the Hebrew prophetic poetry, however, none can match the sublime thought and expression of Isaiah chapters 40-55, which present the highest plateau of inspiring literature in the midst of the Exile.

PREPARE
TO MEET
THY GOD
AMOS 4:12

"The original historical associations of the oracle became secondary, as the metaphors and allusion became useful for interpreting contemporary event in terms of the impending end."

Comfort, comfort my people,
says your God.
Speak tenderly to Jerusalem,
and cry to her
that her time of service is ended,
that her iniquity is pardoned,
that she has received from the Lord's
hand double for all her sins.

This begins a series of matchless prophetic oracles that pointed toward a period of Hebrew renewal.

The enlightened and more benevolent rule of the Persians also sparked a renewed hope in the exiled Judeans. What emerged was a religious nation, however, rather than a political state. Nevertheless, with the "return" to Palestine and the rebuilding of Jerusalem (520-440 B.C.) came nationalism and separatism under the zealous leadership of Haggai, Zechariah, Nehemiah, and Ezra. Covenant responsibility, other than within their own community relationships, again was submerged beneath legalistic particularisms and new nationalistic aspirations.

Apocalyptic literature. The vast sweep of Alexander's Greek armies across the Near East in 333-331 B.C. did not change immediately the course of Jewish cultural and religious developments so much as it intensified resistance to foreign domination. The struggle produced a new kind of literature born of persecution and suffering under tyranny in the second century B.C. It is called *apocalyptic* literature, from the Greek root "to uncover" or "to reveal." It expresses man's ultimate response to frustration in which he abandons his final hope to God. Born in the midst of crisis, apocalyptic literature was to continue to provide devout men facing persecution with strength and inspiration for centuries to come. The major Old Testament examples are found in Isaiah 24-27, Ezekiel 38-48, Zechariah 9-14, and especially Daniel. But a vast literature of this nature that never gained admittance to the Bible—Enoch, Jubilees, Apocalypse of Baruk, II Esdras, the Psalms of Solomon, and a host of others—was penned during the critical years when Judah was dominated by the Greeks and the Romans, especially during the three centuries following the battle of Panias in 198 B.C., when the aggressive Seleucid Greeks captured Palestine from the Ptolemies of Egypt. It was in the spirit of this literature that the Qumran Community by the Dead Sea was established and thrived.

The Dead Sea Scrolls were predominantly apocalyptic in nature reminiscent of Daniel and Revelatio in our Bible. The hope that a ne and mighty act of God in histor would bring to an end the age o human abuses and persecution an usher in a transformed era of peace justice, and brotherhood by a grea miracle was the inspiration tha spurred the discipline and devotion o the men of Qumran.

It was, furthermore, about 200 B.C that the writings of the classica

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prophets became canonized; that is, hey came to be considered the sacred word of God. Once having attained hat level of authority, those books ent themselves readily to searching examination for indications of God's plans for the future and further goaded devout Jews like the holy men who produced the Dead Sea Scrolls. The original historical associations of the oracles from the preacher-prophets became secondary, as their metaphors and allusions became useful for interpreting contemporary events in terms of the impending end.

The prophets as "predictors" thus gradually replaced the "preacher" concept and took on a new significance, as they sought every possible relation to their day. Concern for Covenant responsibility once again became secondary. For the Christians in the latter part of the first century A.D. the attempt to prove to the Jews that Jesus was their long-expected Messiah added to this method of interpreting the prophets. It should be noted that though the men of Qumran used the same method for interpreting scripture that was later used by the Christians, both differed in their interpretations of history. Both believed, also, that their particular interpretation was revealed to them by God and thus had final authority.

Back of the figures of both John the Baptist and Jesus can be seen this mingling of the prophetic concern for Covenant responsibility with the apocalyptic hopes of their contemporaries. Scholars differ over the degree to which Jesus was influenced by apocalyptic literature and thought, but that he spoke in a context of this intense thought pattern there is no question. That he used its imagery and many of its expressions there can be little doubt. That Christianity wrested itself from a dominating control of that kind of thought, however, in contrast to the men of Qumran, there is also little doubt.

The Gospel of John demonstrates a move away from a preoccupation with the end of the age and reveals a viability not found at Qumran, which was crushed by the Romans about A.D. 70. But in periods of crisis, such as that of the Domitian persecutions of A.D. 95, when the Book of Revelation was probably written, apocalyptic literature served as a steadying influence for suffering Christians. That the Book of Revelation was written to meet such a need can easily be seen by noting such repeated expressions as "what must soon take place," "for the time is near." Such expressions stand as warnings against applying the contents of the book to centuries later.

Conclusions. To combine the apocalyptic literature with that of the classical prophets of ancient Israel and Judah, as is done by those who claim that the Bible is being fulfilled in Palestine today, therefore, is a serious breach of academic honesty and a violation of historical integrity.

On the other hand, failure to see the promises of God to Abraham in the light of the Mosaic Law and the centrality of Covenant morality in the stream of prophetic pronouncements is to prostitute the moral focus of the Bible. When we read, therefore, in Genesis 15:18,

> *On that day the Lord made a covenant with Abraham, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates. . . ."*

and claim that it is fulfilled in the Partition of Palestine in 1948, we are misusing the Bible. That promise must be read in the light of the Books of Exodus, Deuteronomy, and Joshua, which record the historic fulfillment of the Genesis passage. But even more do we misuse the Bible when we forget its central concern for morality and Covenant responsibility on the part of those who would claim to be God's people who were "chosen" for responsibility, not privilege. Thus we must also put beside Genesis 15:18 such passages as Deuteronomy 7:12 and 8:19-20.

> *"And because you hearken to these ordinances, and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep; . . .*
>
> *". . . And if you forget the Lord your God and go after other gods and serve them and worship them, I solemnly warn you this day that you shall surely perish. Like the nations that the Lord makes to perish before you, so shall you perish, because you would not obey the voice of the Lord your God."*

From the standpoint of biblical prophecy, therefore, to evaluate the situation in Palestine today apart from its relevance to Covenant morality, the heart of the Mosaic and classical prophetic pronouncements, is to falsify the biblical message and prostitute its purpose.

Christians should ask again the obvious question in the face of the Middle East crisis, "Is the God we worship one who works in history through geopolitical manipulation, or through men who respond in faith to his moral demands and spiritual guidance?" It is only a blind faith that identifies the God of Jesus Christ with the political struggle in the Middle East today, as the Graham film "His Land" so naively suggests.

According to the central biblical prophecy, therefore, the State of Israel today must stand under the moral judgment of God on the same Covenant terms that were proclaimed to ancient Israel and Judah, if she is to claim anything from that biblical heritage. On such a basis the present events in Palestine cannot possibly be interpreted as fulfilling biblical prophecy. Instead we should be reminded of the poignant words of Isaiah:

> *Zion shall be redeemed by justice, and those in her who repent, by righteousness.*
>
> *But rebels and sinners shall be destroyed together,*
> *and those who forsake the Lord shall be consumed. (1:27-28)*

What we see happening in Palestine today is purely secular, political nationalism at work. It is the age-old human struggle for ethnic identity and self-preservation, and it must be viewed and evaluated in terms of other ethnic, political nationalisms of our day.

NEWS

Church braces for long grind in Vietnam

The following report was written by Robert W. Miller, who was director of Vietnam Christian Service from September 1968 to June 1971. Mr. Miller is now director for Asia at the MCC *office, Akron, Pa.*

As a helicopter hovers overhead, South Vietnamese Army troops move forwar while taking part in a combat assault on Landing Zone Orange, about si miles southeast of Khe Sanh. Enemy activity was stepped up as South Vietnam' presidential elections neared.

I do not consider myself an expert on Vietnam, but I want to share a few observations on the situation there.

The Vietnamese people have suffered much, largely because of the United States Government's involvement there. An estimated 325,000 Vietnamese civilians have been killed. Some five million people have been made refugees out of a total population of seventeen million. Some of these people have been resettled, but most of them have not been able to go back to their former homes. The U.S. military bombing policy has been one of the major causes of this mass displacement.

There are thousands of widows, orphans, and crippled. The damage is not only physical but also social and moral. The social fabric has been torn apart. Daughters work as prostitutes for American GIs, sons live on the streets, mothers abandon their babies. There is corruption in high places and low places. The Saigon government is becoming more and more repressive.

One example of how people are caught in this conflict is the government policy of resettling the Montagnards, or tribal people, who live in the Central Highlands. The government is not able to pacify the areas where these people live, and so over the years they have been bringing the people close to the towns so that they can control them. During the first months of this year, the resettlement of the Montagnards was greatly accelerated. Tens of thousands of people were moved by the Vietnamese Army with the help of American helicopters. Vietnamese soldiers often stole the people's possessions in the moving process. Usually little preparation was made for their resettlement. The Montagnards were simply dropped down at their new location with inadequate shelter, water supply, food, and medical care. In one camp of 2,000 more than 300 people died in the first four months.

Mennonite Central Committee began work in Vietnam in 1954 and the Eastern Mennonite Board of Missions began in 1957. In 1966 Vietnam Christian Service (VNCS) was formed. VNCS is a joint effort of MCC, Church World Service, and Lutheran World Relief. There are forty-three foreign and 119 Vietnamese workers. Projects are supported at twelve locations in Saigon and at eleven provincial locations from Saigon to Dong Ha near the DMZ. Activities include educational support, medical work, social work, agricultural and community development efforts, reconstruction, and material aid distribution.

The most important contribution is through the workers who serve there. At Pleiku in the Central Highlands, one of the areas of Montagnard resettlement, Ursula Horn, a public health nurse from Germany, and Mo, her Montagnard assistant, went to th camps every day, traveling over mine roads to minister to the sick. In th evening they filled their Landrove with the sickest patients and brough them to the hospital in town operated by MCC/VNCS and the Evangelical Church of Vietnam.

At the same time that we wer giving emergency aid to the resettle Montagnards, we were speaking t Vietnamese and U.S. government officials in the province capitals and i Saigon expressing our concern abou the injustice of this forced relocation Through these efforts and similar efforts of other organizations, the government was influenced to slow dow this program.

Up along the coast at Tam Ky Yoshihiro Ichikawa, a Japanese Mennonite volunteer, oversees a larg literacy program for children of families who have been resettled. Dow in Saigon, Nguyen Tu Quynh, Vietnamese social worker, directs social service center in the slums, offering headstart classes, teaching sewing classes, and providing loans for home improvement and starting small businesses.

In ways like these we have been attempting to identify with, and relate helpfully to, Vietnamese people and to witness to Christ and his love in their situation.

The Vietnam war is not over. The level of fighting has gone down but the war continues. In fact, it is now a broader war, having spread to Cambodia and Laos.

We are the victims of U.S. propaganda. When the U.S. military reports that only a few American soldiers have been killed in Vietnam in a given week, the implication is that the war is almost over. But Vietnamese are still being killed in large numbers. It is estimated that during 1971, 20,000 South Vietnamese soldiers, 100,000 NLF and North Vietnamese soldiers, and 18,000 civilians will have been killed.

President Nixon's Vietnamization program is not a solution to the problem. It is immoral in that it supports the idea of Vietnamese killing Vietnamese as we supply the guns and ammunition. It is a way to prolong the conflict rather than to end it.

It appears unlikely that the war will simply fade away as many hope. The U.S. Government seems to be set on providing large-scale assistance to the Saigon government to enable it to continue the war. As long as the U.S. provides major support to the Saigon government, Saigon will likely refuse to give concessions to the other side and the war will continue.

Certainly, the majority of the Vietnamese people want peace. I concur with Atlee Beechy who reported earlier this year that peace must be the primary goal and that this calls for vigorous objection to the continuing immoral waste of human life. We should urge the U.S. government to set a definite date for the withdrawal of all U.S. military forces from Vietnam, Laos, Cambodia, and Thailand and for the termination of military aid to these countries. This could influence the conflicting governments to face political realities and find a solution to their internal problems.

At the same time that we work for peace we should continue to support a compassionate ministry to those hundreds of thousands who have been caught in the conflict.

And when the war is over, if we are permitted to continue working in Vietnam, there will be a big task of rehabilitation. The torn social and economic structure will take a long time to heal. The church needs to be prepared for a sustained effort in Vietnam in the years ahead.

IVS forced out of South Vietnam after 15 years

After fifteen years of agricultural and educational service to the Vietnamese people, reports the *Christian Century*, International Voluntary Services has been forced out of South Vietnam by that country's government—ostensibly on the grounds that the voluntary agency cannot keep up technically with the Vietnamese government's plans for development. However, according to IVS director Hugh Manke, the agency has been expelled for political reasons.

Mr. Manke hinted that IVS was expelled prior to South Vietnam's October presidential election because volunteers, by virtue of their understanding of and placement throughout the country, "are in a good position to spot irregularities in the election. . . . We understand that there has been some displeasure in official circles with statements made and articles written by IVS volunteers over the years."

It has been reported that some GVN officials are still upset over the widely publicized expose of the *tiger cages* on Con Son Island by former IVS director Don Luce (who made the discovery after he had resigned from the post). IVS—operating on an annual budget of $250,000—last year had a team of thirty-one volunteers in Vietnam. The agency's Vietnam projects included research and extension work in all phases of agriculture, as well as English-language programs, community development, and refugee rehabilitation.

Team will help churches prepare worship materials

Creating worship materals in local congregations will be the task of two workshop leaders in contemporary worship during the next eight months.

The two, Lauren Friesen and Lyle Preheim, will use General Conference Mennonite Church offices in Newton, Kan., as a base and plan to conduct workshops in eight to ten congregations.

Each workshop will emphasize music and drama created by a group of about twelve youth and adults from the congregation.

The group will meet on two weekends and some weeknights and will share the drama and music with the congregation on the third weekend, according to present proposals.

The role of the workshop leaders is to act as catalysts to help the group develop the worship experience, said Jake Pauls, director of youth ministries.

Possible outcomes of the workshops include musical drama, short dramatizations, confessional and proclamation songs, and perhaps experimentation in other areas such as filming.

Mr. Friesen said the beginning of the workshops would encourage group sharing of feelings and beliefs which could be worked into a drama form through writing or role-playing. Then attention will be directed to biblical parallels to the situation or feelings expressed. From this background, the group will develop a drama.

Mr. Preheim will work with the group in composing music to reinforce the drama—or the group may write songs independent of the drama.

Outcomes of the workshops may be published at the end of the eight months to add to the quantity of suitable contemporary religious drama which is now available.

Mr. Friesen said the presentations would have additional value to the participants in that the drama would be created out of group experience rather than taken from a book.

Mr. Preheim and Mr. Friesen have already begun working with the Western District youth cabinet. Letters will be sent to pastors inviting their congregations to participate.

Freeman school agonizes over enrollment, deficit

The major portion of time at the annual meeting of the Freeman Junior College Corporation this year was spent in discussion of the board resolution "that the board be authorized to begin phasing out the academy when the enrollment drops below fifty." After lengthy discussion this motion was tabled by about 60 percent of the 1,327 votes and proxies cast by about 130 members in attendance.

The sentiment expressed in tabling the motion indicated the corporation is not ready to consider closing the academy. The outcome will depend eventually on community response, but it was indicated that the board will not close the academy without action by the corporation.

The enrollment figures for this year indicate a drop in both college and academy enrollments. The college dropped from seventy-one to fifty-six, and the academy from sixty-eight to fifty-eight. The financial report indicated a deficit of $29,645 in the current fund for the fiscal year. This includes a deficit of more than $5,000 carried over from the previous year.

President Eldon W. Graber raised three pertinent questions: If the constituency does not send its students, how can the school exist? If constituency and community needs are not being met, are they being communicated to the school? If financial needs are not being met, where can we turn for additional support?

Peter J. Graber, board chairman, introduced the discussion of the academy question by pointing out the small entering classes of the last two years, the more demanding accreditation requirements, and raised questions regarding constituency needs. He stated that the board has spent many hours discussing this matter, is divided in its thinking on this issue, and needs the help of the corporation. To stimulate corporation discussion, the board presented the issue in the form of a resolution seeking authorization to begin phasing out the academy when the enrollment drops below fifty.

The discussion indicated corporation members' concerns relating to declining enrollments in both the college and the academy, to increasing costs, and to community interest in and need for opportunities for Christian education. Comments and questions suggested a need for more emphasis on soliciting academy students, doubt that closing the academy would increase college enrollments, and a feeling that there is a correlation between enrollment figures in the college and academy, pointing out that other private colleges also have lost students this year.

Some felt that the academy was as important as the college, and that ending the uncertainty concerning the academy's future, together with a positive attitude on the quality education and Christian emphasis at the school among the constituency, would increase enrollment.

Several pointed out that the school has weathered other periods of low enrollment and of financial crisis, suggesting that letting people know the needs and assuring them of plans to continue the school would bring the needed support. Some raised questions as to whether there is adequate communication and whether problems that arise are clearly explained so wrong impressions are overcome.

Some wondered why there are not more local students attending the college. A few wondered whether a change in emphasis or offering more vocational courses would help attract more students, since vocational schools are growing rapidly in the area.

Draft counseling seminar planned for Wichita

A refresher course for draft counselors has been planned for October 22-23 near Wichita.

Sponsored by the Draft Counseling Committee from the Wichita area, the sessions will be from 7 P.M., Friday to 3 P.M., Saturday at a United Methodist farm near Rock Road and 101st St. North.

The seminar is open to the public and will cover recent changes in Selective Service rulings.

Ken Ford of Wichita, a draft counseling trainer, will lead the seminar.

Washington group observe and prays for congressme

Are Christians who visit senators an congressmen any different from othe lobbyists? A prayer politics group i Washington, D.C., thinks they shoul be.

Marian Franz, coordinator for th new group and secretary for the Me nonite Central Committee Peace Sec tion, Washington office, said each o about twenty persons has chosen on member of Congress with a discour aging voting record and one with mor sympathetic views. These person spend half a day each month in th congressman's office, trying to under stand the senator or representative Group members pay the prayer grou $5 a month. They get in touch wit people in the congressman's hom districts.

Then they attempt to pray for th congressman intelligently, in the con text of his task.

Mrs. Franz said the idea for th group began with a statement by Sen Mark Hatfield (R-Ore.) that, in hi experience, Christians coming into hi office were no different than any othe lobbyists. He expected that Christia groups would care for him as a per son.

Then about four months ago, Gor don Cosby, minister at the Church o the Savior in Washington, suggeste in a sermon that a group be forme to "care for Congress."

Now about five or six small group have formed, and more are bein added.

"We try to love and support th congressman even if we don't agre with him," Mrs. Franz said.

One of Mrs. Franz's contacts i Congress is Rep. Edith Green (D Ore.). Mrs. Franz has written to Mennonite Sunday school class i Portland which has also been con tacting Rep. Green, registering its con cerns with her, and praying for her

Frank Keller, assistant pastor o Zion Mennonite Church in Souderton Pa., has expanded this idea to th Pennsylvania legislature.

"I would love to hear from peopl outside Washington," Mrs. Franz said "I'm looking for people in the hom districts who care."

Dale Brown will address Peace Section assembly

The third annual Mennonite Central Committee Peace Section assembly will meet in St. Louis, November 4-6. This year's rally will feature a convocation of peace committees representing congregations, districts, conferences, and campuses. Fifteen to twenty such committees are expected to make this assembly one of their working sessions.

People not linked to any committee are also urged to attend. Some of these will join committee deliberations. Others not part of committees will participate in special interest group discussions.

The focus for the two-day discussion (Thursday evening to Saturday noon) will be to plan an agenda for Mennonite peace committees during the 1970s. The featured speaker, Dale W. Brown, professor of Christian Theology, Bethany Theological Seminary and current moderator of the Church of the Brethren, will address the rally Friday morning, November 5, on "The agenda for a peace church in the 1970s." Brown is the author of two recent books, *Brethren and Pacifism* (Brethren Press, 1971) and *The Christian Revolutionary* (Eerdmans Press, 1971).

COM chairman to lead Africa tour

The Mennonite Central Committee Peace Section and the Council of Mission Board Secretaries are sponsoring a study tour of Africa January 3-24, 1972. Elmer Neufeld of Bluffton College, former MCC director in the Congo and presently chairman of the Commission on Overseas Mission and on the board of the Congo Inland Mission, will direct the tour.

The Africa study tour will visit the Congo, Zambia, Rhodesia, Kenya, and Tanzania. Mennonite Brethren in Christ churches in each of these countries will be visited. The special focus of the tour will be on understanding the work of the church in the African situation with a special concern for the conflict between whites and blacks in southern Africa.

The cost of the tour is $1,29

Lynette Friesen of Henderson, Neb., washes a fellow participant's feet at the peace celebration at this year's Fresno conference.

LoNaR in Hamilton gets Poverty Fund help

The General Conference Poverty Fund is providing money for a people-helping project in Hamilton, Ont.

The project in Hamilton officially opened July 1 when an office, the Neighborhood Information and Service Center, was rented for $65 a month on 488 James Street North. It is a storefront a few blocks away from the Welcome Inn, the headquarters of the General Conference voluntary service unit.

During the summer months Don Dickinson was in charge. A third-year student in McMaster University's school of social work, Mr. Dickinson was supported by the Canadian Government's summer program called "Opportunities for Youth."

The theme of the project is "Linking of Needs and Resources," hence the name LoNaR.

The North End of Hamilton has a large number of one-parent families. There are many children. Numerous ethnic and religious groupings are represented here: Italians, Portuguese, Hungarians, Anglo-Saxons, Protestants, and Catholics.

A multitude of religious and secular agencies are seeking to make resources available to this community in which the needs are so readily apparent. "The problem is not so much that there is not goodwill and that there are not resources available, but that they are so often piecemeal or aimed at only one particular group. Or the people needing help may simply not be aware of resources that are there for the asking," says Herman Enns, a LoNaR originator. Both secular and religious helping agencies report a tremendous reluctance on the part of the community to use available aid, Mr. Enns says.

Many conjectures try to guess the reason for the apathy: Is it fear? Is it disillusionment or mistrust? Is it lack of information? Is the approach too paternalistic? Whatever the source may be, LoNaR will seek to be a channel through which resources and needs can meet.

A committee that is guiding the project has met for many months prior to July 1. It consists first of all of community people who have been discovered through involvement in the Welcome Inn. The committee feels it is important that the neighborhood itself identify its own needs as well as its own resources. Natural leaders are in every block and can give reliable information. The churches have cooperated at a number of levels, including two other community organizations, and have named representatives to the committee. Also people in professional circles, social work, family services, urban renewal, and McMaster University field work are involved. The city of Hamilton has a Central Information Service whose director has given active assistance in the planning stage and continues to help in the implementing stages.

Central Information Service hopes that a number of neighborhood information service units will be established throughout the city, within walking distance of the people they are to serve. LoNaR is a pioneering venture. Funding is available for such centers from municipal and provincial sources. It is anticipated that the funds contributed by the General Conference will at least be matched by funds from other sources, and that after the initial three years, the work will be self-supporting. "We think that the summer's experience where we have invested $300 and the government has contributed $1,000 for salary is indicative of what can be expected," said Mr. Enns. Neighborhood center funds will not become available until April 1972, however.

The summer program consisted mainly of identifying community feelings, wishes, and needs and in discovering persons who would be prepared to volunteer their services to the project. Planners anticipate that, except for a director who will be responsible for coordinating the program and possibly doing some counseling, most of the project will be carried by volunteers from the North End. By October the project is expected to have developed to the point where a full-time, or at least part-time, director will be needed.

Some of the needs that the committee has identified are quite simple. People want to know where to find a dependable baby-sitter or the place where the Brownies meet. The newcomer from a foreign country often enters Hamilton's harbor at a complete loss. He may want to learn English or find a doctor or a dentist. He may want to know how he can have his rights protected or who will speak for him. Legal aid and family counseling are major needs. In many ways community people can be as helpful as the professional experts. These, however, also need to be identified for the stranger.

LoNaR is not one more organization in addition to the many agencies already actively concerned about the North End. It sees its role as that of coordination and facilitation. It seeks to identify needs and then to channel the resources of the main-line agencies, religious groups, or individual person in a helping way. *G.C. News Service*

Music publishers ready to sue churches for copying

It is against the law for churches to buy one copy of a church anthem and then use a reproducing machine to make enough copies for the choir to use.

Donald Hinshaw of Carl Fischer Co., New York, and Donald I. Marsh, of Proclamation Productions, Port Jervis, N.Y., both publishers of church music, were leaders at a church musicians conference at the American Baptist Assembly ground in Green Lake, Wisconsin, this summer.

Said Mr. Marsh, "The church daily breaks one of the Ten Commandments. It is the one 'Thou shalt not steal' and now it has a rider, which says, 'Thou shalt not keep someone from making a living.' Composers and writers can't make a living because of *Xerox*. It is not only the individual who buys the single copy of music for reproduction but the institution of the church itself that makes copies."

"If the public wants new and innovative church music, then the church and church people must support musi-

Indonesian churches staff 136 preaching stations

"Responsible churchhood" was the theme of the Javanese Mennonite Church for its twelfth triennial conference held August 24-27 in Taju, Java. One hundred thirty delegates and thirteen visitors observed, reported, and listened to the discussions concerning the theme.

These 130 delegates represented over 12,000 baptized members of the Javanese Mennonite Church. There are 7,000 non-baptized members and 19,000 children also in the church, making a total of more than 38,000 people attending Mennonite churches in the area.

Pastor Djojodihardjo, conference president, made a plea in his main address for greater participation by every member. He stressed greater contribution of material goods and physical and emotional energy in furthering God's plan of salvation. He also expressed greater concern for stewardship and tithing, even though church growth from 1966 to 1968 made the church financially poor because so many of the new members came from poor backgrounds.

It was announced that there are now twenty-two *adult* Javanese Mennonite churches, six of which received *adulthood* since the last conference. These twenty-two churches have 136 preaching stations and are served by thirty-five preachers and fifty-three evangelists.

Many issues were discussed at the conference. One concerned the Taju Hospital and the preparation of it for fuller independence. An Indonesian administrator will take over the hospital in October, according to hospital board plans, and in two years the medical director will also be an Indonesian. An Indonesian doctor discussed at length the importance of family planning and stressed that the church should get more involved in this urgent problem.

The future of the theological school, Akademi Kristen Wijata Watjana, was also discussed. It was felt that a reevaluation of the direction of the school should be considered since continued graduations will turn out more pastors than the church can afford to employ. It was suggested that no more students be accepted for the time being and that the school's faculty and facilities be used for extension courses, conferences, and upgrading church programs.

A significant change in this conference as compared with the previous conference, was that the meeting was chaired by a five-man board of chairmen rather than by the conference president. Another change was the initiation of smaller discussion groups. Throughout the conference these small groups met for Bible study and later for discussion of the reports. This allowed for participation of many people.

Young people also took an active part in the conference, and two women served as delegates to the conference. Pastor Djojodihardjo was reelected as president.

Anne Warkentin, former MCC director for Indonesia, wrote as an observer at the conference, "As I sat for many hours on hard chairs, I was impressed by the good spirit, patience, and understanding people showed for each other. I praised God for his responsible church in this country and what he has taught me through them."

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cians by purchasing copies," continued Mr. Marsh.

"The publisher is eager to protect the property of the composer. Music is like real estate—you own it and it can be stolen from you like an automobile," said the Fischer Company representative.

"We will prosecute," said Mr. Hinshaw. "The trouble in the past is that no publisher has dared prosecute. It would take only one or two healthy lawsuits against a church or school to get the word around."

"We are ready to do that. The law says that the fine is $250 per infringement. That means that forty duplicated copies would be forty times a $250 fine."

Both music publisher representatives indicated that they are ready to bring suits against local churches.

Calendar

Oct. 22-24—Western District Conference, North Newton, Kan.

Oct. 29-Nov. 3—Jagdeeshpur, India, India Mission Conference, Erland Waltner, speaker.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

Nov. 10-18—Camp Friedenswald, Mich., young pastors' seminar.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Oct. 23-23—Rosthern Junior College, Rosthern, Sask., church workers' workshop.

Nov. 20-21—St. Catharines, Ont.. Ontario Conference.

Eastern

Oct. 25-29—Men-O-Lan, Quakertown, Pa., Eastern District ministers' retreat.

Northern

Nov. 8-11—Swan Lake Christian Camp, S.D., Northern District ministers' retreat.

Nov. 26-27—Swan Lake Christian Camp, S.D., pre-draft boot camp.

Western

Oct. 24—North Newton, Kan., presidential inauguration, Bethel College.

Oct. 31-Nov. 2 — North Newton, Kan., Bethel College, Menno Simons lectures, Alan Geyer, speaker.

Words and deeds

"The Marriage Wrecker," a sixty-second full-color Family Life TV spot, recently won the first award in the Reconciliation Contest sponsored by St. Stephen's Episcopal School, Austin, Texas. The writer of the script was Louis Paul Lehman, a Bakersfield, Calif., Mennonite Brethren pastor, until recently director of radio and TV for the Mennonite Brethren Church. The television series was produced conjointly by the Mennonite Church, the General Conference Mennonite Church, and the U.S. Mennonite Brethren Church. It received its primary coverage during the summer of 1970. More than 400 stations, as well as the CBC and CTV networks in Canada, and the NBC television network in the U.S., aired the spots.

RECORD

Workers

Bauman

Holt

Blaine Bauman, First Church, Bluffton, Ohio, has begun a three-year assignment in Jamaica with Teachers Abroad Program. He will be teaching English at Mannings School, Westmoreland. Blaine is a graduate of Bluffton College, where he received his BA in history.

Terry Dorsing, Warden (Wash.) Church, begins a two-year voluntary service assignment in October with Frontier Boys Village, Colorado Springs, Colo. He holds a BA degree in psychology from Central Washington State College. Terry's parents are Mr. and Mrs. Karl G. Dorsing, Royal Slope, Wash.

Alan Bruce Holt, of Oklahoma City joined the Markham, Ill., voluntary service unit Sept. 15. He will spend one year working in the day care center sponsored by the Community Mennonite Church in Markham. Alan is a member of Asbury United Methodist Church, Oklahoma City. His parents are Arvil and Betty Holt.

Phyllis Horst, Warden (Wash.) Church, has accepted a two-year voluntary service assignment in Albert Schweitzer Memorial Hospital, Haiti. She received an RN degree from the Central Washington Deaconess Hospital School of Nursing, Wenatchee, Wash. Phyllis is the daughter of the Mr. and Mrs. Frank Horst.

Beverly Wall, Bethesda Church, Henderson, Neb., will begin voluntary service in Phoenix, Ariz., Nov. 8. Beverly will work as a teacher's aide for one year. She is a graduate of Henderson High School and is the daughter of Harry and Goldie Wall.

Baptisms

Bacabi (Ariz.) Church, June 6: Thelma Myron.

Beatrice (Neb.) Church, on Sept. 9: Marian Claassen. On Sept. 12: Steren Claassen, Rodney Claassen, Audrey Thimm, Melvin Schmidt, Gregory Reimer.

Bethel Church, Pekin, Ill.: Ann Marie Crawford, Judy Sommer.

Horse Lake Church, Duck Lake, Sask., on Aug. 15: Brian Andres, Bernice Neufeld, Marlene Neufeld, Lois Windels.

Tabor Church, Newton, Kan., on Oct. 3: Bradford Schmidt.

Marriages

Walter Alsene, First Church, Normal, Ill., and *Vickie Johnson.* First Baptist, Peoria, Ill., on Aug. 21.

Virgil Bruns, Immanuel Lutheran, Courtland, Minn., and *Mary Ann Quiring,* Bethel Church, Mountain Lake, Minn., on Sept. 18.

Thomas Buller, Bergthal Church, Pawnee Rock, Kan., and *Jeanette Fry,* Olathe, Kan., on Sept. 12.

Alan Claassen, Beatrice (Neb.) Church, and *Janet Sharer,* St. Paul Methodist, Omaha, Neb., on July 23.

Robert Claassen, Beatrice (Neb.) Church and *Rose Mary Mast,* Bonnerville Church, Middlebury, Ind., on Sept. 4.

Harley Fowler and *Donna Brownell,* First Church, Upland, Calif., on Sept. 14.

Donovan Friesen, Bethesda Church, Henderson, Neb., *Sherryl Fast,* Bethel Church, Mountain Lake, Minn., on Aug. 26.

Rollyn Friesen, Bethesda Church, Henderson, Neb., and *Janice Bartel,* Lehigh (Kan.) Church, Sept. 17.

Steven Hannie, First Church, Normal, Ill., and *Nora Wollenschlager,* Trinity Lutheran, Bloomington, Ill., on Aug. 28.

James Harder, Bethel Church, Mountain Lake, Minn., and *Joan Bell,* Windom (Minn.) Assembly of God, on Sept. 10.

Byron Hatzler, Bethel Church, Mountain Lake, Minn., and *Laura Evans,* Free Church, Marshall, Minn., on Aug. 28.

Eldon Heide, Bethel Church, Mountain Lake, Minn., and *Carletta Moerer,* St. John's Lutheran, Richland Center, Wis., on July 24.

Harlan Hieser, First Church, Normal, Ill., and *Jane Gordon,* Bloomington, Ill., on Sept. 18.

Donald Hofstetter, Kidron (Ohio) Church, and *Carol Pankratz,* Bethel Church, Mountain Lake, Minn., on Aug. 7.

Bruce Honanie, Moencopi Church, Tuba City, Ariz., and *DeAlva Taylor,* Oraibi (Ariz.) Church, on June 12.

Ronald Lewis and *Darlene Diller,* Ebenezer Church, Bluffton, Ohio, on Sept. 18.

Barry Martin, East Swamp Church, Quakertown, Pa., and *Nina Ganz,* Warminster, Pa., on Sept. 4.

Tom McKee and *Louette Nauta,* First Church, Upland, Calif., Sept. 25.

Darrel Ratzlaff, Alexanderwohl Church, Goessel, Kan., and *Wanda Hein,* Durham, Kan., on Oct. 2.

Deaths

Emma Augspurger, Gridley, Ill., was born March 11, 1888, died Aug. 15.

Linda Ruth Cowles (Mrs. Edd), Pulaski Church, Bloomfield, Iowa, was born March 16, 1885, died Sept. 19.

Henry Enz, First Church, Newton, Kan., was born June 19, 1888, and died Sept. 20.

Mrs. Edwin J. Goering, First Church, Pretty Prairie, Kan., was born July 13, 1905, and died Oct. 1.

Caddie Gratz, (Mrs. Chris), Ebenezer Church, Bluffton, Ohio, was born March 7, 1900, and died Sept. 24.

Pearl O. Hieser, Bethel Church, Pekin, Ill., was born March 1, 1889, and died Sept. 24.

Edward G. Jost, First Church, Hillsboro, Kan., was born Feb. 16, 1896, and died Sept. 25.

Carl Lindstrom, Bethel Church, Mountain Lake, Minn. was born Dec. 14, 1889, and died Aug. 20.

Mrs. Gerhard Peters, Bethel Church, Mountain Lake, Minn., was born Aug. 8, 1887, and died Aug. 27.

Ruth Rose, First Church, Halstead, Kan., was born April 20, 1898, and died Sept. 28.

Community homes

Lois Rensberger

Some of us have trouble entertaining the Ladies' Aid or the couple next door without going into a panic. How would we react if our home were a *community home* and we were expected to entertain unhappy guests for an indeterminate length of time?

Mrs. Marion Lehman of Goshen, Ind., has been doing this kind of entertaining for the last six years. As a result she has learned to appreciate her children and family relationships more, and to "enjoy the times when we were alone, because we weren't alone very much."

A community home, in the Goshen area, means a temporary home for patients receiving therapy at Oaklawn Psychiatric Center in Elkhart. The Lehmans have served as *family* for more than fifty of the mentally ill or emotionally disturbed, from a few days' time to as long as three months. Although most of their guests have been young, they have ranged in age from fifteen to seventy-six.

Both home and guests are carefully supervised. Only those well enough to be treated as day-care patients, those who are neither a threat to themselves nor to others, are ever assigned to any of the homes. And of all the day-care patients, only those who come to Oaklawn from a distance or those who need a release from stress in their own homes are removed from their own families and familiar routines.

Once enrolled in the day-care program at Oaklawn and provided with a temporary residence in the community, the patient is ready to begin the hard work of getting well. His day at Oaklawn lasts from nine in the morning till four in the afternoon; a patient in a community home is transported to and from the center by the staff or volunteer drivers. While in the home, he is, to a certain extent, the responsibility of his hosts, but a staff member is on call twenty-four hours a day in case of any emergency. There are few rules; each person has a room of his own and is expected to observe reasonable rules of conduct. A guest is encouraged to accompany his hosts to social events if he feels able to do so and in all respects is given the warmth shown to a family member.

What about children, either infants or adolescents, in the home? Doesn't the presence of troubled guests cause tension and create problems for the *real* children?

It may in some cases, but not in the Lehman household. "It hasn't seemed to bother them at all. I think part of the reason may be that this is *our* project. The boys didn't need to be responsible for these people. We talked it over beforehand and felt the boys were with us, but in the end it was my husband and I who took all the responsibility for their care."

"The boys" are Kermit, Eric, and Rex. At the time their parents opened their home to the Oaklawn patients, Kermit had just left for a VS assignment, Eric was a senior in high school, and Rex was a friendly, outgoing thirteen-year-old. Some of the visitors have had irritating character traits, but there has been no restriction of home life. "We may not have taken a patient because we were unable to take anyone at that time, but we have never had to refuse because of the *person*."

Extra members in the household have been an enrichment for all. When Eric entered voluntary service, he spent two years at Brook Lane Farm, partly because of his interest in the care of the mentally ill. Mr. Lehman has found that girls who are making their home with them for a time and are seeing him as father begin to do little things for him that would be natural for a daughter to do. Rex, too, has been known to bound into the house calling for "my sister."

Rex was an outstanding athlete in high school, and for a few years much of the Lehman's social life revolved around sports events. In his senior year, the Goshen basketball team was an especially fine one, and Rex won many awards. The young girl staying with them at the time beamed proudly all through the banquet where he was honored and could hardly wait to get home afterwards. She rushed to the phone to call her parents and tell them about her "brother's" triumphs.

"The patients felt freer around Rex than the other boys," says Mrs. Lehman. "He is so open about things; he doesn't hide anything. If there was a disagreement between us, it would be right there for anyone to see." Patients in difficulty with their own parents could only watch and listen—and learn. Like the teen-ager who found to his amazement that Mrs. Lehman was as *picky* with Rex as he thought his mother was with him. And yet Rex didn't feel that way about it. Was this the way all parents acted? Perhaps the fault lay with him? Such moments of understanding may help a patient to begin to solve his own problems.

"Living in a community home can furnish insights to a patient—or to us. Some tell us everything. Others won't say a thing. We're just sounding boards. I have seen what *could* be, and so I appreciate more what I have. And my spiritual values have changed so much. I've learned a great deal. Some of the more naive aspects of our faith have eroded away. We hear that we should just pray a little more and read our Bible a little more, and everything will be all right. It doesn't work that way. People will try hard and we try hard, but things still don't come out the way we think they should. That doesn't mean that God isn't in charge, just that we don't see what he's doing."

Further, "The Scriptures come alive in these experiences that we have. . . . The principles at Oaklawn are really the same as the Scriptures say, only they go at it another way. They bring people to be responsible people. They are being Christian without saying it or preaching it."

As far as Mrs. Lehman is concerned, community homes are here to stay.

"At my age, when I'm through raising my family, why would I quit doing something that has opened the world to me?"

Material for this page provided by Women's Missionary Association.

LETTERS

Action on Alaska land

Dear Editor: If Malcolm Wenger doesn't object, I would like to add to his timely article: "Land grab threatens native Alaskans" (Sept. 14) with some pointers to positive action.

Here is what conservationists have proposed on native claims legislation:

1. That the legislation be amended to provide for a nine-member Alaska Land Planning Commission, to be appointed by the President, with four members (including natives) from Alaska.
2. That the commission be instructed to conduct public hearings and thereafter to prepare an inventory and a comprehensive land-use plan for Alaska to be submitted to the Council on Environmental Quality within five years.
3. That a moratorium be placed on application of the public land laws (mining, mineral-leasing, homesteading, etc.) in Alaska until the President and Congress have approved the land-use plan.
4. That henceforth all state and native land selections and development be conducted in accordance with the land-use plan, except that initial native village selections would be allowed to proceed now.

In addition to the overriding question of state land-use planning, conservationists share concern about the grave threat posed by the Alaska pipeline to the ecology of Alaska with its delicate balance of contending forces.

Must this great and beautiful land be sacrificed on the altar of the fast greenback? (Known Prudhoe Bay oil fields have only a three-year supply of oil!) Must Alaska go through the same pattern of exploit-and-run which destroyed so much of America a century ago?

Congress is considering four major land claims bills—best of which is the natives' own bill (S835 and HR7 039)—which would provide them with the title to sixty million acres and a cash payment of five hundred million dollars over eight years plus 2 percent royalties on federal and state income from minerals and surface resources (timber, gravel, etc.) in perpetuity.

But this should also be amended to prohibit the issuance of a pipeline permit until Congress has had time for further study and a chance to vote on specific action or inaction.

I urge you to exercise your rights as citizens to speak out for a land-use plan that will be a mandatory prerequisite for state land selections, resource utilization, and all native land selections other than village sites. If the natives' claims issue is settled without provision for sound land planning in advance of land selection and development, the last chance to save Alaska and her 60,000 rightful owners from ruinous exploitation will have passed.

You can play a part in these vital decisions if you will make your views known on how important you regard the natives and the 355,000,000 acres in the state of Alaska over which you, along with all other Americans, have jurisdiction.

For further information you may write to: Friends of the Earth, 8016-G Zuni Rd., Albuquerque, N.M. 87108.

Write to the President and your senators and representative.

Your silence can mean assent to injustice, oppression, and irreversible devastation. Don't assume your voice won't be heard—unless you choose to remain silent. *Emma Hartzler, 202 South 6th Street, Goshen, Ind. 46526.*

Sept. 24

Fraternal well-wishes

Dear Larry: Appreciated your editorial tribute to Maynard Shelly in the September 7 issue of *The Mennonite*. The opening sentence of your editorial accurately appraised Maynard's leadership as an editor.

I wish you well as the new editor. *J. A. Parthemore, editor, Churches of God Publications, Harrisonburg, Pa.*

Dear Larry: Congratulations upon your new assignment. The church can feel fortunate in securing someone of your capabilities in succeeding Maynard. *Stuart W. Schowalter, director of public relations, Eastern Mennonite College, Harrisonburg, Va.*

Dear Larry: I have followed *The Mennonite* for a good number of years and have appreciated the level of journalism it has represented. We will continue to give it a close reading in the months ahead and will look especially for the touches you will be bringing to the magazine. I thought your "Letter to Maynard" was excellent. *Howard E. Royer, editor-elect, Church of the Brethren Messenger, Elgin, Ill.*

Dear Friend: A somewhat belated wish to you on the occasion of your becoming editor of *The Mennonite*. You have a great challenge, because dollar-for-dollar I don't think a better job has been done in religious journalism. May the Lord give you wisdom to carry on these admirable standards. *David E. Kucharsky, managing editor, Christianity Today, Washington, D.C.*

Dear Larry: Your "Dear Maynard" letter in your first issue of *The Mennonite* reminded me that I have been a bit slow to welcome you to the fraternity of church paper editors.

I will read *The Mennonite* with much interest and will look forward to knowing you as well as I have known Maynard these ten years.

I think you said what I would say about his ministry of editing. He has certainly been a stalwart witness. *C. Ray Dobbins, editor, The Cumberland Presbyterian, Memphis, Tenn.*

Dear Larry: Your September 7 editorial was beautiful both as a farewell to Maynard and as an introduction of yourself. I wish you much joy in the editorial task that you have set yourself and accomplishment of the projected goals.

We of the *Canadian Mennonite Reporter* look forward to the same kind of creative relationship with you that we enjoyed with Maynard. *Frank H. Epp, editor, Canadian Mennonite Reporter, Waterloo, Ontario.*

MEDITATION

Beatitudes for women

Blessed is she whose daily tasks are a labor of love, for her willing hands and happy heart translate duty into a privilege, and her labor becomes a service to God and all mankind.

Blessed is she who opens the door to welcome both stranger and well-loved friend, for gracious hospitality is a test of brotherly love.

Blessed is she who mends stockings and toys and broken hearts, for her understanding is a balm to humanity.

Blessed is she who scours and scrubs, for well she knows that cleanliness is one expression of godliness.

Blessed is she whom children love, for the love of a child is more to be valued than fortune or fame.

Blessed is she who sings at her work, for music lightens the heaviest load and brightens the dullest chore.

Blessed is she who dusts away doubt and fear and sweeps out the cobwebs of confusion, for her faith will triumph over adversity.

Blessed is she who serves laughter and smiles with every meal, for her buoyancy of spirit is an aid to mental and spiritual digestion.

Blessed is she who preserves the sanctity of the Christian home, for hers is a sacred trust that crowns her with dignity. *Author unknown, submitted by Ethel R. Page*

Spark

The sparks of a fire
escape the logs
and begin their
purposeless journey
up a chimney
and into the world,

A world in need
of a fiery warmth.
It seeks your heat,
your glowing presence.
Flicker, dear spark,
but do not die.

Denis Martel

Reach out

If you reach out your hand
and nobody takes it,
Reach out the other
but this time, a bit further.

Denis Martel

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Fresh skins for new wine!

THE OLD AND THE NEW keep getting in each other's way. Sometimes they can be combined in a wholesome synthesis, but more often they are in collision with each other.

The church is one of the stages on which the tension between the old and the new continually and dramatically plays itself out. The institutional temptation to stick with the status quo is overpowering.

The people who gave Jesus the most difficulty were the religious leaders of his day. They were well-intentioned, devout, and conscientious men, but they saw no reason to change what they considered to be a good thing. Here's what Jesus told them after one of his encounters with them:

"No one tears a piece from a new cloak to patch an old one; if he does, he will have made a hole in the new cloak, and the patch from the new will not match the old. Nor does anyone put new wine into old wineskins; if he does, the new wine will burst the skins, the wine will be wasted, and the skins ruined. Fresh skins for new wine!"

Jesus had been trying to instruct the scribes and Pharisees in some of the great new concepts of the Kingdom, but they brushed his startling new ideas aside. They were much more interested in debating such threadbare issues as fasting, keeping the Sabbath, and observing Judaism's numerous rituals.

Their boxed-in minds indicated to Jesus that these religious leaders, unfortunately, had outlived their usefulness. It was with considerable anguish and disappointment, therefore, that he considered it necessary to put them down.

"God can no longer use you in the building of his Kingdom," he told them bluntly in the parable. "You are blinded by your conceit; stifled by your righteousness; so enslaved to your way of doing things that God cannot get through to you with anything new. He cannot get you even to hear of the Kingdom, let alone volunteer to serve and share in its coming."

The church in our land has an opportunity to do a new thing again today. People across the continent are showing a lively and unexpected interest in Jesus. The openhearted, but frequently poorly informed, enthusiasm which is accompanying this religious phenomenon is begging for focus and direction. A Spirit-stimulated nurturing in the faith is needed. This is a job for the church, but at the moment it seems more interested in doing a rerun of the things which it did somewhat successfully during the revival of the 1950s than it is in letting God make things new in the 1970s. Many of the old evangelistic techniques and much of the religious vocabulary of that era are being recycled and the flawed and narrow evangelicalism of the mid-century is again being pushed.

One of the new things which is needed now is a sweeping concern for the whole man. The old polarizations of liberalism and conservatism must be laid to rest. A fresh start is needed in our witness to the power of the Gospel. It must communicate a broad concern for both man's social and spiritual hungers, as well as for the environment in which he lives. And this witness must be given in an attitude of humility and love in the name of Jesus, the Lord of the world and the church. Probe 72 and Key 73 may be the place to begin.

Congregational life, too, must be revitalized. Changing a conference constitution, as both the General and the Canadian conferences have done during the past three years, has little merit unless there is a corresponding renewal within the local congregations. Reworking an organization's constitution when its membership is listless and defensive is as pointless as sewing a new patch on a tattered old garment. Establishing a set of lofty new goals for a decrepit organization can, in fact, cause confusion and chaos and may eventually even lead to its disintegration, much as new wine will break an old wine-skin.

God, through Christ, wants to make things new in our day. We don't know what all this will entail, but we do know that if the people of the church aren't available for the task, he will find some other way. Will we allow ourselves to be renewed so that we can become bearers of this heady new wine? LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A time to be positive

Carroll H. Lee

The Apostle Paul was a tentmaker by trade, a skill that proved useful, for it made it possible for him to be self-supporting on his missionary journeys. My knowledge of this fact was of some encouragement to me when in my undergraduate days at Seattle Pacific College it became necessary for me to find a steady source of income to support my young family and keep up to college tuition. Like many of my classmates, therefore, when the last bell rang in the afternoon I would exchange my classroom for a factory shop.

I stood one day on the assembly floor of the vast Boeing aircraft plant and watched as a new jet airplane was rolled out of the factory onto the testing field. During a period of three years, I had worked on many phases of this particular aircraft and I knew a lot about its background, even though the details of its size and expected performance were then top secret.

First had come the preliminary drawings on the draftboards of the designers. From these were developed scale models which were tested exhaustively in mock-natural settings. Next came the engineering specifications and working blueprints, and finally the individual work orders that would set the craftsmen in motion.

I knew something of how the parts were gathered together from many different shops and from factories in distant parts of the country, many of the pieces being carefully fabricated by hand. I had worked on the tools and patterns and dies which were used to guide the great milling and stamping machines so that they would turn out finished parts in volume. Later I was transferred to the assembly shops where I was continually impressed with the fact that each hole drilled, each fitting installed, each rivet driven must conform to the most exacting standards.

As the months went by I saw the aircraft grow—from scattered parts to major sections which, in turn, were moved by giant overhead cranes to the final assembly area. I watched with a keen sense of anticipation as the great rudder fin rose higher and higher, dwarfing the men and machinery beside it. Finally the long tapered wings were lifted into place on either side, giving the impression of a majestic bird poised for flight.

And now, the moment of triumph. The great airplane came to life and moved out of the bulky cocoon of the factory, into the sunlight, into its natural medium, its grateful wings dipping in salute to the thousands of skilled workmen who had shared in its creation. I had heard through shop talk that this particular airplane had cost its promotors twenty-six million dollars, all for an experimental unit. Turning to an engineer friend I asked, half-jokingly: "Do you suppose it will fly?"

Suppose?" he snorted indignantly. "Suppose nothing, we *know* it will fly!"

The plans had been checked endlessly and found to be good. All the principles of modern aerodynamics had been built into the ship with a wide margin to spare. It would fly, and it did! The certainty of the engineer was born of confidence that all which had gone before had been carried out from plans that were sufficient and good and proved by careful testing. The results justified his faith.

This type of certainty is something that we need to practice in other areas of life, and especially in the practice of our Christian faith.

If faced with the necessity of a serious operation, we would not place our confidence in a surgeon who was troubled by doubts and self-consciousness. If brought to a court of law on a serious complaint, we would not wish to be represented by a lawyer who continually questioned his legal knowledge. If embarking on a long journey, we would not ride a public carrier if we doubted the qualifications of the driver, engineer, or pilo In the important areas of life we de mand that a man know his job, b confident of his skill, sure of the re sults.

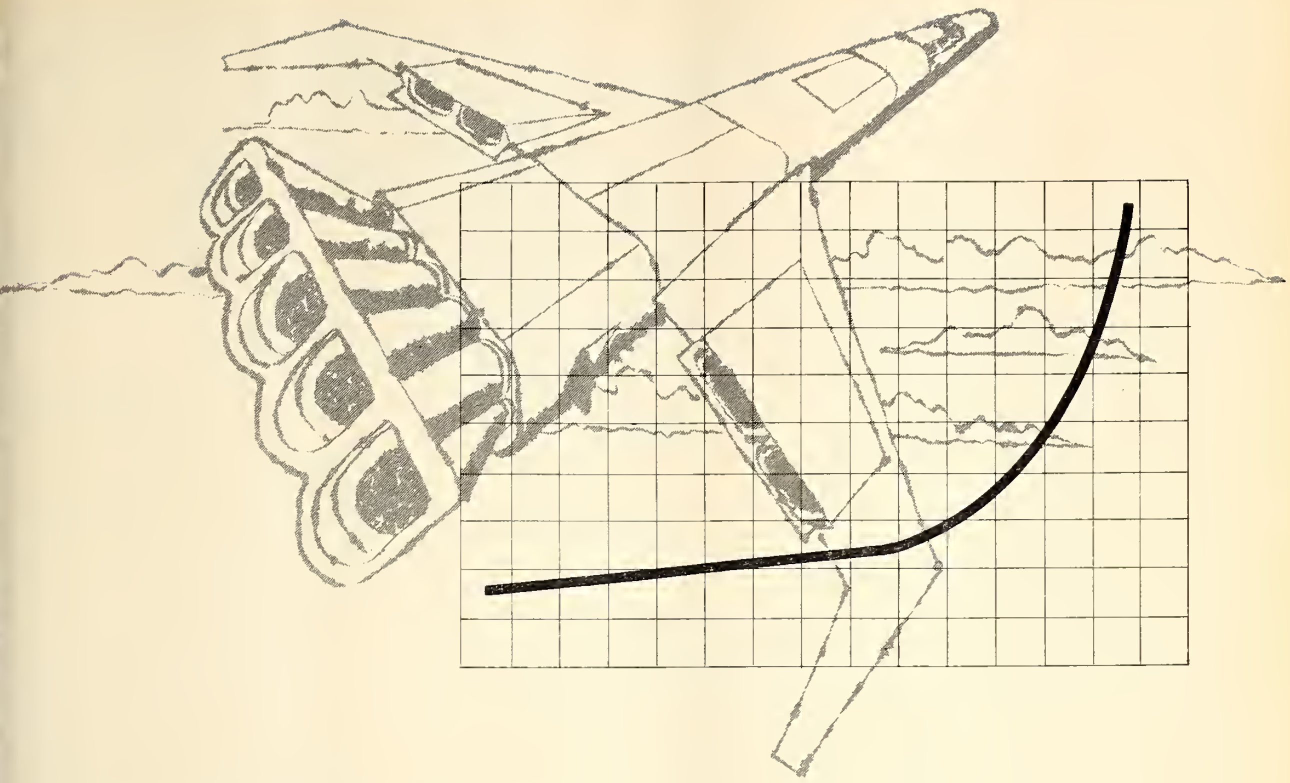
Can we expect, then, that a worl that is badly in need of a philosoph of life, a way of living that will worl will listen to what we say about th blueprint for living God has given u through Jesus Christ if we are no ourselves sure of what we believe

The atheist may declare that the is no God. The agnostic may sug gest in sincerity that he does no know if there is a God. We wonde how they can be so confused—an then find ourselves thinking, "I be lieve in God but I don't think he interested in individual persons"; "I' trying to live a good life but I don know if it's good enough to pleas God"; "Yes, I know that Jesus Chri came into the world to save us fro our sins, but I'm not sure that he ca deal with mine"; "I go to church bu I'm not sure if the church reall knows what is going on in the world' "I know the Bible tells how Go helped men and nations in the pas but things are different now; ou world situation is much more com plicated."

It seems to me that the men wh are gaining the most recognition i theological circles today are the gre doubters. It is becoming fashionab to doubt the relevance of the churc the authority of the Scriptures, eve the purpose of Christ. Where are th great men of theology who stoo head and shoulders above their fe lows because of their *positive fait* Is our day to have a famine of tho who can say like Marthin Luthe "Here I stand, I can do no other!"?

True, the disciples of Christ we doubting men after the death of the Master on the cross, but they are n remembered for their doubts. Rathe

"A positive church is formed of positive men an women who know what they believe and why.



"Will it fly? Of course it will fly! All the principles of aerodynamics have been built nto the plane with a wide margin to spare."

we remember them for their dynamic belief in their risen Lord. We recall how they surged across all the known world with a faith that even oppresors' chains and martyrs' death could not stay. Yet they had nothing to inpire such faith that we do not have oday. God gave them no assurance hat he has not offered to us. Faith worked no greater rewards for them han it can do for us.

Surely there were things that these men could not understand. "I know n part," confessed Paul. But he did not let the part he did not undertand undermine the solid foundations of his faith. "I *know*," he declares. "I am persuaded"; "I am confident"; "I am sure"; "I am not ashamed."

For Paul, nothing in all creation could separate him from the love of God. He had caught the echo of the Psalmist who wrote with wonder: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:9, 10).

My favorite biblical author is the writer of the first letter of John. Long before he had stated his creed: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!"

His creed was bound up in his knowledge of God's love for man and in the possibility of that love being channeled through men to one another. "We *know*," he declares, "that we have passed out of death into life because we love the brethren." "If we love one another, God abides in us." This was his statement of faith, but what makes it vital is his positive stand, completely unhampered by whatever current doubts which may have come his way. He had tried God to the fullest. He had found God sufficient. His faith in God's ability to come through was unshakable.

Many challenges face the Christian church today. It must learn to change with changing society so that its ageless truths may be understood. It must face a rising opposition to the primacy of its message. In times of widespread confusion of ethics and morality, it must hold fast to the knowledge that "God moves in the affairs of men." I am confident that this and other challenges will be met by a church that proclaims the great positives of its religious heritage, that believes with Paul that "he which hath begun a good work . . . will perform it until the day of Jesus Christ." A positive church is formed of positive men and women who know what they believe and why.

Let your faith, then, be strong and certain, sure in the knowledge that God's blueprints for salvation have been tested and found sufficient to accomplish it for you and all of those for whom Christ died. This is a time to be positive!

Lucy Ellen Bender

The wonder of discovery

THE PURE JOY and wonder in a three-year-old's eyes as he catches his first firefly is something that a parent remembers. Can a parent help the child keep on learning with the same pleasure as he enters the routine, humdrum world of formal education?

The element of exploration sometimes becomes smothered beneath the carefully organized program of the elementary school. Yet parents who care will find opportunities to advance the creative interests of each child. These interests may be in nature, literature, the arts, or even in sports.

A country family has multitudes of opportunities for learning from nature in a pleasurable way. For one thing, watching animals go about living teaches a child the biological facts of life.

One young fisherman learned the anatomy of a fish when his mother offered to fry the fish he caught, provided the boy cleaned the fish himself.

Many children enjoy making hobbies of collecting various things with the help of parents. Wild flower collections seem to be a favorite. Leaves, ferns, stones, and other items that the child finds interesting may be gathered and arranged suitably.

Bird watching can also prove instructive and interesting. A child easily learns to find birds' nests by watching a mother bird. What a thrill to discover the young birds hidden snugly in their nest in the crotch of a tree! Hikes in the woods to observe nature in the raw provide learning times.

One Maryland farmwife with four children read a book about nature to her children and then took them on hikes to find the things they had read about.

Helping with the family garden is a learning opportunity for children. A child enjoys having a small plot of his own where he may raise the plants of his choice. He will take pride in keeping his part of the garden weed free and productive.

Summer sports give a child a chance for learning good sportsmanship and the rules of various games. The value of relaxation can be taught by parents who take time out for that game of softball with the little ones. I took delight this summer in the shine of little Nickie's eyes when he connected for his first home run! And likewise, I was proud of Mike when he was able to admit with a smile that he was "out."

Opening the world of books to a child can be a thrilling adventure for child and parent. The eighteen-month-old child is able to understand small picture books, and, if read to regularly, will soon progress to muc harder material. Even a three-year old can find great pleasure in the adventures of Pooh-Bear without constantly asking, "Are there no pictures on that page?"

Trips to the library will foster child's interest in books. They wil teach him to choose reading materia wisely. Each child will have his special interest in books.

For our three-year-old, trains ar a consuming interest. Five-year-ol Mike has a passion for true stories He listens with avid attention to Bibl stories because he knows "every wor is true." Seven-year-old Stephen i interested in any factual informatio

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"Parents who care will find opportunities to advance the creative interest of each child."

and books of all kinds. He likes to choose pages in the child's encyclopedia which look interesting to him and have me read them to him.

All children have unanswered questions in their minds. Books can help provide the answers. When our sons ask me a *stumper,* I often resort to our children's encyclopedia and search until I find at least a partial answer. It takes time, but both the boys and I have learned a lot of interesting facts in this way. Many of my friends who have children also find encyclopedias very helpful.

Books are very important in the home. One of my friends remembers that her mother often did not have matching sets of glassware for her table, but she always found money to buy books for the children.

Stimulating a child's interest in reading may promote other interests, such as writing. I can remember in my own childhood the growing yearning to write books like the ones I read. After reading *Little Women,* my three sisters and I established our own newspaper, sprinkled with amateurish stories and poems. Even preschool Daisy dictated her contribution to me.

Most children enjoy being introduced to music in one way or another. For some this may come through music lessons in one of the musical instruments. For others listening may bring the greatest pleasure. Parents may help children to appreciate better music by playing records of good quality or taking their children to concerts if possible. A good example of parental concern for the musical interests of his children was shown by Walter Otto of Springs, Pa., who took piano lessons along with his sons so that he could help them at home.

In my own home, our parents encouraged us to sing together as a family. As an outgrowth of this, my three sisters have their own trio and recently released their first record. All of the six children in the family participate in church music in one way or another. My older brother directed a church chorus for a time, and young Larry, now nine, sings lustily at every opportunity.

Mary Louise Bender, Accident, Md., helps her daughter Teresa by accompanying her on the piano when Teresa practices her clarinet lessons. Mrs. Bender also encouraged her children's interest in music by suggesting that they give a surprise *concert* for their father. After the practice sessions, the mother noted that "even little tuneless Gina now sings tunes letter perfect and with great gusto."

Mothers may help their daughters to learn the different facets of homemaking. My own mother taught all of her daughters to sew. Although there were times when I was afraid the material would be threadbare before my creation was finished, I have never regretted learning this art. Sewing became more fun as I acquired some skill and Mother was able to give me just praise for my efforts. One of my first accomplishments was buttonholes at the tender age of nine. During the Christmas season I felt that I had mastered this difficult skill. Lovingly I stitched several buttonholes and wrapped them as a gift for my mother. Now I have a buttonholer on my sewing machine, but I still cherish the memory of those first buttonholes.

Learning to cook can be fun, too, with a mother who is patient enough to remember that little daughter does often spill things and learns rather slowly to clean up the mess. Mother's reward is that first batch of edible cookies or the first cake which miraculously did not fall. And, oh, that feeling of wonder when daughter cooks the meal that earns praise from Daddy!

Even the dull task of cleaning can become interesting if the daughter is allowed to share in new arrangements of furniture. Who knows — someday she may be an interior decorator! Beginning with her own room, the daughter may cultivate the neatness that will someday be the joy of her husband.

One ten-year-old daughter, interested in interior decorating, is allowed by her mother to arrange and decorate her own room and the family playroom. This increases her interest in the arts.

Learning to iron and mend her own clothing can be an accomplishment, too, in this day when many girls enter college without having learned to iron. The daughter can take great pride in keeping her wardrobe in good repair.

Fathers may find joy in teaching their sons various skills, such as woodworking. This is an opportunity for the two to work together and become acquainted while the son is learning a worthwhile skill.

Or perhaps Father may be interested in boating or archery. Small boys will want to be "just like Daddy" and take up the hobby which is of interest to their fathers.

Traveling together to historic places of interest can make learning history easy and fun for the whole family. If the family lacks funds for travel, visiting local factories and hospitals or even fire departments can be informative.

One family of five feels that having guests in their home has helped them to learn enjoyably. The family entertains various missionaries and other travelers who visit the area.

A mother of three says that the way to keep her child's interest alive is to pursue the child's interest immediately when the interest is shown. "If I wait to read about fish until I am interested," she says, "it will likely never happen."

The most important factor in making learning enjoyable for children seems to be mutual interest of the family in whatever may be the current interest. Parents who are not "too busy to listen" will find hundreds of opportunities to help children learn happily without using a textbook.

NEWS

Prayer in U.S. schools an issue again

Delton Franz

A young housewife from Ohio with the help of thirty-five volunteers has for many weeks been walking through the halls of Congress buttonholing Congressmen to get daily prayer back into the classrooms of America.

As a result, on November 8 or shortly after, the United States House of Representatives will vote on an amendment to the Constitution that would permit the recitation of prescribed prayers in public school classrooms.

The prayer amendment reads: "Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

That amendment is intended to overturn decisions of the Supreme Court, which in 1962 and 1963 ruled that religious worship in public schools, supervised and sponsored by the government is unconstitutional. The First Amendment of the Bill of Rights of the United States Constitution states: "Congress shall make no laws respecting an establishment of religion; or prohibiting the free exercise thereof." The Fourteenth Amendment prohibits state infringement on an individual's constitutional rights.

In Engle vs. Vitale (1962), the Supreme Court held by an eight-to-one decision that "the constitutional prohibition against laws respecting the establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by the government."

A common misunderstanding of the court's decision often held by proponents of the prayer amendment is the notion that it rules out prayer in public schools altogether. It does not. If they are the private prayers of an individual, or the group prayers of students meeting on their own time and volition, they are clearly permissible.

A host of troubling theological questions as well as legal questions surround the proposed Constitutional amendment from the point of view of its opponents.

It is doubtful that the daily recitation of a nonsectarian prayer, under circumstances that subject all students to indirect pressure to participate, would have substantial value in fostering genuine religious devotion.

Insofar as children would feel constrained to take part because of the official nature of the prayer, even though they were not genuinely interested, this practice would, it is feared, force insincerity in regard to a religious matter. Parents who would have no objection to their children reciting such a prayer at home, might still object to having such a prayer composed by the state.

It should be further noted that Bible reading and prayer were introduced in public schools at a time when the schools could be said to have been virtually Protestant schools, a time in American history when Protestantism was the dominant religious force in America. This day has passed. In the mind of the Court, the realities of religious pluralism demand that all religions must be recognized as standing equal before the law.

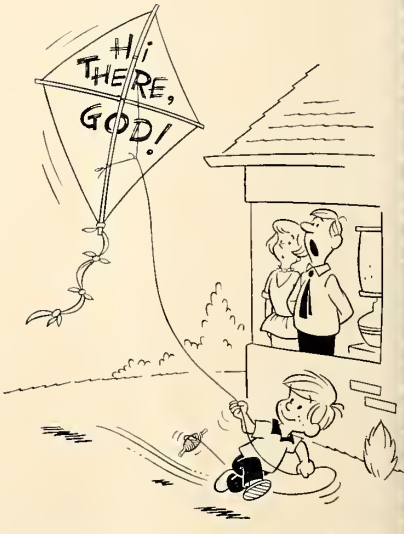
From a legal standpoint, perhaps the most thorny question posed by such an amendment is the *nondenominational* restriction on the prayer. Inevitably the government would be put in the business of determining what would be an acceptable and unacceptable prayer in public school buildings. That, many religious leaders feel, would mean an unacceptable intrusion of the state in religious matters.

Hugo Black, respected southern Supreme Court justice and "strict constructionist" of the Constitution who died recently shortly after his retirement, was a stalwart champion of those constitutional restraints on the government's infringement on religious liberty. In delivering the opinion of the Supreme Court in 1962, he said:

"By the time of the adoption of the Constitution, our history shows that there was a widespread awareness among many Americans of the dangers of a union of church and state. These people knew, some of them from bitter personal experience that one of the greatest dangers to the freedom of the individual to worship in his own way lay in the government's placing its official stamp of approval upon one particular kind of prayer or one form of religious service."

The court's opinion was based in large measure on a review of the history of the struggle for religious freedom in England, prior to the founding fathers' immigration to the new world and involvement in establishing a new government providing religious freedom independent of state influence.

For Mennonites, however, any lessons on the dangers of government intrusion on religious liberty go back much further than the origins of the United States and its Constitution. A central factor in the sixteenth century for our Anabaptist-Mennonite forefathers was their unyielding determination to practice Christianity in a totally voluntary manner. Neither their worship nor their witness was to be in any way prescribed by the state.


HI THERE, GOD!

"WHY CAN'T HE JUST GO TO SUNDAY SCHOOL AND *PRAY*, LIKE ALL THE OTHER KIDS?"

Bethel College will change, Schultz says

Change is coming to Bethel College within the next two years, predicted Dr. Harold Schultz, Bethel president.

He was to be inaugurated as the first non-Mennonite head of the General Conference Mennonite college in North Newton October 24.

"We're in a real stage of education flux," he said. "People are threatened when they see structures changing. But for the first time in a long time, we have the opportunity for radically new models of higher education."

Although Dr. Schultz sees excitement in being "on the cutting edge," there are some worries. Declining enrollments and shaky finances are plaguing almost all small church-related colleges.

Support by the constituency is not always certain. Seventy percent of General Conference Mennonite college students do not attend Mennonite schools.

And forecasters see the number of church-related colleges diminishing significantly within the next few years.

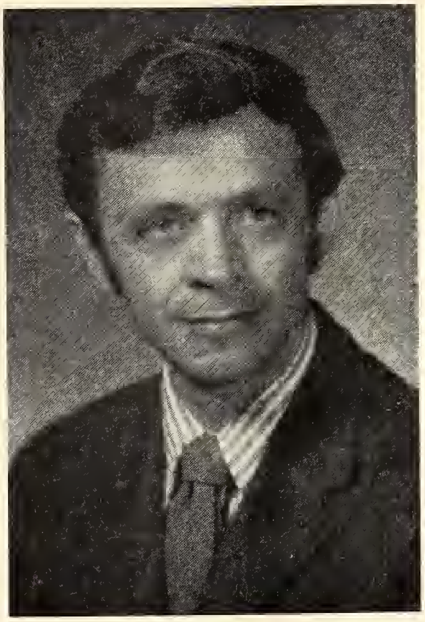
In this situation, Bethel must change to emphasize its distinctive qualities or it will not survive, Dr. Schultz said.

Exactly how Bethel will change has not yet been determined, but Dr. Schultz has set a deadline of two years for a decision on goals.

He sees five models of what Bethel might become:

First is the rural model. This model capitalizes on the flight from the city with its bigness, congestion, and pollution. It emphasizes environmental and rural (non-farm) studies, town and country planning, green-belt legislation, and business administration programs geared to small-town needs.

Another option is becoming a satellite college of Wichita State University, twenty-five miles away. Bethel, in this case would serve a missionary function. This model permits the small, distinctive academic community to focus on the things it does best and yet take advantage of the size and greatness of a major university.



Dr. Schultz

In such a situation, Dr. Schultz saw the focus on scholarship and service continuing.

"I can't see giving up the Bible Department or the Sociology Department," he said. "They are part of the college's life style. But some courses are not indispensable to that."

He also suggested a stronger thrust on peace studies.

"I'm not very optimistic about the absence of war," he said. "I'm thinking of peacemaking, conflict resolution. There must be a better way to settle conflicts than polarizing, such as happens in the adversary system in court or in collective bargaining."

Bethel has a peace tradition on which it needs to capitalize, he said.

Another possibility is the cluster-college concept, such as operates in the Claremont Colleges in California. With a single administration and each college doing a few things very well, the student could move from campus to campus within the federation and gain the best of each.

Such a union might be possible with Hesston College, eight miles away, and Tabor College, thirty miles away. Having three separate Mennonite colleges in the same area made more sense when they were built, when colleges needed to be within horse-and-buggy range.

Dr. Schultz said Bethel has been cooperating with Hesston, to the extent that more cooperation would not be possible without organizational changes. Cooperation has been much less with Tabor.

"The channels for more cooperation are open, but there are no concrete plans," he said.

A fourth model is the open university with no campus, no walls. The University of London pioneered in the granting of external degrees, but several American schools have small programs in operation.

Dr. Schultz, however, sees the need for a free university much greater in an urban setting or at a large state school.

"I'm not interested in a free-university which focuses on individual autonomy and gives up the community concept," he said.

Dr. Schultz felt that the free university grew up first in state schools because the need was greater there. The universities were less homogenous, less personalized, and less likely to satisfy the needs of all students.

The other side of the coin, he said, is that church colleges have not done much in this area because they were afraid of change. They were afraid to upset donors and to rock the boat.

Under the final model, educational vouchers, each college would cater to a select clientele and permit the student to move from college to college, becoming involved in the uniqueness of each and perhaps staying on where he finds his needs best fulfilled.

"Bethel should show people a vision of what the presence of Christians in higher education should be," Dr. Schultz said. "Church colleges, with their insight into human nature, should be leading the way in higher education."

Dr. Schultz, a native of Ontario, received a BA from Goshen College, an MA from the University of Michigan, and a PhD from Duke University. He has done postdoctoral studies at Harvard University.

Quebec seminar reveals anti-Catholic bias

Whatever the ultimate consequences of last year's *Front du Liberation de Quebec* (FLQ) kidnappings and murder in Montreal, and of the subsequent measures taken by the Federal and Quebec governments, in Mennonite circles the events of October 1970 spawned renewed interest in the *Quebec question* and the conviction that the church bears responsibilities towards constructive resolution of that province's continuing difficulties.

The Mennonite church's first formal effort to develop such a role came on September 24-25 when twenty representatives of Mennonite and Brethren in Christ churches in Canada met for an MCC-sponsored *Quebec consultation* in Montreal.

The idea for such a consultation, as Daniel Zehr, executive-secretary of MCC (Canada), explained to the seminar participants, arose after several of the provincial MCC board meetings early in 1971 turned to discussions of what had come to be known as the FLQ crisis. Invariably the meetings concluded that they were unable to approach the subject with any new insights, and many felt they had insufficient knowledge of Quebec's unique problems to define an effective role for the church.

It was decided that a first step towards overcoming these limitations would be to bring a group of Mennonite church leaders to Montreal for a closer look at the political and social developments in Quebec and, in consultation with Mennonites and other church workers there, to consider ways in which the church might become an effective agent of reconciliation.

It soon became clear during the Montreal meetings that they would not achieve their original purposes, but the seminar remained instructive in that it gave participants a clearer understanding of the nature of work currently being carried on by Mennonites in Quebec.

Missionaries sponsored by two Mennonite conferences are now in their second decade of work in Quebec. In 1956 Harold and Pauline Reesor and Tillman and Janet Martin were sent to Quebec by the (Old) Mennonite Church, and in 1961 the Ernest Dycks, missionaries returned from the Congo, were sent to Quebec by the Mennonite Brethren Church. All are still in Quebec. The Reesors are now farming north of Montreal, the Martins have left their work in Montreal to organize a Christian camping program at Jolliette, Que., and the Dycks continue to direct a mission church in St. Therese near Montreal.

When Mennonites went to Quebec they were quick to identify with other evangelical groups such as Fellowship Baptists, Christian (Plymouth) Brethren, and Pentecostals. Ernest Dyck was careful to make the distinction between "Protestantism" and "real biblical evangelical Protestantism." When he outlined the "goals of the MB Church in Quebec" for the seminar, he included these two items: "to cooperate with other evangelicals who accept and obey God's word" and "to avoid becoming entangled with groups and churches that favor the ecumenical movement and a humanistic social gospel."

While less outspoken in their denunciation of ecumenical movements, the (Old) Mennonite workers also developed associations with evangelical groups, and both used literature distribution and door-to-door visitations to build up small church fellowships.

Obviously, the theological predilections of the workers and of the mission boards who sent them were strong factors in identifying the Mennonite church in Quebec with evangelical groups. Another factor is the absence of non-evangelical Protestants in Quebec who are French-speaking. Mennonites, anxious to work within the French-Canadian milieu, did not find Anglo-Saxon Anglicans, clearly identified with an English-speaking elite, effective allies.

Thus the conflicts that were identified by the Mennonite missionaries were not the social and political problems that had brought the seminar participants to Montreal. The problems that absorbed the attention of the Quebec evangelical Protestant were those between evangelicals an Roman Catholics and the dilemma created for them by a strong ecumenical movement.

For evangelical Protestants in Quebec, of which Mennonites have become an integral part, the missio of the church is clear and uncomplicated; it is to win French Canadian away from the Roman Catholi Church. The possibility of workin with Roman Catholics to bring th healing work of the church to bea upon a society troubled by deep cut and antagonisms is not seriously contemplated.

Several seminar participants indicated uneasiness with this anti-Catholic attitude, and one of the person in the discussion, a resident of Montreal, saw the refusal to cooperate in any way with the Catholic Church as a breach of responsibility in a province characterized by deep social divisions. There exists, in Quebec society, a major division on three corresponding levels, he said. These are between English and French-speaking Quebecers, between rich and poor, and between Protestants and Catholics. The one religious group that is in a position to bridge that gap, he said, is the French-speaking Protestant group—the one group tha is most adamant in its refusal to cooperate.

At the start of the Montreal meetings, one of the participants suggested that the Mennonite church at large must concern itself with Quebec because if Mennonites in Quebec are to function with integrity it will be at least in part, because Mennonites in Pennsylvania, Manitoba, and elsewhere have integrity with regard to their attitudes towards Quebec. He might well have added that if the Mennonites in Manitoba and elsewhere are to influence their fellow Canadians to adopt a responsible and constructive attitude towards Quebec it will be possible only to the extent that Mennonites in Quebec act in a responsible and constructive way towards their fellow Quebecers. *Ernie Regehr*

Hutchinson is one of five new VS locations

When the Hutchinson Hospital Corporation in Kansas took over the city's ailing ambulance service, it turned to two local Mennonite churches for drivers. And that was the beginning of one of five new voluntary service units in the General Conference.

The unit, which started in August, is co-sponsored by General Conference Mennonite (First) and Old Mennonite (Pershing Ave.) congregations.

The four volunteers now in Hutchinson have been supplied through the General Conference voluntary service program, but the congregations hope the Mennonite Board of Missions in Elkhart will soon send some additional volunteers.

Volunteer from First Church, Hutchinson, reads to children at day care center.

Two young men, Fred Schroeder of Ashtabula, Ohio, and William Albers of Ransom, Kan., are working as ambulance drivers.

Two young women, Gwen Preheim of Marion, S.D., and Dorothy Funk of Laird, Sask., are now working in a day care center started in 1970 by First Mennonite Church.

Another day care worker, Gloria Peters, was to arrive in October.

Both supplying the ambulance service and starting the day care center were done by laymen and laywomen in the churches, Richard Ratzlaff, pastor of First Church, said.

Pastors from both churches were gone in August when the ambulance service was being discussed, he said.

"The hospital board has called one of our church members to ask if it was possible to bring a VS unit to Hutchinson," Mr. Ratzlaff related.

"When I left for vacation and the General Conference (triennial meeting in Fresno, Calif.), I didn't know how things would turn out," he said. "While I was at the conference, I heard two fellows were here."

Councils of both churches had met and approved the idea of a voluntary service unit and set up an administrative committee for the unit, which began screening applications for volunteers.

The day care center, called Friendship House, was also started while Mr. Ratzlaff was on vacation.

The idea for the day care center came out of a prayer cell which had "just about prayed itself to death," Mr. Ratzlaff said.

When one member of the prayer cell shared her concern about day care, the group came alive. A house was bought, and the whole church became involved in the center's operation.

"It's wonderful that things can begin without the minister," Mr. Ratzlaff said.

The day care center has only two paid personnel: the director, Selma Dalke, and a part-time cook. Other workers are volunteers from the unit and from the congregation.

Volunteers help in teaching, recreation, and preparing snacks and meals for the three- to five-year-olds.

The center is licensed for twelve children, but will be licensed for sixteen as soon as another bathroom is added.

Most of the children do not come from low-income families, but Mr. Ratzlaff feels that the church is performing a real service, since many of the children come from one-parent homes or live with grandparents.

Eventually the churches want to have five ambulance drivers in the unit. Two of the young women will be working in the day care center, and Miss Preheim hopes to work in the hospital to establish and coordinate a home care service for elderly patients leaving the hospital.

"Many elderly people go home from the hospital completely alone and may not understand their diet or be able to care for themselves," Mr. Ratzlaff said.

Miss Preheim will train and enlist people in the churches and elsewhere in the community as volunteers in the home care service.

The pastor hopes the unit can start with home care and eventually wake up people to other social problems.

"I want the VS unit to get involved in the community," Mr. Ratzlaff said. "But without the unit's volunteer time, there would be no way of getting started."

Other voluntary service units starting this fall are in Geary, Okla., Hammon, Okla., Phoenix, Ariz., and Seattle, Wash. This brings the General Conference's number of voluntary service units in the United States and Canada to twenty-four.

In Geary, the pastor of First Mennonite Church, Perry Beachy, helped develop a day care center which serves children from welfare families.

In Hammon, the predominately Indian Bethel Mennonite Church requested a voluntary service unit to work in housing construction.

Air pollution could herald a new ice age

"Fifty million tons of particulates added to the atmosphere and retained there could cause the average surface temperature over the earth to dip from its present 60 degrees to about 40 degrees," states a scientist from the U.S. Atmospheric Physics and Chemistry Laboratory. And, adds Dr. William E. Cobb, "most of plant life could not survive in such an icy world."

Particulates, or aerosols as they are sometimes called, are dust-like particles that hang suspended in the atmosphere, thereby altering the amount of sunlight reaching its surface.

Ever since creation there have been some particulates in the atmosphere. The reason for Dr. Cobb's concern, however, is much more recent. Volcanoes and relatively small amounts of pollution injected into the atmosphere by man used to be the main source of suspended aeorsols, but most of this filtered down or was washed out by rain within a few weeks.

In fact, nature has always been able to take care of her own pollution even when it was on the scale of the cataclysmic eruptions of the Krakatau volcano in the Sundra straits, between Java and Sumatra, in 1883. These eruptions discharged five cubic miles of rock fragments into the air and coated the sea with pumice so thick that ships were unable to force a way through. Yet the aerosol balance was restored within a few years.

Modern man has changed all that. There are two hundred million motor cars on the world's highways today. Besides the oxygen it consumes—a car traveling 625 miles will use as much oxygen as a human being in one year—and in the lethal carbon monoxide it emits, a car injects into the atmosphere an average of two pounds of lead per year. Industrialization with its millions of factories also adds its quota of particulates.

Some of these particulates remain airborne much longer than others. It is this fraction that is causing concern. The American experts estimate that fifty million additional tons of particulates suspended in the atmosphere could start an irreversible cycle towards another ice age—and fifty million tons is only ten to twenty times more than the present background.

They claim that air pollution has doubled over the North Atlantic during the last half century, but the cleanliness of the South Pacific has not changed at all.

Seminar at UN will focus on global ecology

Ecology from a world point of view will be discussed at the third Christian Citizenship Seminar at the United Nations February 22-26.

The New York City seminar is sponsored by the Commission on Education and Commission on Home Ministries of the General Conference Mennonite Church, the (Old) Mennonite Church, and the Mennonite Central Committee Peace Section.

Sixty juniors and seniors in high school and their adult sponsors from the United States and Canada will participate.

Jake Pauls, General Conference director of youth ministries, said the seminar would focus on world citizenship rather than national citizenship and on the disproportionate consumption of world resources by North Americans.

Among the ideas to be explored are that world natural resources are limited, yet some countries are exploiting and wasting these resources. Developed countries do not have the right of ownership to resources in developing countries. The consumption and destruction of natural resources required for survival need to be controlled. God has made man responsible for the distribution of the world's resources. Mennonites are part of the mass-production machine and are comfortable in their affluence.

These things raise the life-style question, Mr. Pauls said. "How can we justify our way of life?"

Cost for seminar participants will be $30 registration plus food and travel.

Four charter flights scheduled for Curitiba

Charter flights for the Mennonit World Conference in Brazil next summer have already been arranged Three flights will be leaving fron Canada and one from the Unite States.

The tentative departure and retur dates are Miami, July 10-24; Vancouver, July 11-24; Toronto, July 12 August 2; and Winnipeg, July 13 August 10.

Three agencies are cooperating i providing travel arrangements. The are Menno Travel Service, which i owned largely by Mennonite board and institutions; Menno Tour, owne by Juan Neufeld of Asuncion, Paraguay; and Transoceania Agency owned by Ernesto de Veer of Curitiba, Brazil.

A series of fifteen escorted tours twelve from the United States an three from Canada, are planned i addition to the charters. These tour are being offered for sale by the MTS offices in North America. The lan arrangements in South America ar being handled by Transoceania an Menno Tour.

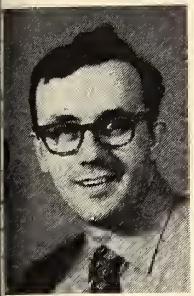
The two South American agencies and a representative from the community of Curitiba will coordinate local travel and lodging arrangements. This committee will handle transportation from the airport to hotels, provide accommodations during the conference, and look after local transportation to and from the conference grounds, sightseeing tours, and other needed services. Persons wishing to register for one of the four charters should write to the Mennonite World Conference, 3003 Benham, Elkhart, Ind. 46514.

Words and deeds

Youth Opportunities Unlimited (YOU), a Mennonite-sponsored agency to assist native people in Winnipeg, and the Interfaith Center, a project in an inner-city neighborhood, co-sponsored a Fresh Air program this summer. Ninety-eight Indian and other inner city youngsters went to live with rural families in southern Manitoba for approximately a week.

RECORD

Workers



K. Schrag

E. Schrag

Randy and Sharon Elston, Grover Hill, Ohio, have become the first voluntary service workers in Seattle, Wash. The new voluntary service unit will be working with a young mission congregation, South Seattle Church. Three or four more volunteers will be joining the unit within the next few months. They will work in helping parolees get jobs and in drug abuse programs. The Elstons, both graduates of Bluffton (Ohio) College, will work at Seattle Mental Health Institute. Randy of Zion United Methodist Church, Grover Hill, is the son of Mrs. Ray M. Elston. Sharon, of First United Methodist Church, New London, Ohio, is the daughter of Mrs. Cecelia Lewis.

Kenneth and Eleanor Schrag, Elkhart, Ind., have begun a one-year term of voluntary service with the Mennonite Board of Missions (Elkhart). They are serving as program directors in the London, Ont., VS unit. Kenneth is the son of Mr. and Mrs. Daniel A. Schrag, Pretty Prairie, Kan. He is a 1965 graduate of Bethel College, North Newton, Kan., and attended the Associated Mennonite Biblical Seminaries, Elkhart, for two years. Eleanor is the daughter of Mr. and Mrs. Abe E. Olfert, McMahon, Sask. She was formerly employed as an occupational therapist by Fountainview Place, Elkhart. She attended Bethany Bible Institute, Hepburn, Sask., for two years.

Michael and Dorothy Schultz, Topeka, Kan., have begun a two-year term of voluntary service in Labrador. They will be teaching in Red Bay. Both are graduates of Washburn University where Michael received his BA in English and Dorothy received her BS in elementary education. Both are members of Grace Episcopal Cathedral, Topeka, Kan.

Deaths

Toby W. Schmidt, Bethlehem Church, Bloomfield, Mont., was born July 14, 1875, and died July 9.

Anna M. Regier Suderman (Mrs. Jacob H.), First Church, Newton, Kan., was born in Marienburg, Germany, March 13, 1873, and died Sept. 29.

Susanna Tieszen, Bethlehem Church, Bloomfield, Mont., was born July 14, 1875, and died July 9.

David Morris Thimm, Beatrice, Neb., was born Nov. 11, 1952, and died Aug. 21. He is the son of Mr. and Mrs. Frank Thimm, Jr.

Ernest Wiens, Beatrice, Neb., was born Aug. 1, 1899, and died Sept. 21.

Calendar

Oct. 29-Nov. 3—Jagdeeshpur, India, India Mission Conference, Erland Waltner, speaker.

Nov. 4-6—St. Louis, Mo., MCC Peace Section assembly.

Nov. 10-18—Camp Friedenswald, Mich., young pastors' seminar.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Nov. 20-21—St. Catharines, Ont., Ontario Conference.

Central

Oct. 29-31 — Camp Friedenswald, Mich., evangelism retreat on *Sharing faith today,* speaker, Joseph Baker.

Northern

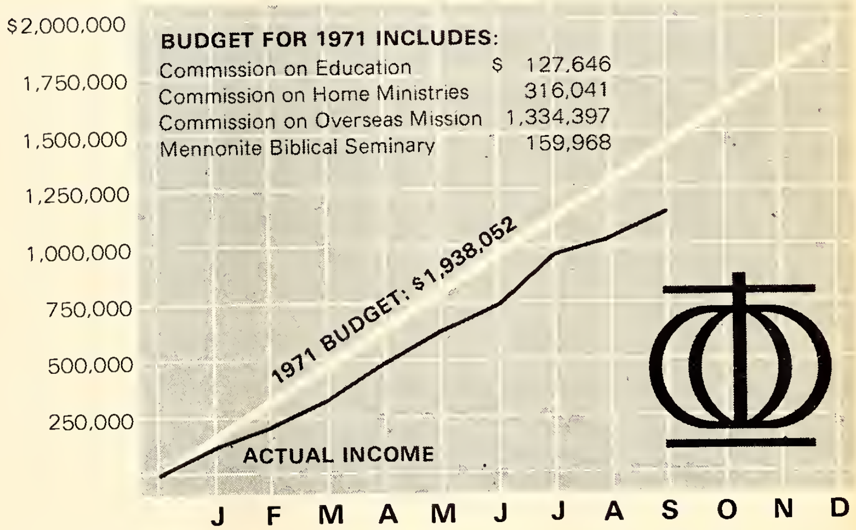
Nov. 8-11—Swan Lake Christian Camp, S.D., Northern District ministers' retreat.

Pacific

Nov. 15-16—Calvary Church, Aurora, Ore., mid-year meeting of Pacific District Conference committees.

Conference budget

September



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

We reported a rather poor August, but we can report a good September in terms of financial support for General Conference programs. Total September receipts for the three program commissions and the seminary exceed September a year ago by about $26,000. Relating this to the budget, we are now able to report that 59.1 percent of the budgeted amount is in, compared with 50.8 percent at the same time a year ago. This increase in receipts is very much appreciated and should help to cover some of the indebtedness incurred last year. *William L. Friesen, treasurer*

Mennonites enlist in Jesus Army

Lloyd Mackey

Doug Isaac and Al Walde are Jesus People.

They both grew up in Christian homes in the Fraser Valley in British Columbia. They attended Chilliwack Mennonite churches (Doug went to Eden and Al to Broadway MB), but dropped out during their teen years because church was a "drag."

Both tasted life in the raw, complete with drugs, motorcycles, sex, and liquor, before they gave their lives to Christ as a result of their contact with the Jesus movement.

We tell their story because it is typical of what has happened to dozens of Fraser Valley young people of Mennonite background in the past few years.

Doug quit going to church when he was sixteen. He also quit school in grade ten. Now nineteen, he is muscular blond with a wide smile and slow, deliberate manner of talking.

After he quit church he joined the Nomads, one of the more prominent motorcycle gangs (or clubs, if you like) in British Columbia's lower mainland. He bought a 650 BSA. He liked the speed, the noise, and the toughness of the whole ego trip his bike offered. He liked the guys in the club and the sense of fellowship it offered.

He did a lot of drinking and progressed to drugs . . . most types of drugs. Life was not exciting enough for him when he was not high, and he was still dissatisfied because the adventure he found was only temporary.

Later he became vice-president of the Nomads, but was, in his own words "still really searching for some answers."

One day he, "Alley" (Walde's club name), and George Derbowka were sitting on the steps of Chilliwack's former post office.

Sitting on those steps is a favorite pastime of young people in Chilliwack who are looking for answers. George was a heroin addict, the two fellows had met in the pool halls. The three were talking about their drug experiences and trying to find out "where it's at." Al, much to his own and the others' surprise said, "God is where it's at."

Doug Isaac and Al Walde

That statement was almost prophetic.

Shortly after, the Jesus People's Army of Vancouver, one of many wings of the Jesus movement, held meetings in Chilliwack.

Doug went to one of the meetings. He noticed that the people present radiated love and happiness . . . something he had never found in church. He offered them all the arguments he knew against religion, but was startled to hear Jesus people say they did not find life in the church either . . . they found it in an experience with Jesus.

For the next six weeks, Doug tried to avoid the implications of what he had heard from the Jesus people. He took to more drinking and dope than ever before. He broke a leg in a fight. He was depressed.

Then the Jesus people returned for more meetings. Doug phoned up Alley and asked him what he was doing that night. Alley said he was going to the bar.

After a moment, though, he changed his mind and the two headed for an event which was going to change their lives.

"Bible study is a key factor, and so is the baptism of the Spirit"

lley had been an enthusiastic Chris-ian when he was a little fellow. He emembered leading a little buddy of is to the Lord when they were both ge seven.

Church life for him also had be-ome dull.

He was always fighting with his arents. He bought a Harley 750, oined the Nomads, and now thought e had "the world by the tail."

By the time he was fifteen he was rinking and doing dope. His associa-ion with the Nomads led to the same uests for adventure, kicks, and ego rips that Doug was looking for.

One experience which left its mark vas when Alley took a bad LSD trip. Ie was at the Nomad clubhouse and egan to think that one of his fellow nembers was coming after him with meat cleaver.

Moments later he managed to get o his car. He periodically "freaked ut," then would grab the steering vheel and cry out "God help me." The tension would ease for a while, hen come on again until he repeated is cry.

Somehow Alley got home. He icked up his Bible and held it close . . . then fell asleep . . . something vhich is virtually impossible to some-ne on a bad LSD trip.

In sporadic bursts, the Bible was eginning to have some meaning for Alley. He had been starting to get a few answers at the time he made the observation that "God is where it's at."

When Doug and Al headed into the auditorium where the Jesus People's meeting was, they were wearing their Nomad *colors* or leather jackets.

They heard the Christian rock group called *Glorious Liberty,* then were exposed to an hour of *Tiny*, a huge, bombastic fellow who had been president of the Iron Lords, a Seattle motorcycle gang, and who had also been a major drug dealer.

The altar call was twenty minutes long, and for Doug it was like he was being "torn in half with the Lord pulling one way and the devil, the other."

The *heaviest* point in the meeting came when a girl came up behind the pair, knelt down, laid her arms on their shoulders, cried, and told them about the love of Jesus.

Doug said to Al, "Do you want to go up?"

The reply was, "Yah."

They went to the front, Doug hobbling with the cast on his mending leg. They accepted Jesus. Ten minutes later they had thrown away their Nomad colors.

Sidelights to the events which led up to the change in Al and Doug were the conversions of George, the heroin addict who is now preparing for the Pentecostal ministry, and Hugo Becker, the Nomad club president.

Sit in a room full of Jesus people and in half an hour you hear a dozen stories similar to those told by Doug and Al.

It was not much more than a year ago that the movement hit Vancouver. Its most sizable manifestation in that area was the Jesus People's Army led by a young Pentecostal pastor named Russel Griggs. The first action of the invaders from Seattle was to set up mass meetings in a downtown auditorium and to publicize these in the streets.

The meetings would start with folk music. The lyrics were distinctively Christian, focusing on the idea that friendship with Jesus is the ultimate experience. Following the music were the testimonies, mostly from ex-drug users. Then came a brief presentation of Jesus People theology. The windup was the invitation to accept Jesus. It was similar to *straight* evangelistic crusades.

Soon after the first meetings, a coffee house was established with heavy emphasis on folk music, coffee, and the opportunity for new Christians to *rap* with off-the-street visitors. Before long, the first commune opened its doors, and the group began to hold regular *believers' meetings* on Sunday afternoons. Followers in the lower mainland now number some 500, many of whom have been baptized in immersion ceremonies in the ocean or a nearby lake.

Although their *trip* is a singular one, their means of taking it vary widely. Some concentrate on full-time street evangelism which can run the gamut from selling their newspaper, *The Goad,* to happily shouting to a busload of people "Jesus loves you!" Others spend much of their time in Bible study or work full-time in a bakery which the JPA has purchased.

It was some of the latter who have visited Chilliwack, Abbotsford, and Mission in recent months. And possibly their best harvest field involved people like Doug and Al who had rejected their Mennonite upbringing, but were reminded of Jesus' love through the JPA.

In some cases, Mennonite young people who have been converted through Jesus People influence have returned to their own churches and served to revitalize flagging youth groups. This has been particularly true in a number of Mennonite Brethren churches in Abbotsford and Chilliwack.

In other cases, they have decided to make their church homes in Pentecostal congregations. Doug and Al both attend Pentecostal services, but they have also returned to visit the congregations in which they were raised. They note that much has changed since the last time they attended, but admit that the change may have been as much in themselves as in their old churches and ministers.

Some converts align themselves with the charismatic movement which is running strong in some General Conference and MB churches. Others are not quite sure about charisma, especially the tongues-speaking factor, and those tend to take their cue for evangelical enthusiasm from Campus Crusade.

In Mission, the United Mennonite Church is one of several churches that has been giving strong backing to a coffee house ministry known as the House of James. Ed Goerzen, the pastor, who himself works within the

"The Jesus movement has helped man
Christian teen-agers to get down to the basics

framework of the charismatic movement, has given encouragement to Erv Froese, a young fellow who moved for a while in the drug scene before his conversion and who now heads the House of James ministry.

In Mission, as in Chilliwack, the Jesus Peoples' Army has willingly relinquished the local field to the indigenous groups of young people which have emerged. The House of James finds its equivalent in Chilliwack in a group led by John Barkowski, a hair dressing school owner who now spends most of his time working with about fifty young people. Mr. Barkowski is a member of the Chilliwack Mennonite Church, and the group meets for Bible study and prayer meetings in that church's building. Both Al and Doug are thoroughly involved in that group. This summer Doug was supported full-time by the group (at $3 per week—he finds he does not need much cash) in working at a coffee house project at the famous Harrison Hot Springs resort town.

Al was in full-time Christian work, too, with the JPA, which was running a mobile coffee house to most of the hot drug spots in the lower mainland.

For Al, the move into full-time work might have been just a little more difficult than for Doug, although you could not get him to admit it. For shortly after his conversion, he and his girl friend, Kathy, decided to get married.

Kathy is right behind him, though. She was *turned off* when Al's life was changed, but not long after, when she noted how much better he treated her, she decided to become a Christian, too. Now they both are determined to stay mobile enough to respond quickly when God seems to be sending them somewhere.

Do young people stick with the commitments they make to Jesus? Al and Doug indicate that most do.

"They don't if they don't get into the Word," said Doug, who noted also that the ones who fall by the wayside "have often never gotten beyond the 'Jesus happy' trip."

Bible study is a key factor and so is the *baptism of the Spirit* according to the pair, but they do not want to talk so much about some phases of it because as Doug says, "It is admittedly controversial."

However the books which ar studied most heavily by the youn, people might give a clue to wher they want to go for direction. The are Acts and the Pauline Epistles at the moment, and these are considered to be essential for beginner by most of the leaders in the Britis Columbia segment of the Jesus movement.

Mennonite Christians, as well a those in other denominations have wide variety of views on the effectiveness of the Jesus movement in th Vancouver and Fraser Valley areas

One telling comment would summarize much of the thought on th subject, however.

It comes from Dick Williams, British Columbia co-ordinator for Interschool Christian Fellowship. He says "It used to be that our clubs seeme to exist mainly to fill the role of providing recreational and social life fo religious young people. However, th Jesus movement has helped many Christian teen-agers to the poin where they want to get down to the basics of the meaning and center o the Christian message."

The Jesus movement is a continentwide phenomenon. Above, California girls embrace after baptism.

MEDITATION

As you run, also run for God

Recently I stood near a receptionist's desk, making inquiry about an appointment with her employer. The receptionist then turned quickly to look out the window and exclaimed, "He just left; there he runs." Sure enough, I saw this young, successful businessman, with his briefcase in hand, running.

I must have appeared somewhat puzzled. The receptionist promptly informed me that her employer "always runs"—from office to car, car to project, project to car, car to office.

One cannot help but admire the enthusiasm of this energetic businessman. It is not wrong to run. But *why* does he run? What is it that motivates him? Is it simply a compulsion that besets so many of us in this age?

No, it is not wrong to run. But as we run, do we ever stop long enough to examine our motives? And if we achieve, if we win the race, then what? It is not wrong to lay up possessions, but we need to make sure we are "also rich toward God" (Luke 12:21).

This young businessman was literally running through life. Many of us are not literally running, but figuratively we do, in our minds, our hearts, our whole beings, and in our way of doing things. The race is so intense, so time consuming, so demanding. We tend to ignore all warning signals. We even fail to ask, "Why am I running?"

No, it is not wrong to run. The doctor may tell us to run to maintain good health. But as we run, why not also run for God? We may be like this businessman. As committed Christians we are sharing generously from our annual income. We work hard, using good business practices, good judgment, integrity, personableness, a radiant Christian spirit. We may get ahead in this world. Our normal inclinations would lead us to accumulate possessions and increase our holdings. We want to provide ample security for our families. We want our children to have the opportunity to get a good education and to receive the best preparation possible for their chosen careers. And, in all this, we may be "also running for God," because it is God's desire that we be good providers for our families.

No, it is not wrong to run. To provide for our families is a worthy motive. It is far superior to the motive which drives us to simply get ahead of our competitors or to lay up excessive possessions which impress our friends and neighbors.

But as committed Christians we are urged by another motive. We want to contribute substantially to our church ministries around the world, as God has prospered us. We try to make good use of accumulated possessions. Yes, we try to provide security for our families. But we also employ possessions to say, "Thank you, God." We are grateful to him for the opportunities which he has provided.

We express this gratitude to God by designating a portion of what he has allowed us to accumulate for the support of Christian ministries which are serving and witnessing in a suffering, searching, and bewildered world. There are still multitudes who wish they could enjoy even a portion of our material and spiritual blessings.

So, this is our interpretation of a Christian will: "As you run, also run for God." *Harry E. Martens*

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Bridge to the third world

Edgar Stoesz

Like a bridge over troubled waters, that is Mennonite Central Committee. You may think it strange that I should use a secular song title by Simon and Garfunkel to introduce MCC. Nevertheless, it seemed appropriate to me. I hope you don't mind.

A bridge suggests two bodies which are separated. The Mackinaw bridge connects the upper peninsula with the rest of Michigan. There is a long and costly system of bridges and tunnels which connects Norfolk, Va., with the eastern shore.

MCC is a bridge in another sense. It is a bridge between the Mennonite church and the *third world.*

In round figures, three billion people occupy the planet Earth. One billion are doing well. They live in three-bedroom bungalows, in neat, orderly suburbs. Their closets are filled with shoes and clothing. They average one automobile per adult. They are educated and overfed. To sustain their fast pace, they resort to aspirin, tranquilizers, tobacco, alcoholic beverages, and hard drugs. They are white—at least light. Geographically most of them are found in North America and Europe. In case you haven't recognized us, look again. This is our crowd.

Another billion people are not quite so well off. They have a higher birth rate and a higher death rate. They drive bicycles instead of automobiles. They eat two meals a day instead of three-plus-snacks. Their closets and pantries are smaller. Many of them can read, but not very well; there isn't very much to be read. They are darker in color but not all black. They are the poor of rich nations and the rich of poor nations.

The third billion is known as the *third world*. These billion people are undernourished, illiterate, and in poor health. They are shoeless and hopeless. They live only one emergency away from death. Fear is their constant companion. They are black, at least dark. They live in countries such as India, Nigeria, Haiti, and Bolivia—most of which are between the Tropic of Cancer and the Tropic of Capricorn.

MCC is a bridge from the Mennonite church to the billion people who occupy this third world. As a Mennonite people, we have a concern for the needy. This concern can be attributed partially to the suffering in our own past. Most Mennonites are less than three generations removed from a refugee existence.

The suffering of our own brethren in Russia brought MCC into existence in 1920. This postwar suffering called for a major response from the Mennonite church, making MCC a large and well-known agency. Following the postwar activity, MCC felt called to provide some assistance to the mounting refugee problem in the Middle East, and MCC has been involved there ever since.

Twenty years of service in Korea began with the war in the 1950s. Independence came to Africa, and with it came needs and opportunities which the Mennonite church could not ignore. Then it was Vietnam. In 1968 it was the unbelievable tragedy of Biafra. In 1970 it was an earthquake in Peru and a cyclone in East Pakistan. Now there are eight million refugees from East Pakistan in India.

Tragedy and suffering is becoming so ordinary that I sometimes fear we will be overtaken by complacency, by compassion-fatigue. The people from our churches have done a great deal, but each year brings new tragedies. For a fleeting moment we are tempted to think, "Perhaps we can sit this one out. . . ."

Then reports impress upon us the urgency of the situation. Statistics become suffering people. Churches send money, and people volunteer their services, often before an organized appeal has been made. In this way the church affirms that it wants to be involved in the alleviation of these tragedies.

So, on the one hand, there is suffering—untold, unimagined, indescribable, and unending. On the other hand, there is a church that feels and cares and gives and goes. MCC is a bridge to do it in behalf of the church, and in the name of Christ. It is doing what the church would do if it were there and what Christ would do if he were here.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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OMEDAY, AFTER MASTERING
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IRE."

eilhard De Chardin

La Vernae J. Dick

PEACE/our shaft of light

"For some reason or another, Mennonites seem to be ashamed of their denomination," a Baptist pastor mused while he and I talked about the early Mennonites in Oregon, some of whom joined the Baptist church of which he was now pastor. "It seems a little strange that they feel that way," he went on to say. "I never heard of a Baptist being ashamed of his denominational affiliation, but Mennonites are."

I wished that I could refute what he had said, but I could not honestly do so. I personally knew too many Mennonites who were apologetic of their heritage and ethnic ties to do that. I knew of Mennonite churches who had purposefully omitted the name Mennonite from their church name. Neither did it seem unlikely that there were other groups of former Mennonites who get together to discuss their feelings of animosity for Mennonitism. I had to admit that there must be reasons for these feelings, but what were they?

I smiled as I thought back to an experience I had at Oregon College of Education shortly after I enrolled a couple of years ago. I had mentioned to a professor that I was a Mennonite. One day, several days later, he stopped me in the coffee shop and asked, "How can you be a Mennonite and wear stylish clothes?"

Like many people, this professor had associated all Mennonites with more conservative Mennonite churches, Amish, and Hutterite brethren, whose mode of dress and style of life makes them conspicuous. Knowing that all three groups originally came from the same area in Europe and that they all claim the same historical peace position and Anabaptist heritage, has often led people to this erroneous assumption.

Teachers Abroad Program in Kenya

Still another reason why some Mennonites have such strong feelings of ill will toward their heritage has been the negative emphasis on nonresistance. Newspaper editorials during World War II were quick to criticize the conscientious objector and call him by such descriptive terms as Comanche, a man who looked like a man but wasn't, and a coward who was willing to accept the benefits of a nation but refused to help protect it. Often these same editorials called attention to the fact that taking such a cowardly position was a dominant theme in the Mennonite church.

Worse yet was the harassment and persecution that many Mennonite conscientious objectors received during World War I. When war was declared against Germany in 1917, Mennonites and other peace groups sent petitions to Congress asking for exemption for nonresistant persons. In the conscription act of 1917, the only provision made for the conscientious objector was noncombatant service in the military forces.

Orie Conrad of Tangent, Ore., was one of the conscientious objectors drafted into the armed forces at that time. Usually the nonresistant draftee was placed with other conscientious objectors in segregated barracks on the army posts, but Mr. Conrad was not.

Because of his nonresistant position, he was continually harassed by the other draftees. Every evening he was forced to stand under a cold shower until he thought he could endure it no more, then he would be immediately dunked into the hot shower.

One morning a group of soldiers forced him to go with them to a grove behind the post. They told him that they were going to hang him and asked if he had any last statements to make before he died. After they administered the last rites to him, they put a noose around his neck, covered his head with a gunnysack, and were just ready to hang him when two military policemen came along.

Local defense organizations such as the National Council of Defense in Dallas, Ore., also took action against the Mennonite churches. Those churches still using the German language were called upon to conduct their worship services in English as a token of their allegiance to the government of the United States.

Unlawful mob action of local vigilante committees also harassed many

"Love, the positive side of nonresistance, continues to be the undergirding motive of life for Mennonites. As long as this is so, Mennonites have no reason to be ashamed."

Mennonite Disaster Service

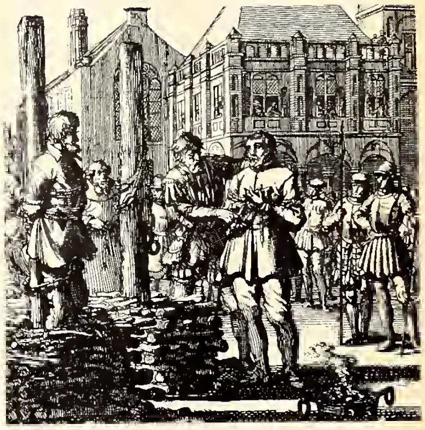
Mennonites. Yellow stripes were painted around the Harrisburg, Ore., Mennonite church. John Franz, pastor of the Bethlehem Mennonite church near Bloomfield, Mont., was forced to accompany the sheriff and five men to the badlands. They wanted to hang him as an example to other Mennonites that the peace position was not acceptable. Such stories of harassment could be repeated many times.

In recent years, the nonresistant position has come into different light. Numerous peace groups are now communicating the futility of war. As the cries for peace grow louder and louder, the pacifist position becomes more and more popular. Yet the scar of persecution has left many Mennonites bitter and ashamed of their denominational and ethnic ties. In their outrage they are asking: "What is good about the Mennonite church and why should I be glad to have such a heritage?"

While juvenile authorities call attention to the identity crisis in adolescence, the problem of finding an identity is one which all of us continually face. It ceases only when life does. We are all seeking to integrate our social and religious values in our lives. We cannot develop this way without having a sense of the past. The past reinforces and enriches our comprehension of a world which is larger and more satisfying than can be found within the narrow confines of the fleeting present moment. With a heritage of more than 400 years, Mennonites certainly have a better link with the past than most religious bodies.

While our fellow Canadian and U.S. countrymen put a negative emphasis on nonresistance, the Mennonite church has sought to emphasize love for all men. Such love is not just an inward sentiment, but calls for definite action. From the very beginning of the Anabaptist movement this has been emphasized.

Hans Leopold, a martyr of 1528, said, "If they (Anabaptists) know of anyone who is in need, whether or not he is a member of their church, they believed it was their duty out of love of God to render help and aid."



Anabaptist martyrs at the stake

How strongly they felt about this can be illustrated in what Dirk Willems, an early Mennonite in Netherlands, was willing to do. When he learned that state officers were about to arrest him at his home, he ran out the back door and across a thin layer of ice covering a dike. He was a small man so he did not break through, but the officer pursuing him did and was drowning in the icy water. Dirk turned back, even though he realized that it would cost him his life, and saved the man. As soon as the officer was out of the water, he arrested Dirk. Willems was burned at the stake and became a martyr for the faith.

Today Mennonites are well known all over the world for the activities of the MCC. Founded during the time of a terrible crisis when millions were starving in Russia, the work of the organization continues on today, more than fifty years later. The Mennonites were farsighted people who thought of the future as well as the present. They soon began to realize that it was only one phase of their obligation to keep people alive for the time being. They had another obligation. They should help those they were feeding become self-supporting as soon as possible.

During the fifty years that MCC has existed, more than 4,500 persons have served, and they have had projects

PEACE/our shaft of light

of varying sizes in more than fifty countries. They feel that their success has been due to the readiness of Mennonite and Brethren in Christ churches of North America to make their services and gifts available in response to the claims of Christian obedience.

This emphasis of love has also led the Mennonite people to help each other. Jerome Segers, a martyr of the sixteenth century, wrote in a letter to the brethren: "For, consider once, whether if you are fervent in love to give to the poor. I would not burden or oppress you, only that each show his love herein—according to his weak ability."

The Mennonite colonies in Russia were developed almost entirely around the idea of mutual aid. Many villages had a common granary where grain was stored for lean years and the benefit of the needy. The poor and aged were given an opportunity to contribute something of value in return for the charity they received, thus helping to uphold the recipient's self-respect.

Soon after the Russian Mennonites began to migrate to the United States and Canada, the North American Mennonites formed the Mennonite Board of Guardians. It collected large sums of money to help those who sold their possessions in Russia for a pittance, secured favorable transportation rates, helped them deal with the various railroad companies who offered to sell them land, and provided aid in the form of jobs and loans for equipment to those needing a fresh start.

Mennonite Disaster Service

Today, Mennonites are still known for their mutual aid among the brotherhood. It is not unusual to pick up the *Mennonite Weekly Review* and read several short articles telling how neighbors, friends, and fellow church members have gathered together to help someone who has been disabled or struck by disaster.

Perhaps this concept of mutual aid is also part of the reason why Mennonites have excelled in farming, making the land produce abundantly. How could a man help his brother if he wasn't a good enough steward of his land, making it produce enough for his own needs and that of another?

Pax worker in Morocco

For the first two and one-half centuries, the Mennonites in Europe were a persecuted people. As a result they had to take the less desirable lands, the hillsides, and the swampy terrain. Much of it was unproductive. As they migrated from place to place they met different soil conditions and climates. Thus they were less attached to traditional ways of farming than those who had always lived in one place. In the eighteenth century the Mennonites pioneered on the steppes of Russia. A hundred years later they were pioneering on the plains of North America. In our century, Mennonites are still pioneering, this time in Paraguay, Brazil, and Central America. Wherever they have gone, they have made the land bring forth abundant crops while, at the same time, protecting and conserving the land for future generations.

Of such good report has been Mennonite farming that wherever Mennonites went, those around them praised their work. *L'Anabaptiste* in France came to stand for the experienced farmer. David Mollinger, 1709-86, a remarkable Palatine Mennonite farmer, became known as "the father of Palatine agriculture." It was he

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who introduced crop rotation and spreading gypsum fertilizer on his and to enrich it.

It was because Catherine the Great, empress of Russia, heard such fine reports of the splendid way Mennonites farmed, that she invited them to settle on her newly conquered land, the Ukraine. In a little over a century, a poor Mennonite immigrant group of 8,000 settlers became 100,000 farmers and landowners, many of them prosperous.

The peaceful time of the Mennonites came to an end in the 1860s when such privileges as exemption from military service and the right to conduct their own German schools were revoked. Seeking religious freedom, many of the Russian Mennonites came to North America.

When the Mennonites settled in Manitoba in 1876, the *Winnipeg Free Press* proclaimed that the Mennonites were without a doubt the best settlers that had come so far into the province.

The railroad companies in the United States vied for the privilege of selling land to Mennonite settlers. Undoubtedly they knew that Mennonite settlers would soon be bringing profit to the railroad by having an excess of produce to ship to market.

It was not only the need to provide themselves with food that made Mennonite farmers such good ones. It was a religious issue of how a man farmed his land. They felt that the Bible taught that the land was sacred and that the possession of it entailed responsibilities and obligations. Since God was the owner of the land, man was only the trustee. Mennonites also felt that every man should own a portion of land, but while each man was entitled to own property, no one should be permitted to abuse it, impoverish it, or even own too much.

The very first Anabaptists advocated the separation of church and state. They felt that God had given each man a free will to make his own choices and decisions. This could not be accomplished if the state dictated that every child should be baptized and made a member of the state church. Both Catholics and Protestants of that time viewed the Anabaptist postulate of a voluntary church as the disruption of the unity of society. For that reason over 6,000 Anabaptists were martyred during the next 150 years.

Voluntary service in Hamilton, Ont.

Mennonites have also stood for the dignity and brotherhood of mankind across racial lines. The first protest against slavery in America was signed in the home of a Mennonite, Thomnes Kinders in 1688, and sent to a Quaker monthly meeting protesting their ownership of slaves. They felt that the holding of slaves was against their social ideals and religious convictions. A man, regardless of color or race, was a son of God; therefore he was not to be used as a tool by anyone, whether it be by an individual or a government.

Paxman in refugee rehabilitation project

The religious life of our continent has also been strengthened by Mennonites. Scattered throughout North America are more than 225,000 Mennonites. Other denominations, such as the Baptist, Church of the Brethren, and possibly the Society of Friends, also have a common Anabaptist heritage with Mennonites.

Love, the positive side of nonresistance, continues to be the undergirding motive of life for Mennonites. As long as this is so, Mennonites have no reason to be ashamed.

The day in which we live demands great beliefs; nothing small and narrow will do, said J. N. Smucker, a former editor of *The Mennonite*. He went on to say that we need beliefs that thrust us into great Christian living. Where can we find those beliefs or better put them into practice than in the Mennonite church?

An elderly woman who was a retired Free Methodist pastor used to be a babysitter for our children when they were small. She often teased them by telling them that they ought to be Free Methodists like she was. One day four-year-old Tommy proudly ended her arguments by saying, "I am an American and a Mennonite." He was proud of being both. May he always be and may he always hold his head high when he acknowledges that he is a Mennonite.

NEWS

Global rise in conscientious objection

The following report on the state of conscientious objection in various countries of the world was written by Gerald E. Shenk of the National Interreligious Service Board for Conscientious Objectors, Washington, D.C.

OVER THE LAST decade the United States has seen a significant growth in the number of people who claim conscientious objection when faced with the prospect of military service. This legal alternative to induction into the army was first requested in this country by the peace churches—the Mennonites, the Church of the Brethren, and the Friends—and has consequently been widely known and accepted by members of these churches.

Though the definition of conscientious objection has remained essentially the same since 1940, it was not until the mid 1960's that non-peace church youth in any sizable numbers began to request this exemption. Fears are now being expressed in the Selective Service System and on Capitol Hill that the number of conscientious objectors is mushrooming and will soon be spreading across the country uncontrollably.

The increase in conscientious objection is a worldwide phenomenon. From Norway to East Germany to Senegal, ever growing numbers of young people are telling the state, "We cannot in good conscience organize or prepare to kill other human beings for whatever purpose." The result in many countries is a desperate struggle such as was waged in the United States by the peace churches in 1861-64, 1917, and 1940 for legal recognition of conscientious objection.

The most important of these present struggles is possibly the heated Spanish fight. Here the harsh treatment of conscientious objectors has aroused the indignation of neighboring Europeans. Eleven governmental delegations of the Council of Europe have signed a resolution deploring Spain's policy of ten-year prison terms and/or tours with disciplinary regiments in the Spanish Sahara to which conscientious objectors are sentenced. At present there are almost 200 members of the Jehovah's Witnesses, one Seventh-Day Adventist, and one Roman Catholic serving prison sentences there.

Similar situations appear to be surfacing in Switzerland, Israel, and Senegal. A little more than a year ago, the Swiss government imprisoned a Mennonite who refused to serve in the military. His trial served as a rallying point for proponents of the rights of conscience in that country.

More recently there have been indications in the international press that a small but growing number of Israeli youth are becoming disillusioned with the military nature of their society and the claims made by the armed forces on the life of each Israeli citizen, male and female. Several have already announced their intentions to refuse service in the military, stating, "We are not ready to inflict on another people what was inflicted on our forefathers." Israel's draft law contains no specific provision for conscientious objectors, but, on rare occasions, exemption on that basis has been granted following special consideration.

Senegal has no military draft a such, but induction into the army ha been used as a threat to disorderl university students. In March 197 three hundred students at the Un versity of Dakar issued a statemen to the government that they could no "take part in military exercises of an description," thereby serving notic that even if military conscription wer instituted, their intentions were t avoid such service.

A recent issue of *War Resister'* *International Newsletter* reports som staggering statistics on draft resistanc in one province of South Korea. I that country, where no exemption from the military are granted, th province of Kangwon alone had almost as many refusals to serve in th armed forces in the first five month of 1971 (2,040) as it had during al of 1970 (2,500).

In Italy the struggle for rights o conscience resulted in a major victory on July 27, when the legislature passed a bill granting exemption from the military for anyone religiously philosophically, or morally opposed to service in the armed forces.

In countries where rights of conscience have been recognized, the number of young people conscientiously opposed to participation in war continues to grow. West Germany, which had 19,363 conscientious objector applications last year, is expected to have 30,000 in 1971. Norway, which had only 411 conscientious objector claims in 1966, had 1,000 in 1970. Dutch applications have doubled twice in five years, rising from 242 claims in 1965 to 1,030 in 1970. All three of these countries grant 50 percent or more of the conscientious objector claims made, while the U.S. Selective Service System estimates that about two-thirds of the applications for conscientious objector status made in this country are rejected.

Some twenty countries presently provide exemption from military conscription because of conscientious objection. They vary from the Danish law, which allows a broad range of personal, religious, and philosophical

Wounds leave scars

The evening thunder broke
the crystal of the watch.
A final leaf was peeled
from branches of family wood.
The monsoon washed
and rusted the gears.
Hands on his face froze
at eleven fifty-five.

When the next party came,
no one mentioned his name.
But later, a woman
breathed gravely and said,
"Take stock in what I say,
my dividends from war
have multiplied my loss."

Lauren Friesen

Seminar spurs interest in offender

An inter-Mennonite agency for prison reform and prisoner rehabilitation may be set up if the suggestion of sixty Mennonites at a seminar on "*The church and the offender*" is taken seriously.

The suggestion was among several proposed at the seminar, sponsored by the Mennonite Central Committee Peace Section September 27-29 in Washington, D.C.

Exactly which existing or new agency would do the job of coordinating prison reform work has not been decided, but possibilities include the Peace Section, the joint Home Ministries Council, or setting up an agency for prison reform similar to the Mennonites' cooperative efforts in mental health programs.

The Attica prison rebellion, which occurred after the seminar had been planned, nevertheless lent urgency to the seminar. Participants in Washington felt they should work on a public education program that would build on the post-Attica reflective mood of the people.

Not everyone at the seminar was agreed on goals or immediate strategy for working with the offender. The major dichotomy which emerged was rehabilitation of the offender versus reform of the penal system. However, one participant called the group "healthfully divergent." It included prison chaplains, voluntary service workers, and "young, mildly radical" Mennonites. Almost all were already involved in some kind of work with prisoners.

"There was a sense of people coming to get ready to do," said one participant.

Although the purpose of the seminar was more study than action, participants drew up a proposal for Mennonite involvement with the offender. They suggested possible MCC involvement primarily through public education on legislation and the situation in judicial and penal systems, and making available written and people resources. Participants also suggested that MCC take under advisement supporting or promoting programs which could become a model of working with the offender.

Involvement of the local church was emphasized through public education, involvement of nonprofessionals and citizens groups in prison or probation work, and production of professionals in this area, such as lawyers, correctional workers, and policemen.

One Mennonite who has taken the latter route is Edgar Epp, coordinator of community programs for the Department of Correctional Services in Ontario.

Mr. Epp, who has been probation officer and warden in two Canadian prisons, spoke at the seminar on the evils of the present penal system and his suggestions to correct it.

"Removal from society in order to 'treat' persons who have difficulty living by the standards of our society or coping with its demands, has been likened to attempts at teaching swimming on dry land!'" he said.

Mr. Epp criticized prisons for the rigid rules and "discipline" which render products of the prison incapable of taking responsibility when they are suddenly thrust back into society.

"My staff at Haney Correctional Center (a treatment-training institution for 500 sentenced young men) who were willing to give it a try found that the best therapy, if that is the proper term, was to deal with the offender as any kind and loving father would deal with a son, or any understanding person would help a friend in need," he said. Almost nothing we are doing helps the real problem—making the offender worthwhile as a person.

While warden of a British Columbia prison, Mr. Epp disarmed all guards and, in another prison, cemented over the gallows. "I cannot say to a person, 'I am trying to help you,' while holding a weapon in my hand," he said. "I had the experience once of quelling a riot in an institution for which I had responsibility, and it was done without bloodshed or broken bodies—even, I might add, without broken spirits."

As a substitute for the prison system, Mr. Epp advocated making a staff person responsible for a given number of offenders.

One of the high points of the seminar was the visit to Lorton Prison in Lorton, Va., where participants talked to a panel of twelve inmates.

At Lorton, convicts have organized interest groups which are involved in such projects as tutoring, recreation, and working with the handicapped in the Lorton community.

The panel said what goes on in penal institutions is the direct result of the failure of the churches to reform the system or produce the kind of people who would not be imprisoned. They said 99 percent of prisoners claim religious affiliation.

The panel emphasized that Attica was not much different from most other prisons; conditions there were not the exception but the rule.

The panel said prisoners at Lorton were working for prison reform from the inside.

Another approach to corrections was given by Judge Keith Leenhouts of Royal Oak, Mich., who started a program of enlisting volunteers to develop a one-to-one relationship with those on probation. *G.C. News Service*

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bases for objection, to the Bolivian draft which exempts only Mennonites.

At its meeting in Geneva, Switzerland, this year, the Human Rights Commission of the United Nations received a petition signed by 40,000 people from twenty-seven countries requesting that conscientious objection be included as one of the basic human rights recognized by the United Nations. As a result, five countries, Austria, Chile, the Netherlands, New Zealand, and Uruguay, introduced a resolution to that effect. During debate, the resolution was reduced to a call for a study of conscientious objection and the practices of various countries with regard to conscientious objectors and alternative service. The study could then be used in further consideration of the question at a later date. The resolution as revised was then passed by the Human Rights Commission.

Canadian study of publications released

Several suspicions that Mennonites and Brethren in Christ have had about the periodicals they print were confirmed by a recent study undertaken by Mennonite Central Committee (Canada) on behalf of its member churches.

The first suspicion was that it is costing them a big pile of money to produce a separate publication for each group. This suspicion was confirmed. In 1970 the eighteen Mennonite and Brethren in Christ magazines which responded to MCC (Canada)'s request for information had expenditures totaling $810,000.

Another suspicion on the part of the Canadians was that periodicals published in the United States tended to ignore them. They were right. In 1970, with but one exception, fewer than 4 percent of the articles in these papers dealt with Canadian events and programs. Three of the magazines had only 1 percent.

The study, prompted initially by the shutting down of *The Canadian Mennonite,* was intended to analyze the coverage provided by the existing publications, especially in the area of inter-Mennonite reporting; to point out gaps and areas of overlap; and to suggest levels at which cooperation might be possible.

Canadian Mennonites and Brethren in Christ paid $290,000 for their own publications and for their share of United States produced papers in 1970. Subscription income covered only $79,000 (27 percent) of this amount. The rest was paid for directly through subsidies and through the sale of advertising space.

U.S. Mennonites, who outnumber Canadian Mennonites by about three to one, paid $515,000 for their publications last year.

All but two of the eighteen publications in the study projected an increase in expenditures this year. Altogether they budgeted for a 4.3 percent jump in costs.

Twelve of the periodicals experienced modest increases in circulation during the four-year period between 1966 and 1970. Four remained at about the same level, and two had a drop in the number of subscribers. Their total circulation in 1966 was 159,000 and in 1970 it was 166,000.

A thorough content analysis was made of eleven of the larger publications. The conference-sponsored periodicals devoted from 26 to 60 percent of their space to articles related directly to their own conferences. The Ontario *Evangel* gave 60 percent, *Christian Ledder* 54 percent, Evangelical Mennonite Mission Church *Recorder* 50 percent, Evangelical Mennonite Conference *Messenger* 45 percent, EUB *Gospel Tidings* 43 percent, *Mennonite Brethren Herald* 38 percent, *Gospel Herald* 28 percent, and *The Mennonite* 26 percent.

News and feature articles about inter-Mennonite activities and concerns received between 12 and 22 percent of the space in each of the conference papers, except in *Gospel Tidings,* which allotted only 3 percent of its space to inter-Mennonite affairs. *Mennonite Weekly Review* and *The Canadian Mennonite,* on the other hand, gave 39 and 32 percent of their space, respectively, to this type of article, and additionally they gave 29 and 21 percent, respectively, to news and features about individual conference events and programs.

All the periodicals drew heavily on general articles which were not distinctively Mennonite. These were articles that could just as readily have been used in any of the other publications, or in a non-Mennonite magazine for that matter. Included in this category were Bible studies, fiction, letters to the editor on general topics, features on non-Mennonite subjects, and news about other denominations. Five of the eleven periodicals, *MB Herald, Christian Living, Gospel Herald, Gospel Tidings,* and *The Mennonite,* devoted 50 percent or more of their space to these general articles.

Evangelism/missions was the theme chosen most frequently by the editors for feature treatment. This category ranked first both in the number of articles printed and the total amount of space devoted to it. Inter-Mennonite feature articles ranked second, followed by articles about the church, family life, personal discipleship, and social concerns. Feature treatment o the conferences' own programs wa well down the list in most of the publications.

The most popular writer in 1970 was Myron Augsburger, whose articles appeared in eight of the eleven periodicals. Others who were used extensively were John Drescher, Oma Eby, Delton Franz, Leighton Ford Walton Hackman, Levi Keidel, John A. Lapp, John Rempel, Maynard Shelly, J. A. Toews, and Katie Funk Wiebe.

This noteworthy core of writers observes the MCC (Canada) report would make "a strong group of contributing editors for a serious inter-Mennonite publishing effort."

All but one of the magazines drew primarily on writers from their own conferences for by-lined articles. When the periodicals went outside their own conference for writers, most of them tended to choose non-Mennonites rather than someone from another Mennonite group.

"The United States-based Mennonite publications," says the report, "carried a disappointing amount of news and other items about the Canadian scene in their 1970 issues. Part of this is so because they have only small Canadian readerships, but better Canadian coverage will certainly have to precede any increase in Canadian circulation."

Meanwhile, however, two new publications have been started in Canada to attempt to fill the gap left by the discontinuance of *The Canadian Mennonite* and the *Ontario Evangel.* These are *The Canadian Mennonite Reporter,* published out of Waterloo, Ont. and the *Mennonite Mirror,* a monthly magazine for the Mennonites of Winnipeg.

Social action is issue in Colombian church

Churches in Latin America must trike a balance between evangelism and social action, according to Armando Hernandez, pastor of the Bogota Mennonite Church in Bogota, Colombia.

Mr. Hernandez was in the United States for three weeks to meet with Mennonite Broadcasts, Inc., in Harrisonburg, Va., and to make further plans for an inter-Mennonite broadcast group in Latin America. He is president of the new Latin American Consultive Committee for Mennonite Broadcasts, Inc.

In an interview in Newton, Kan., Mr. Hernandez said that evangelical (Protestant) churches in Colombia had put great emphasis on evangelism in the past. But it is now time to give some emphasis to practical deeds.

When we speak about social action, some of our people have fears, he said. And they have a right to fear, because of a small group of Protestant *extremists* who are saying that social action is all the church ought to be doing.

Mr. Hernandez, however, thinks a balance between evangelism and social action should exist.

The Confederation of Evangelicals in Colombia, in which the majority of Protestant churches participate, is taking some steps toward social action.

The Pro-Indian Evangelical Association in Colombia has begun work among the indigenous tribes of Colombia. One project has been the distribution in all tribal languages and in Spanish of the rights and privileges allowed by the government to the indigenous peoples.

There have been some efforts toward social action in the past, but they have made little impact because each group has acted alone, he said.

My vision is that, in this area, the evangelical community could do some things together so we could make a real impact for the sake of the Gospel in Colombia, Mr. Hernandez said.

The World Council of Churches does not have widespread support in Colombia, he felt. He said a small group of church leaders in contact with the World Council of Churches are not related closely to their own denominations. These leaders do not work within the existing evangelical community, he charged.

Inter-Mennonite cooperation in Colombia has been hampered by geography, especially the Andes Mountains. However, General Conference Mennonites and Mennonite Brethren are cooperating in the Decentralized Theological Training Center which operates out of several Colombian cities.

A bigger problem has been cooperation with German-speaking Mennonite colonies in lower South America. However, the colonies are opening up, and more and more communication is happening, he said. A German couple from Paraguay came to Colombia and worked with the church there for several years.

Another development in Colombia is the recent declaration by the Confederation of Evangelicals to support political and social changes in Colombia, but not through violence or bloodshed. Mr. Hernandez was part of a five-member committee which drafted the declaration; after it was passed he presented a paper giving positive ideas on what evangelicals could do to bring about social change.

Mr. Hernandez considered the passage of the declaration significant, since many denominations represented in the confederation are not historically nonviolent.

The Colombian pastor felt that the political trend in Latin America is toward socialism.

He said that, although both Cuba and Chile are in the hands of Marxists, there is one important difference. In Chile the president was elected by the people with the backing of five or six political parties.

Mr. Hernandez said that Chile's President Salvador Allende Gossens, recently visited Colombia and was met at the airport by a group of extremists. However, President Allende made it clear to them that he had not come to Colombia to represent a political ideology, but to represent the Chilean people.

Mr. Hernandez

There are many classes of socialism, Mr. Hernandez said. A Christian socialism has a basis in Acts 6, Luke 4, Amos, James, and probably the total Scriptures.

Mr. Hernandez was critical of Dutch Mennonites' and others' attack on Curitiba, Brazil, as a site for the Mennonite World Conference in 1972.

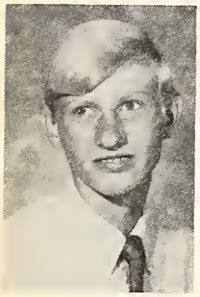
I don't know what the Dutch had in mind, he said. I find it very difficult to accept the fact that a foreign country would come to Latin America and get involved in its affairs. I feel the church has a right to speak to government about injustices, discrimination, and lack of opportunity, but it ought to be the church within that country.

Many Latin Americans, he said, have a feeling about the involvement of the United States government in industry and business in Latin America. Therefore, instead of our churches' speaking to your government, your churches should speak to the U.S. government about its involvement in Latin America.

For the last five years, Mr. Hernandez has been involved in a radio program which emphasizes Christian counseling. In an informal, conversational format, he talks about a social or emotional problem. Then people telephone him after the program, write letters, or even come to his home to discuss their problems with him.

RECORD

Workers



Claassen

Epp

Friesen

Giesbrecht

Roger Claassen, Beatrice, Neb., has begun a two-year term of voluntary service in Pennsylvania. He will be working at the MCC headquarters as a maintenance man. Roger is a graduate of Nebraska Technical College and received an AA in building construction. He is a member of the First Church, Beatrice, Neb.

James Dunn, pastor of the Mennonite Church in Champaign-Urbana, has been named as one of America's Outstanding Young Men of 1971. James, a Bethel College graduate, attended the Mennonite Biblical Seminary, receiving a BD degree in 1966. He served the Carlock (Ill.) Church from 1966-70 and has since been pastor of the First Church, Urbana. He is a member of the General Conference Commission on Education.

Karen Epp, Marion, S.D., has begun a one-year term of voluntary service in Toronto, as a counselor in a girls' home. Karen is a graduate of Bethel College and received a BA in sociology. She is a member of the Bethel Church, Marion, S.D.

Janet B. Friesen has become editorial assistant for *The Mennonite.* She is a graduate of Goshen College, Goshen, Ind. She is the daughter of J. Lawrence and Harriet Burkholder. Her husband is Lauren Friesen.

Dr. Walter S. Friesen, dean of the University College at Wichita State University, is a new member of the Bethel College Board of Directors. He is a graduate of Tabor College, Kansas State Teachers College in Emporia, and Colorado State College, Greeley. Dr. Friesen has been principal of Meade (Kan.) Bible Academy and director of guidance service in Colby, Kan., public schools. At Kansas State University, he was counselor, instructor in psychology, and associate dean of students. He has also worked in curriculum development at Pima College, Tucson, Ariz.

Doreen Giesbrecht, Clearbrook, B.C., has begun a two-year term of voluntary service in Toronto, as a case aide. She attended Canadian Mennonite Bible College. Doreen is a member of the West Abbotsford Church, Abbotsford, B.C.

Jack Goering has begun work as proofreader for Faith and Life Press, Newton, Kan. He has just completed one year as newswriter for the General Conference News Service. He is a graduate of Bethel College, North Newton.

Carol Horn, Corn, Okla., has begun a one-year term of voluntary service in Ohio. She will be working at Boys Village as a mail clerk. Carol attended Bethel College one year. She is a member of the Herold Church, Cordell, Okla.

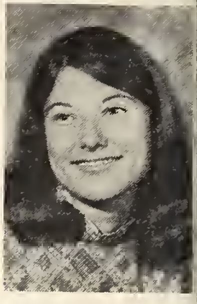
Shirley McClellan of Newton, Kan., has returned to General Conference Mennonite Church offices after a year's absence. She will be secretary to personnel of the Commission on Education, news service, and *The Mennonite.* She is a graduate of Newton High School.

Robert M. Schrag, editor of the *Mennonite Weekly Review,* has been chosen as a member of the Bethel College Board of Directors. A 1958 graduate of Bethel, he has also studied at Northwestern University and Mennonite Biblical Seminary. He has been editor of *Euro-Pax News* and the youth section of *The Mennonite* and has recently become editor of *Mennonite Life.*

Virginia Tiessen, Leamington, Ont., has begun a two-year term of voluntary service in Ontario. She will be working in Laurence Heights as a day-care teacher. Virginia attended the University of Windsor and received her elementary teaching certificate. She is a member of the Leamington United Mennonite Church.

Tina Quiring, General Conference Mennonite missionary, will be returning from the Congo in late October. Miss Quiring went to the Congo for the first time in 1949, and has helped develop literature programs and do evangelistic work. She is a member of Gospel Church, Mountain Lake, Minn.

Richard Walker, a second-year law student at the University of Kansas, has been named to the Bethel College Board of Directors. He is a 1970 graduate of Bethel and has studied at the University of Exeter in England.



Horn

Schrag

Tiessen

Walker

Calendar

Nov. 4-6 — St. Louis, Mo., MCC Peace Section assembly.

Nov. 10-18—Camp Friedenswald, Mich., young pastors' seminar.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Nov. 11—Swift Current, Sask., annual meeting of Mennonite Central Committee (Sask.).

Nov. 13—Kitchener, Ont., annual meeting of Mennonite Central Committee (Ont.).

Nov. 20-21—St. Catharines, Ont., Ontario Conference.

Northern

Nov. 8-11—Swan Lake Christian Camp, S.D., Northern District ministers' retreat.

Nov. 26-27—Swan Lake Christian Camp, S.D., pre-draft boot camp.

Pacific

Nov. 15-16—Calvary Church, Aurora, Ore., mid-year meeting of Pacific District Conference committees.

Nov. 15-17—Calvary Church, Aurora, Ore., Pacific District Ministers' Conference.

Feb. 11-12, 1972—Albany (Ore.) Mennonite Church, all-unit meeting of the Mennonite Disaster Service.

Marriages

Kelly Epp, Bethesda Church, Henderson, Neb., and *Donna McClatchey,* East Ave. United Methodist Church, York, Neb., on Sept. 18.

Rodney Huber, Faith Calvary Church, Lancaster, Pa., and *Karen Jean Wimer,* Bethel Church, Lancaster, Pa., on Sept. 11.

John A. Kliewer, Bethesda Church, Henderson, Neb., and *Mrs. Anna Ratzlaff,* Corn, Okla., on Sept. 18.

Harry Kreps III, and *Joyce Fry,* Bethel Church, Lancaster, Pa., on Aug. 28.

Jerrold Neufeld, First Church, Mountain Lake, Minn., and *Susan Menken,* Bethel Church, Mountain Lake, Minn., on Aug. 29.

Walter E. Peters, Walton, Kan., and *Judith Nickel,* Newton, Kan., at Sister Frieda Chapel, Newton, Kan., on Sept. 24.

Orville Regehr, Bethel Church, Mountain Lake, Minn., and *Dawn Orloske,* Carson Church, Delft, Minn., on Aug. 20.

David Sawatzky, Bethel Church, Mountain Lake, Minn., and *Jean Stenke,* Lutheran Church, Mountain Lake, Minn., on Oct. 2.

Paul Schroeder and *Gertrude Dick,* Bethel Church, Mountain Lake, Minn., on Oct. 2.

Charles Steiner, Waterford Mennonite Church, Goshen, Ind., and *Cheryl Kliewer,* Bethel Church, Mountain Lake, Minn., on Aug. 21.

Donald D. Stucky, First Church, Burns, Kan., and *Jennifer Clark,* Burns (Kan.) Methodist Church, on Aug. 8.

Randall Van Norden, Leoti, Kan., and *Marilyn Schmidt,* Beatrice (Neb.) Church, on Aug. 28.

John W. Weitekamp, Pekin, Ill., and *Linda Sue Heiser,* Calvary Church, Washington, Ill., on Oct. 2.

Deaths

John M. Franz, Grace Church, Dallas, Ore., was born Oct. 5, 1884, and died Sept. 29.

Henry Gilliom, First Church, Berne, Ind., was born Sept. 3, 1907, and died Oct. 12.

Rudolph Horsch, First Church, Aberdeen, Idaho, was born June 19, 1889, and died Oct. 8.

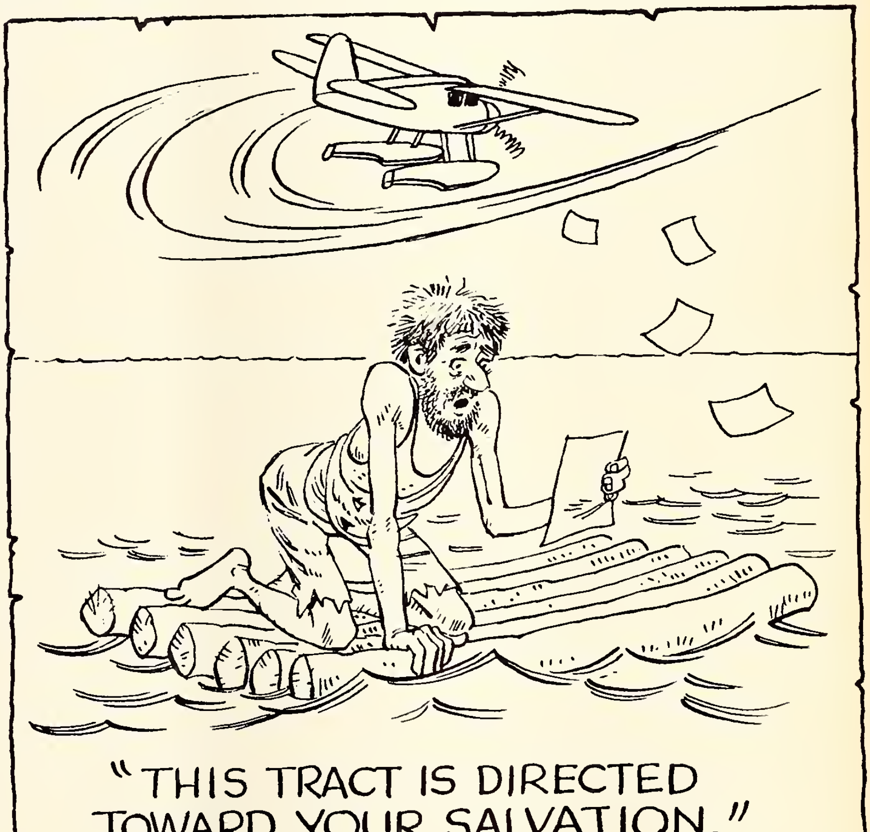
Dora M. Lape, First Church, Bluffton, Ohio, was born Dec. 31, 1882, and died Oct. 5.

Debolt Reeser, Calvary Church, Washington, Ill., was born April 28, 1887, and died Oct. 8.

Leonhard B. Rempel, Bethel College Church, North Newton, Kan., was born Feb. 19, 1905, and died Oct. 4.

Baptisms

Deer Creek (Okla.) Church, Oct. 3: Mark Regier, Steve Krehbiel.



"THIS TRACT IS DIRECTED TOWARD YOUR SALVATION."

LETTERS

Always believe worst

Dear Editor: Recently I was in a Sunday school class where *The Mennonite* was accused of trying to cover up what, in the eyes of the one making the accusation, must have been a bad scene. Let me recount the nature of the discussion because it reflects the state of mind of too much of our brotherhood, and it disturbs me deeply.

The lesson was "God gives meaning to life," but somehow someone managed to introduce the peace "demonstration" that occurred at the General Conference in Fresno. (I always understood it had been a celebration.) Someone else brought along an article from this magazine describing the event. It talked of dancing arm-in-arm, a girl leading in yoga exercises, and other interesting occurrences in the event which apparently concluded about midnight with small groups staying around afterwards. And then the writer stated that some had said they held this to be the high point of the conference for them.

Since most members of the class could not really conceive of any kind of dancing that could have occurred other than that of a nature they did not think Christians could partake in, and since yoga was not understood at all, and since this "conference" program had lasted as long as it had, these people surmised that the whole thing had taken a bad turn. This conclusion was given further credence when the class leader said someone had told him that *Der Bote* had said the police had been called to break it up.

Not one member of the class had read that article, but since it seemed to give a negative appraisal of an event, they were ready to condemn. Since *The Mennonite* seemed to be positive, they concluded, as I said, that *The Mennonite* must have been covering up to save face. After all, something like that could not really happen in our conference!

What disturbs me so much about this is the combination of prejudice and closed-mindedness. The latter prevented the class from being open to accept different forms of expression than those they were used to. The Scriptures talk on more than one occasion of dancing before the Lord but somehow that seems so far away. And as for yoga, to be sure, it stems from Hinduism but it is more of a method than anything. My dictionary says it is "a practice involving intense and complete concentration on the deity, in order to establish identity of consciousness with (it)."

In Christianity we believe in the possibility of instantaneous identity with Christ upon conversion or recognition of being "in Christ." Perhaps the yoga method could help us become more conscious of this just as our Sunday morning worship sessions are supposed to make us more aware of God. As for the after-midnight bit, I thought about the many times I had seen Christians fellowshiping until the wee hours of the morning from biblical times to the present day. But that was hardly an aspect of the event to dwell on.

Prejudice, of course, was what led to the foregoing conclusion about the nature of the report carried in this magazine as opposed to the supposed nature of the report in *Der Bote*. But this refusal to accept or even consider anything new is what disturbs me because it is so unchristian and also not true to our Anabaptist heritage. One of the things supposedly came out of the Reformation was tolerance.

All of this was especially of concern in the light of some earlier comments made in the class in regards to our witness as a historic peace church. The teacher mentioned that this is one of the main concerns of youth today and wondered whether this wasn't a good opportunity for our church to establish rapport with the younger generation in the hopes of reaching them for Christ. And then they go and reveal just how open they are to youth, for the peace celebration at Fresno was a youth event. When will we learn to love and accept people where they are as Christ did? To do this is not to condone their actions. Christ joined the publicans in their feasts but he did not condone their sins. But if he had not been open to them and gone to ther he would never have reached them.

If we believe something is wron in a person's life we must confron him with it and hopefully lead him t a confrontation with Christ, but h has himself told us we are not t judge. That Sunday school class wa sitting in judgment and self-righteou concern, not love. I think if there wa a group to be concerned about it wa themselves as much or more so tha many of the youth at the conference I know a goodly number who wer there, and if they are tomorrow' church (they are the church now!) as the saying goes, we have little t fear. *E. Lorne Brandt, Saskatoon Sask.*

Photo reproduction

Dear Mr. Kehler: The quality o photo reproduction seems to be becoming lower. Some of the workers mug shots are hardly recognizable The other printing quality seems t be fine. Is this necessary, especiall with the slick paper that is being used *David Hiebert, Goshen College Goshen, Ind.* 46526. Oct.

About our letters: *To encourag our readers to express themselves o a variety of issues, we try to use al letters submitted for publication. Suc statements may or may not reflect th views of a majority of readers. The may or may not agree with the official positions of our brotherhood But we respect each person's right t be heard, which is a part of the large obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will b given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use i other sections of our paper. Unsigne letters will not be published, thoug we may withhold names for valid reasons in a special situation. Letters t the editor marked "personal" or "no for publication" are always appreciated and, of course, will not be published.* Editor.

DISCUSSION

Missed the boat

DEAR EDITOR: "The Conversion of oAnne" by Susan Hiebert (Sept. 28) vividly depicts the freedom a free-lance writer has in an effort to depict certain situations. I am, however, one reader that asks the question, "Was this written to slam a missionary effort or what?" Why was it printed?

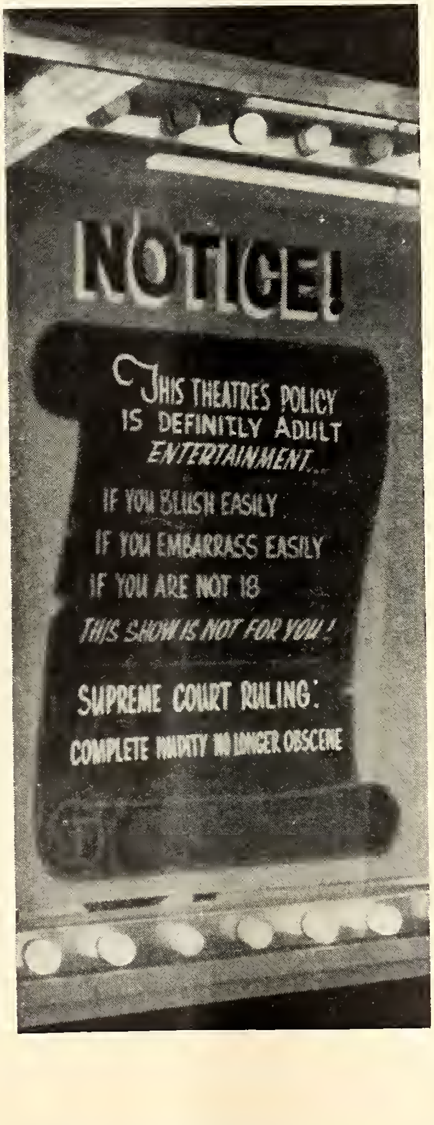
From the standpoint of fact and accuracy, I would like to draw to the attention of your readers that the writer has missed the boat in some areas, that is, they are not relevant to the Indian way of life. "As Tum," for example, is an imperative, meaning "come" and would not be used as a name. The Winnipeg River is on the eastern side of the province of Manitoba and is Saulteaux territory, not Cree. My family and I have lived in northern Manitoba a number of years. We have lived very close to the people and close to nature. We have traveled a good deal with the natives and have observed them often as they travel up and down the rivers that are infested with rapids of every shape and size. We have still to find a native that is afraid of rapids. Be they child or grown-up, their knees do not tremble any more than those of a child in southern Manitoba when he gets into an automobile.

I might add that I am well acquainted with Marvin Friesen. In all my dealings with him I have not experienced this attitude of just Indians. On the contrary, his attitude has been one of native brother. On several occasions he has taken leaders from the local native church with him to report to churches. At these times Marvin would give a detailed description of the work with the use of slides while the native leader gave a testimony of his faith in Christ. When Marvin had any question about using a particular picture, he used it only after the native brother gave him permission to do so. I am also aware that slides of life as it is in southern Manitoba have been shown to the natives in order to give them the same type of an insight as to life on the farm and the supporting constituency. *Henry Neufeld, Box 38, Springstein, Manitoba.* Oct. 12

The case against obscenity

ONE DOES NOT need to be a prude these days to feel the effects of the loosening of both legal and social restrictions regarding the use of obscenity in reading material, television, movies, the stage, as well as in everyday contacts. Nudism, detailed descriptions of intimate body functions, vivid accounts of violent acts against the body, sex perversion are all defended—in the interests of aesthetics. Virginity and the sacredness of marriage and family have come to appear like something Peter Pan dreamed up.

Part of this pornographic explosion is no doubt related to the subcultural movement which is aimed at a return to a freer and more natural mode of living. Such individuals demand the right to talk and to live as they please. To suggest a few curbs or a little self-discipline to make life more meaningful is to be labeled a moralist, a dirty word in their vocabulary.


NOTICE!
THIS THEATRES POLICY IS DEFINITLY ADULT ENTERTAINMENT...
IF YOU BLUSH EASILY
IF YOU EMBARRASS EASILY
IF YOU ARE NOT 18
THIS SHOW IS NOT FOR YOU!
SUPREME COURT RULING:
COMPLETE NUDITY NO LONGER OBSCENE

Equally disturbing is the way the tendency to *strengthen* one's language with profanity is creeping into the church among professionals, young evangelical intellectuals, and even ministers.

Elton Trueblood points out in *The New Man for Our Time* that this blatant use of profanity is a reaction to and refusal to be identified with the simplistic devotional language which has characterized the normal pietist in past decades. Such people do not seem to realize how transparent such action is and how similar to adolescent revolt, he states. "Ostentatious anti-piety is no better than ostentatious piety."

Some members of the Women's Liberation movement blister the air with coarse language also as a reaction—to show that they are not ladies for ladies use *nice* language, and to be liberated means to be able to use language like a man—foul, if need be. Mr. Trueblood's statement about ostentation applies here as well.

Though some people use profanity to shock, I believe the largest group use it because they have no other words to express their emotions. Their vocabulary is extremely limited, their mental processes undeveloped and lazy, so when they get excited, they grab for the word most familiar to them.

I believe the increasing use of obscenity and pornography should concern Christians, but as we do, we should keep in mind a number of considerations:

1. We need to understand that much of what we consider vulgar and bawdy today in matters of language may well become respectable tomorrow. Language is very much a class matter, and as social concepts change, our language slides around to match.

For example, several centuries ago,

no gentleman referred to a lady's lower extremities as *legs*, for this was too intimate a word to be voiced in public. Instead, he used the euphemistic *limb*. Now we would consider this differentiation absurd.

2. Sex and obscenity are not synonymous. Obscenity occurs whenever a person's humanity is desecrated in any way. To call a black man a *nigger* or *colored folk*, or to denounce a person by calling him an *idiot* or a *moron* is equally obscene. To watch human beings being beaten, tortured, or violated for the sake of pleasure is pornography in a raw form.

3. Christians need to thoroughly study the current definitions of obscenity to find out how they apply to what they see and read. Magazine editors and radio and television programmers listen more carefully to the voice of the public than we realize.

4. Rigid censorship is not always the best answer, although it seems the most workable. Censorship has been much abused in the past and accounts in part for the violent reaction to standards at present.

5. The true disciple of Christ is charged with verbal maturing all his life. He is responsible before God for every word he speaks (Matt. 12:36). To slavishly adopt the religious fad-words will not ensure his salvation. Christ himself cautioned that not everyone who says, "Lord, Lord," is certain of a place in the kingdom of God. Even though most Christians in this land speak English, far too many have fallen into the trap of using language they are expected to use and which is not their own experience.

6. The loss of reverence for the sacred is the tragedy of our time and reveals itself not only in language but in our life style. The spirit of reverence for God and for man, his body and spirit, keeps life at a higher level. Without it society stoops to pornography, and as Ernest van den Haag writes in *Esquire* magazine, unless something is done, society becomes "ever more coarse, brutal, anxious, indifferent, de-individualized, hedonistic; at worst its ethos will disintegrate altogether." *Katie Funk Wiebe*

RALLY ATTACKS PORNOGRAPHY. *A crowd estimated at more than 40,000 fille London's Trafalgar Square (top) to take part in a recent nationwide Festiva of Light. The festival, designed to support love, purity, and family life and t denounce pornography and moral pollution, brought thousands of Christian to London from all over Britain. After the Trafalgar Square rally, the partici pants marched to Hyde Park for an even larger rally.*

MEDITATION

atriotism

IRWIN MILLER, a Christian industrialist and former president of the ational Council of Churches, said some months ago, "To the new neration the word *patriotism* is a bad word. . . . It's a bad word all the ay through. Samuel Johnson called it the last refuge of a scoundrel."

But patriotism had an honorable origin. It derived from *pater*, reek word for father, originally meaning "love of fatherland."

If patriotism has become a bad word, it's because of bad company. 'hy, for example, should it be tied to war? When it hobnobs with acism, overweening national pride, saber-rattling, bicep-flexing, carrying a big stick"—no wonder a good word gets a bad name!

A patriot loves his country, fulfills his duties to it, votes, pays xes, supports its improvement. But patriotism doesn't mean "my ountry right or wrong," rendering to Caesar what belongs to God, r necessarily supporting the party in power. For some revered an-estors, patriotism meant going to jail. Thoreau, in prison for refusing pay taxes to a government which supported and extended slavery, w jail as the only place for a patriot in such circumstances. Some-mes opposition to the government is the best patriotism going.

Mr. Miller praises a definition in Tacitus' *Annals*: "the praiseworthy ompetition with one's ancestors." Can you define patriotism better?

urner N. Clinard

The key

"The world's a mess," we all agree;
It's such a frightful place to live.

The black demand humanity,
The unjust war consumes our soul,
Our six-year-olds are smoking pot,
Our daughters flirt with pregnancy,
Our students spew out violence,
Our parents worship gold and booze,
Our cities swill in excrement,
Our homes are citadels of fear.

Let's organize and stem this rot.
We'll form a group of WASPish souls,
And Washington will hear our cry,
And legislation will abound.
Smart programs with initials cute
Will surely bring back Eden's calm.

Hold on, my friend, we've tried before,
But man kept getting in the way;
The helper and the to-be-helped
Confounded all that was prescribed.
A new approach must be invoked;
One which attacks the state of man.
Right now we need to recognize
This counsel of two thousand years:
"Except a man be born again. . . ."

John H. Bauman

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Lauren Friesen's address is Box 212, North Newton, Kan. 67117.

Katie Funk Wiebe's article is part of a syndication service she provides for a number of Mennonite publications. More of her articles will be appearing in this magazine from time to time. Her address is 208 North Jefferson, Hillsboro, Kan. 67063.

Turner N. Clinard is chairman of humanities and professor of English at Emory and Henry College.

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Put peace talk into action

Harold R. Regier

"The Commission on Home Ministries moves the adoption of the statement *The way of peace* and requests that delegates refer the statement to their congregations for study and action."

After nearly three hours of vigorous, friendly debate and the approval of one amendment, the resolution was adopted. The Fresno General Conference gave birth to a new statement on peace, updating and revising one adopted in 1953.

Now *The way of peace* is available in a twenty-page illustrated booklet. Several have been mailed to each General Conference Mennonite Church. More are available from the Commission on Home Ministries.

The way of peace is a strong assertion that the way of peace is the way of life—for a Christian. Commitment to Jesus Christ is a commitment to live as he lived—caring deeply about people, loving them, respecting the sacredness of human life.

The first of the two major parts of the statement puts this in theological perspective. The motif of reconciliation, redemption, forgiveness runs through the Bible. This has to do with peace—with relationships. To respond to the Good News of the Christian faith is to experience loving reconciliation with God and the brother.

But the statement does not begin and end with biblical theology. Part two of the statement deals with practical theology. This section takes seriously the question: "How is it possible to live the life of peace that our Christian faith is all about, in the context of the complexities created by a militaristic, affluent North America?"

Someone at Fresno suggested that only the first half of the statement should be adopted: "The way of peace—in biblical perspective." "The way of peace—in practical application" should be left to every individual to decide.

But that would have been a denial of the Anabaptist-Christian understanding of the church, for the church under the guidance of the Scriptures and the Holy Spirit is a decision-making body of believers.

Fresno tried to be that kind of a church. I believe it was. It wasn't easy. It never is easy to move from theology to an application of that theology. But the honest, intense, and brotherly debate at Fresno was evidence that the Mennonite church can and will take the risk of being contemporary and relevant!

The CHM resolution called for study and action at the congregational level. Adoption of the statement at Fresno was step one. Congregational study and action are steps two and three.

The statement applies the way of peace to the use of resources. What does this have to do with peace? For a nation with 6 percent of the world's population to use over half of the world's resources is a way of life that leads to violence. To be the constant victim of exploitation cannot but erupt in revolution—sometime!

The statement applies the way of peace to citizenship. Congregations need to study the implications of Christian citizenship, the hazards of nationalism, the meaning of international brotherhood.

The statement applies the way of peace to military conscription. Several stands are taken by serious, committed disciples of Jesus who see participation in war as contrary to living the way of peace. One is entering a meaningful alternative service program. A second is noncooperation with the military draft. A third is to resist financing war by refusing to pay taxes levied for that purpose.

Finally, the statement applies the way of peace to working for social change—the kind of change that would work toward a more peaceful society. The statement leaves room for various ways to work at changing society in a witness for peace: working to change individuals, working to change structures, and living a peace life style that disassociates itself from the seeds of violence inherent in militarism, affluence, and exploitation.

The way of peace does not leave room for silence and noninvolvement in working for peace. The way to peace is to witness for peace. This is where the unfinished task lies. This is where the real translation from theology to life takes place.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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unity
CELEBRATION OF LIFE

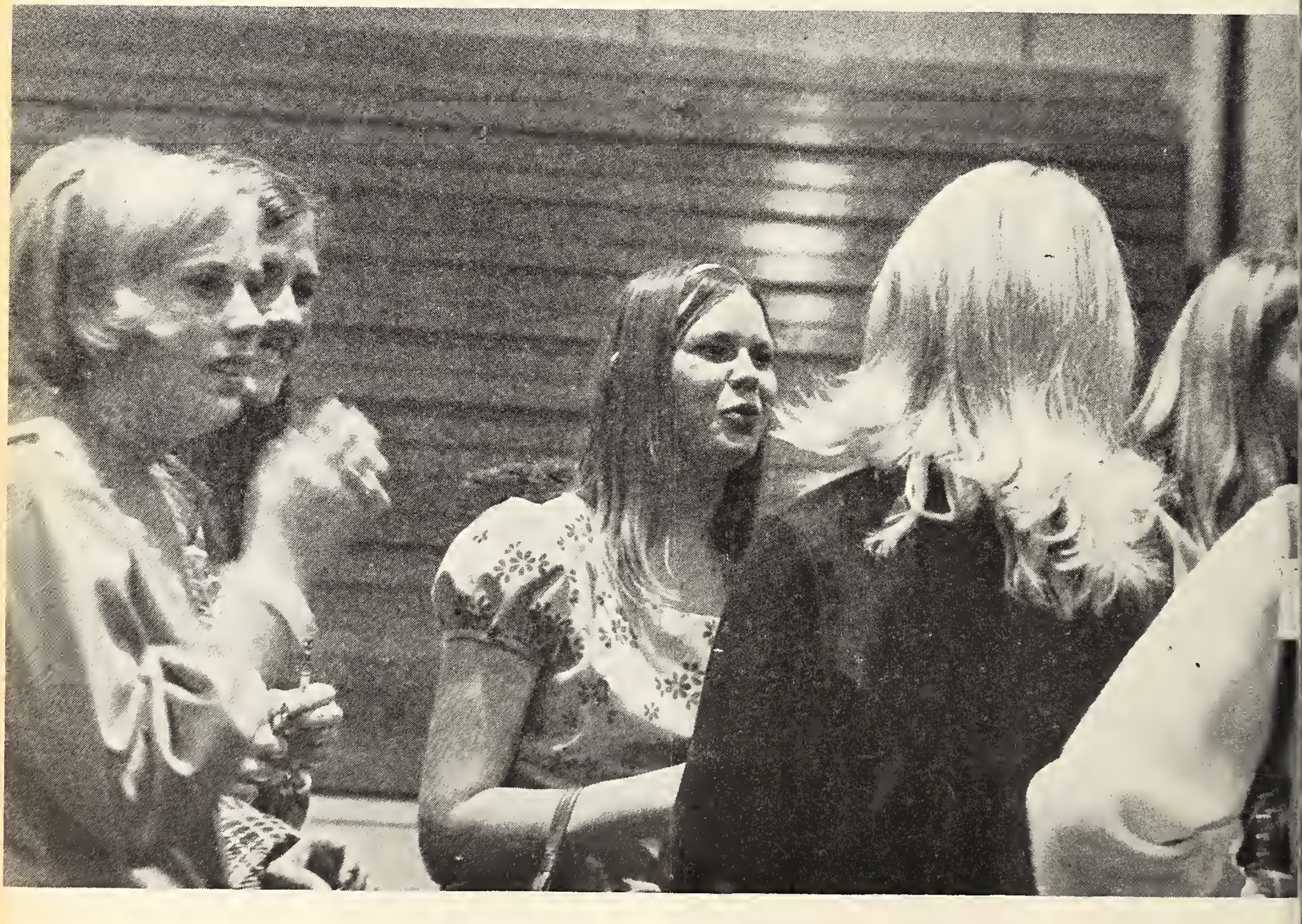
ATTITUDES AND CONCEPTS taking form in the mind of youth are the most important ingredients in our national life and will have more influence on our future than any other force. Miscalculations about the end of the youth revolt are quite prevalent now, just as the revolt itself was greatly exaggerated and misinterpreted when campuses seemed to be in turmoil—though less than 1 percent of the students ever engaged in violence.

The present campus calm is not just "the kids getting back to normal," as many are saying, "ready to behave now so they can get jobs, get married, settle down."

At the height of the recent youth upheavals, more than 90 percent maintained their normal attitudes, only a fraction going off to seek utopias through the new freedoms of sex, drugs, and idleness. Mark w that the only youth communes whi have survived replaced free sex a drugs with responsible individual a group behavior, plus plenty of ha work. The communes which have s vived are creating new concepts living that will no doubt influence t future — enlarged but true fam groups in a rural setting, operating a sustenance basis similar to that

a portrait of youth today

Charles A. Wells



e Israeli kibbutz. Thus they do proide an antidote for the isolation and eaningless stress of much urban xistence.

What has changed is the thinking f more than 70 percent of our eduated youth regarding life's moral vales—and that is a tremendous event. hey love their country and respect s institutions. But they have seen reed, prejudice, and puerile political nti-Communist dogmatism, of which ixon was one of the chief promulgars, take over most of the nation's sources—human and material—and n amok in Southeast Asia.

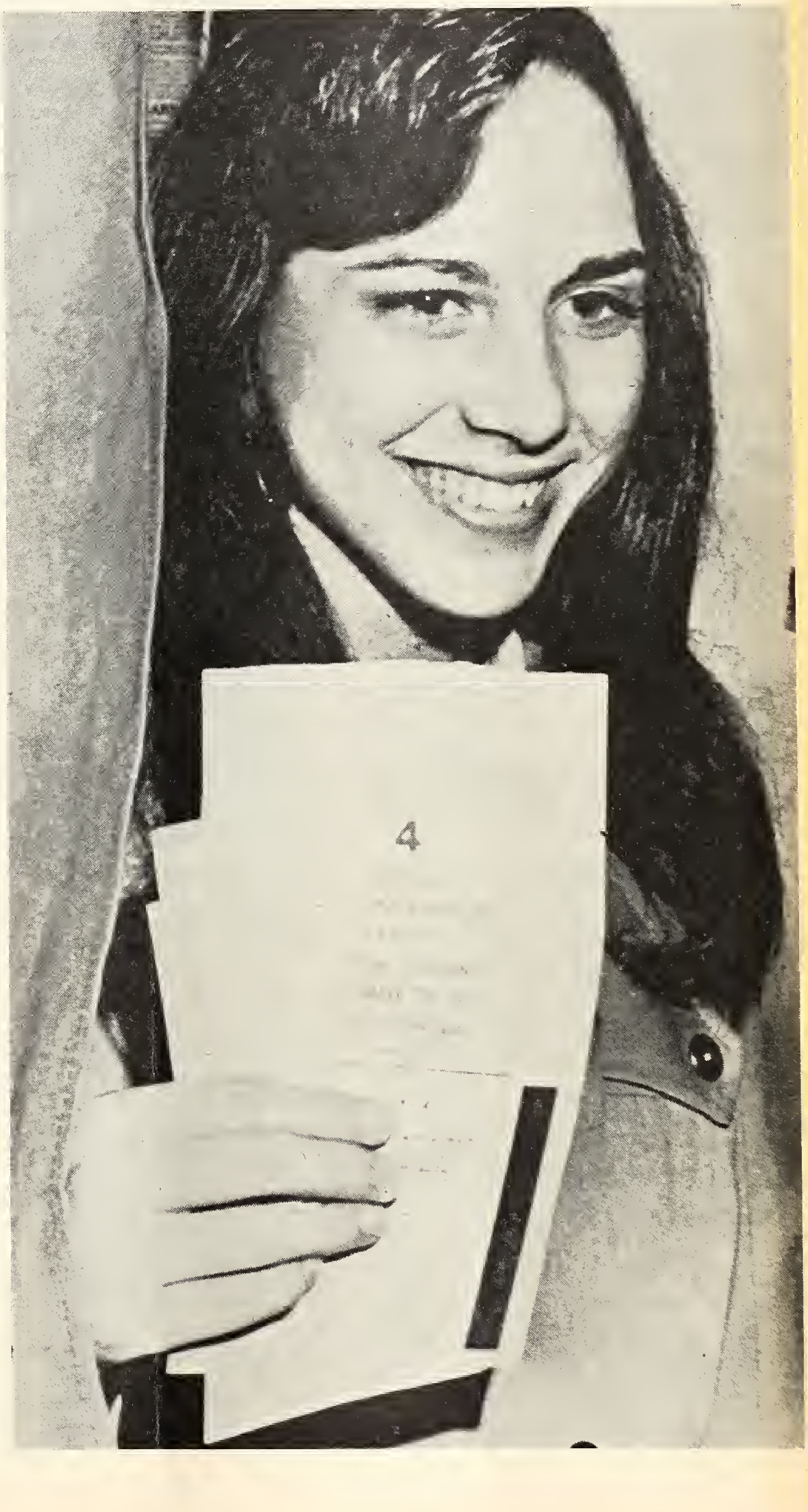
They've watched $150,000,000,000 nd 50,000 American lives being spent with about 40,000 living dead in our eterans' hospitals) in technological arfare which became an obsession ith our generals and their industrial ohorts and through which billions profits were garnered. And despite early a million South Vietnamese ivilian casualties, our youth saw that ll this could not even bend the will f the smallest, poorest nation, demnstrating as never before the futility f armed might.

Campus youth reacted more romptly and acutely to these facts an flag-waving politicians, businessen, labor leaders, and highly paid orkers, because they, the youth, beng subject to the draft, were the real awns in the futile deadly game. And e unpopularity of the President mong campus youth (only about 17 ercent will vote GOP) is caused by e fact that over 15,000 more Americans have died in Vietnam since the ixon inauguration while he was winding down the war" to achieve an honorable conclusion" — an chievement which still eludes us. For hat purpose then have these men ied?

The influence of the war is reealed in campus polls taken in 1965 nd in 1969-70. Before the Tet offenve of February 1968, students suported the war at about the same atio as did the general public, inuenced by the streams of false official ptimism.

But after Tet, as the U.S. was

The new Constitutional amendment in the United States has given the vote to 18- to 21-year-olds. In the next election the ideals of the younger generation will have at least some influence. After that, and far beyond, they will be increasingly potent. Below an 18-year-old voter from Cleveland votes in a special election.



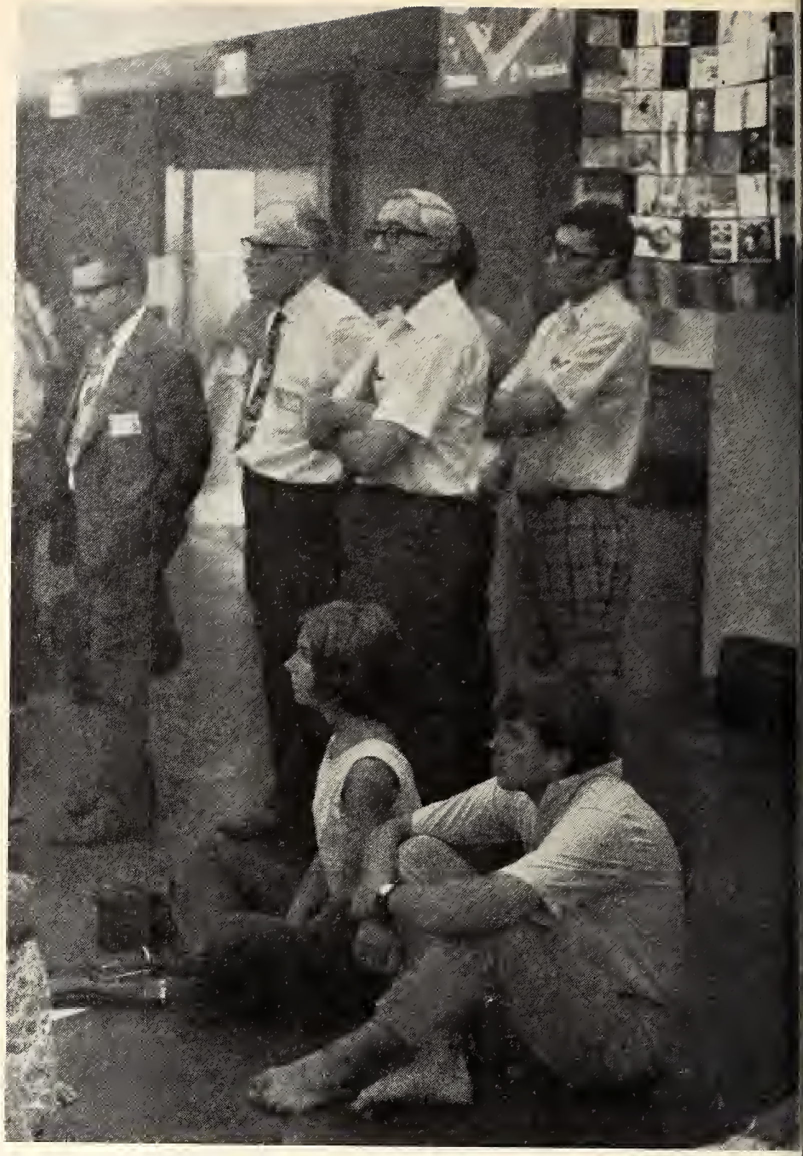
a portrait of youth today

forced to give up the aim of victory over the Communism on the battlefield, the erosion of support was much more rapid on the campus than elsewhere, for the students through their studies were much more aware of the facts. By the fall of 1969, a Gallup poll recorded 69 percent of the students opposed the war, with only 20 percent calling themselves hawks. After the invasion of Cambodia, support of the war dropped still further, nearly 80 percent urging prompt withdrawal and only 9 percent favoring fighting on to "victory."

American ideals continued to be respected, however, even as anti-war sentiments grew. A Swarthmore College study just before the Cambodian invasion identified most anti-war demonstrators as moderates—only 5 percent classified as *radicals* with 13 percent favoring the Republicans, 20 percent the Democrats, and 62 percent independent. The overwhelming majority still placed a high value on American ideals, though the 82 percent who were Democrats or independents expressed decided liberal or *leftist* views on racial and economic justice, etc. In fact, all polls show that, as the anti-war protest grew, the liberal trend increased.

But in moving to the left politically, the campus population has not become alienated from society or turned to radical activism. All available data show that less than 10 percent can be so classified. The Yankelovitch study (1969) found that: only 3 percent were revolutionaries, believing "the system too rotten for repair"; 10 percent were radical dissenters who mostly agreed with the revolutionaries but not on all counts; 39 percent advocated reforms within the system; 37 percent described themselves as moderates who nonetheless agreed that reforms were needed; 11 percent called themselves conservatives.

This means that 76 percent believe in preserving the U.S. political, educational, and economic establishment and working within the system to reform it. Add this to the 11 percent conservatives and we have 87 percent of today's youth who believe in their country and have done so through the months when most political and editorial voices were condemning them in prejudiced, unreasoning fashion.



Most North American young people believe in preserving the presen system, but they insist that it needs to be reformed. They want to worl at this reform from within. The young people's active involvement in th General Conference sessions at Fresno (above) seems to substantiat the author's point.

Research by The Potomac Associates found that those aged eighteen to twenty-nine led all others in blaming today's unrest and ill-feeling on the need for basic changes in society. Far more than other groups they voiced hopes for racial and socia justice.

A recent Johns Hopkins survey of 8,000 undergraduates found 5 percent to be radical; 32 percent, liberal reformists; 40 percent, moderates, and 16 percent, conservative. So the percentages vary little. (Johns Hopkins University, being in Maryland, would encounter more conservatism than, for instance, the Yankelovitch research at Northern universities.)

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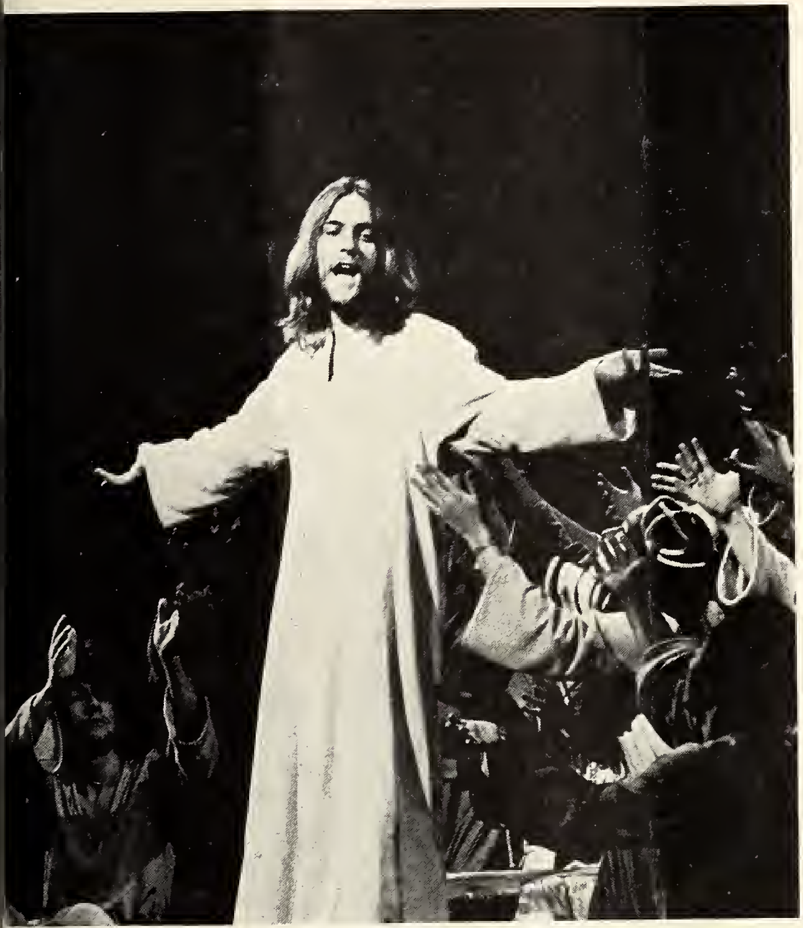


Young rock composers have thrust Jesus forward as a living, contempo-ary figure of haunting beauty. Above is a scene from the rock-opera ESUS CHRIST SUPERSTAR, *which opened in New York in October. It is robably the most pre-sold musical in Broadway history.*

The terms *liberal, leftist,* or *con-ervative* are, of course, completely ut-of-date. The passionate sentiments f the youth for economic and racial ustice and their revulsion against war s a new moral realism, splitting away rom the hypocrisies maintained by he most pious of the past generations.

The *left* leads to the anti-God of Marxism; the conservatism of the right o the golden calf of tradition and rivilege. The world is being divided oday, therefore, not between liberal nd conservative, left or right, but between those who recognize that the drive of the human spirit is toward the fulfillment of each individual life and those who would obstruct such progress if it threatens their own privileges. Thus we prefer to speak of the *moral realist* versus the *obstructionist,* rather than the liberal or the conservative.

Reshaping America, politically, economically, racially, and culturally, toward this moral realism is the goal of at least 75 percent of the best educated and most able youth from whom the nation's leadership will soon come. Many, of course, will become more cautious and conservative as they grow older and prosper. Yet even the hardshell, completely opportunist political mentors who shape President Nixon's policies are being compelled to swing toward the ideals of youth on the war-peace and economic issues—despite the administration's retreat on racial justice to hold what remains of the Southern coalition. In less than three years, therefore, the political climate has changed considerably, and in the next election the ideals of the younger generation will have at least some influence. After that and far beyond, they will be increasingly potent. (Las Vegas gamblers are already betting that the eighteen to twenty-one vote will upset all 1972 GOP estimates.)

The faith of youth is the most surprising and significant observation of all. Because the established religions have generally failed to denounce war and war-making institutions or vigorously pursue racial and economic justice, formal religion seemingly has little appeal to the campus generations, who now make up 43 percent of all our youth. Many sensational headlines have featured the new esoteric youth cults centered on everything from astrology to witchcraft. Yet these are all fluid, here today, gone tomorrow.

Consider this: A National Opinion Research report showed that one-half the graduate students in the arts and sciences at the top thirteen universities go to church once every month, and one-quarter, every week (*N.Y. Times,* Oct. 17, 1970). Moreover, all classes in religion, religious philosophy, and nonviolence are crowded as never before. Therefore the search is for deeper, more realistic spiritual understanding of life.

The young rock composers have yanked the figure of Jesus out of theological wrappings by which he has been all but mummified and, despite the occasional din of their compositions, have thrust him forward as a living, contemporary figure of haunting beauty. For this image to emerge in this way, as the life of America has been turned inside out by the war in Vietnam, carried the power of revelation. That our youth are the chief movers in the scene gives it the essence of prophecy.

J. A. Toews

Jesus Christ reconciles

The theme chosen for the Ninth Mennonite World Conference expresses the very heart of the gospel. It is the only good news for modern man. Against the dark background of our broken and divided contemporary world, this truth acquires a new significance and relevance. Reconciliation to his God and to his fellowman has always been man's basic spiritual need.

Human history is replete with illustrations that enmity among men finds expression in the creation of barriers. Man's hostility to his fellowman, whether on an interpersonal, intergroup, or international level, has always resulted in the building of walls. In ancient times, nobles feared their rivals or their subjects, and hence they built walls around their castles; people who settled in urban areas built walls around their towns and cities—for the same reason. One nation even attempted to protect itself against foreign invasion by building a great wall on its borders.

In the twentieth century this enmity has found expression in the building of such barriers as the Siegfried Line and the Maginot Line. The most recent expression of such mentality is found in "the wall of shame" that separates East and West Berlin.

Far more formidable, and far more serious than these physical and visible barriers, however, are the invisible curtains and walls that man's hostility has produced. We speak of an *iron curtain*, a *bamboo curtain*, and other ideological and spiritual *curtains*. What is the deeper significance of these visible and invisible barriers?

These *walls* and *curtains* are but shadows, reflecting the deeper malady of man—his alienation and separation from God through sin. This is how the prophet puts it, ". . . your iniquities have made a separation between you and your God" (Is. 59:1). Man's separation from God inevitably leads to his alienation from his fellowmen, and thus he stands in need of reconciliation to both—God and man.

This purpose is central in Christ's ministry and mission: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility. . ." (Eph. 2:14). Reconciliation, the breaking down of barriers, is now the primary mission of the church. This mission, according to the Apostle Paul, consists of a *ministry* and a *message*. "All this is from God, who through Christ reconciled us to himself, and gave us the ministry of reconciliation. . . . and entrusting to us the message of reconciliation" (II Cor. 5:18, 19).

Reconciliation cannot be effected merely by proclamation—it requires action. There is a *work*, as well as a *word* of reconciliation. Christ reconciled man to God by his self-giving, self-sacrificing act on the cross (Eph. 2: 16). The cross of discipleship gives meaning and power also to our message of reconciliation in the present day.

In the *Anabaptist vision* of our forefathers there was a unique blending of these two aspects of the church's mission. Our failure in evar gelism in recent decades has bee more a failure in the demonstratio than in the proclamation of reconcil ation. We are grateful to God tha in his gracious providence he ha raised up such agencies as MCC an various Christian service programs t complement our proclamation. Th Ninth Mennonite World Conferenc in Brazil next year should be an oc casion for the rediscovery of th vision in our worldwide Anabapti fellowship. It should also be the oc casion where the ministry and messag of reconciliation finds practical ex pression in the interconference an intercontinental relationships of ou wider Mennonite brotherhood. Let u pray that the Holy Spirit may brea down all barriers of pride and preju dice as we worship and witness to gether in Curitiba *in the name c Christ.*

WORLD CONFERENCE PREPARATIONS. *The executive committee for the Brazilia and South American congregations in preparing for the Ninth Mennonit World Conference sessions at Curitiba, Brazil, July 18-23, 1972, are (seatec Henrique Ens, member of the presdium, vice-president for South Americc conference leader, and college teacher; Bruno Epp, executive secretary of th committee, a Canadian church worker in South America since 1954; (standing Joao Dueck Filho, principal of Colegio Erasto Gaertner in Curitiba; Gerhar Klassen, lawyer and treasurer of the committee; and Werner Klassen, denti and chairman of the committee.*

NEWS

Church, Bethel College join in inauguration

n a medley of formality and informality, church and college, festivity and sobriety, clouds and sunlight, Harold J. Schultz was inaugurated as the ninth president of Bethel College, North Newton, Kans.

The weekend October 22-24 was conceived as of a joint celebration by the college community, the Western District Conference of the General Conference Mennonite Church, and other friends of Bethel.

Activities included a drama festival, choral concerts, tree planting, departmental displays, art exhibits, and band concerts on the lawn.

The inaugural address was given by Sen. Mark Hatfield (R-Ore.), who said America is in the midst of a revolution in values and commitment.

He pointed to the growing rejection of authoritarianism and the rejection of materialism and commercialism. He also spoke of the religious dimension to the revolution and his hope for a nonviolent change.

He called for the revolution to produce more participative government and more equal distribution of income and power.

Mr. Hatfield felt the most important factor contributing to the revolution was the impact of the war in Southeast Asia.

Disillusionments with American government persist among all people, he said, citing a recent study in which the majority of Americans surveyed, felt the country had lost ground over the past five years.

In a press conference before his address, Sen. Hatfield said the war in Southeast Asia should be the number-one issue in the 1972 elections.

"It will be a travesty of justice if we let the politicians diffuse the issue," he said. "We won't solve our economic problems or environmental problems short of solving the war."

Dr. Schultz accepted the office of the presidency in "humility, pride, and hope"—humility in service, pride in Bethel's Anabaptist and academic tradition, and hope in what Bethel can become.

He said Bethel's future was to become more distinctive and to focus on peacemaking and conflict resolution.

Western District to pay for rest of Bethel debt

In a relatively quiet session, the Western District Conference voted to cover the remaining deficit of Bethel College for the 1970-71 school year.

The Western District Conference, which met in its annual session October 22-24 on the Bethel campus in North Newton, Kans., includes General Conference Mennonite churches from Kansas, Oklahoma, Nebraska, Colorado, and Texas.

The Bethel deficit, which had amounted to $175,000 last year, had been reduced by "above-budget" giving to about $42,700 by the beginning of the conference. The Sunday morning offering at the conference reduced the deficit to about $36,000, which, by conference action, will be borrowed and paid back over the next three to five years.

This year's Western District Conference was held simultaneously with inauguration festivities for Bethel president Harold Schultz, who spoke at the Sunday morning worship service for the conference.

This year's conference, in contrast to recent years, had little debate of resolutions and few resolutions written by someone outside the executive committee.

Although debate was fairly lively Friday afternoon on covering the Bethel deficit and starting a money-raising project with livestock, Saturday's sessions were characterized by committee reports and almost no discussion of reports or resolutions or even the 1972 conference budget. Delegates seemed to feel the pressure of time, as the conference struggled to get on schedule.

The conference adopted, with little discussion, a $108,538 budget for 1972, to which will be added a portion of the Bethel College deficit. The budget is about $5,000 less than last year's budget, of which only 73 percent was received.

The fiscal year was changed from September to August to the calendar year. The budget for the remainder of 1971 will be $39,414.

A joint meeting next year of the Western District Conference and the South Central Conference of the (Old) Mennonite Church was also approved by the delegates if arrangements can be made between the two conferences. Some sessions would be shared by both conferences.

At left, Sen. Mark Hatfield talks to reporters. At far right, Dr. Willard E. Kaufman, chairman of the Bethel College board of directors, presents the seal of the college to Dr. Harold Schultz.

Paraguay will get mental health aid

Both the Mennonite Central Committee executive committee and the Mennonite Mental Health Services board in separate meetings recently approved the extension of mental health services to Paraguay.

The focal point of the efforts is in Asuncion, Paraguay, at the national mental hospital called Manicomio Nacional. Other than the thirty-bed Mennonite sanitarium in Filadelfia, this is the only inpatient facility for mental patients in Paraguay. There are approximately 600 patients in the hospital.

In his report Vernon Neufeld, executive director of MMHS, said the conditions are reminiscent of a number of public mental hospitals in this country a generation or two ago. Patients are placed there in an “out of sight, out of mind” condition. Material needs such as clothing and bedding are often lacking. Medicine is needed. Many of the buildings are old and in need of repair, although two new wards have been constructed.

The greatest need of the hospital is staff, primarily nursing personnel. There are currently twelve aides, one registered nurse, and one social worker for the 600 patients. Dr. Neufeld is arranging with the Manicomio administration to help provide nursing staff for the hospital for the next several years. The plan is to send at least one psychiatric nurse and one occupational therapist to provide the necessary training and supervision in developing a nursing program in Asuncion. Paraguayan personnel, however, will serve as the staff nucleus to carry the major responsibility, so that they will be able to carry on themselves when outside help leaves.

Dr. Neufeld believes that the development of nursing services in the Manicomio will have numerous side benefits in addition to providing badly needed patient care. “It will make possible improved training programs for student nurses, psychiatric aides, volunteers, and medical students. It will open up the hospital to volunteers who are anxious to help. A residency training program in psychiatry, now nonexistent, will be possible. Occupational therapy, including recreational activity and work in the garden, can be greatly expanded.”

The proposed plan is receiving enthusiastic support in Paraguay. A representative group met in Asuncion with Dr. Neufeld last month and endorsed the project. Meeting at that time were the dean of the medical school, the Paraguayan representative of the Pan American Health Organization, three psychiatrists who work at the Manicomio, a representative of the Paraguayan-Kansas MMHS Committee, and one of the Pan American Development Foundation.

Mennonite leaders in Paraguay also are supporting the plan to provide nursing care in the Manicomio. The Mennonites there have already provided assistance at different times, mostly with volunteers and material aid. But with an improved nursing program they visualize increased aid of various kinds.

Dr. Neufeld is making final admi istrative arrangements with Paragua an officials so the program can b started soon. Recruitment is unde way for the needed staff member MMHS is taking leadership in deve oping the services, in cooperatio with the Kansas-Paraguay Partners c the Alliance. Dr. Neufeld expects ac ditional cooperation and assistanc from private and public agencies, bu the support and interest will com mostly from Mennonite churches.

MMHS also is providing assistanc to the Mennonites in the colonie Dr. George Dyck, a psychiatrist fro Prairie View Mental Health Cente Newton, Kansas, plans to serve in th colonies next summer. He will trea patients at Hoffnungsheim, the san tarium in Filadelfia, and at the clini and also engage in mental health edu cational activities with different grou in the colonies.

MMHS begins 25th anniversary celebratio

Mennonite Mental Health Services (MMHS) celebrated its twenty-fifth birthday a bit early October 1-2 at Brook Lane Psychiatric Center, Hagerstown, Maryland. The celebration was held in connection with the semi-annual meeting of MMHS.

MMHS is commemorating its twenty-fifth anniversary over a period of several months, and the Brook Lane meeting was the first of a number of events. On January 3, 1947, Mennonite Central Committee decided to open three mental health facilities.

The Brook Lane meeting included a historical review of the past twenty-five and more years, an evaluation of how the mental health centers have changed since they were opened, as well as some consideration of the future.

The anniversary program began with a banquet attended by 160 people. There were representatives there from seven Mennonite mental health facilities, from MCC, and from the Hagerstown community. Luke Birky, chairman of the MMHS board, presided at the meeting.

William Keeney, dean of Beth College, presented a paper on “Civi ian Public Service and related Worl War II activities.” He noted the im pact of the experience which CPS me had in state mental hospitals an training schools in calling attentio to the needs which existed for th mentally ill and in stimulating th churches to do something about i He also traced the beginning an development of the National Ment Health Foundation, which grew ou of the CPS experience, and its influ ence in educating the public abou conditions in mental hospitals.

Robert Kreider, president of Bluf ton College, served as chairman of panel which discussed the paper an the early period in the developme of mental health interests. Arthur Jos executive director of the Kings Vie program in Reedley, Calif., for twenty five years, and Delmar Stahly of MCC many years the coordinator of MMHS responded to Mr. Keeney’s paper an shared some of their own experience

Elmer Ediger, administrator o Prairie View in Newton, Kansas, pre ented a paper on "The beginnings of Brook Lane Psychiatric Center and he Mennonite mental health proram." Mr. Ediger was on the MCC taff when plans were laid for beinning the mental health program, 946-49. Henry A. Fast chaired a panel composed of Delvin Kirchhofer, he first Brook Lane administrator nd Jacob Goering, an early staff member. Mr. Fast was director of he Mennonite CPS program during he war and one of the promoters of he mental health program. He was lso the first chairman of the mental ealth committee which later became MMHS.

On Saturday morning a paper was presented on "The evolution of the Mennonite mental health centers" by Robert W. Hartzler, administrator of he Oaklawn Psychiatric Center, Elkhart, Ind.

Another anniversary emphasis is planned for the MCC annual meeting, anuary 21, 1972, in Chicago.

MCC center expands Virgil Claassen director

The facilities of the North Newton, Kansas, MCC regional office will be xpanded.

A sales room will be built to market the ever-increasing inventory and election of self-help items from around the world. Experience at the material aid center in Ephrata, Pennsylvania, has indicated that having the self-help shop in the same building with the material aid center is advanageous in that many of the voluneers who come to work in the center earn of the self-help program and support it.

Also included in the expanded North Newton facilities will be more adequate office and storage space, said Virgil Claassen, regional MCC director there. "Our primary purpose for expansion is to broaden the availability of MCC services to the MCC constituent groups of the area. The building program is an outgrowth of the continued and growing interest and support of the people of the Midwest."

Ottawa urged to press Kosygin on families

Mitchell Sharp, Canada's minister of external affairs, was urged by the Mennonite Central Committee to impress on Soviet Premier Alexi Kosygin, during his recent visit to Canada, the urgency of allowing separated families in the Soviet Union and Canada to be reunited.

The Mennonites, who sought unsuccessfully to arrange an interview with Mr. Kosygin during his visit to Ottawa, are concerned about the slow progress in the reunification of families in Canada who have next of kin in Russia.

"Our concern," said John Wieler, associate executive secretary of the Mennonite Central Committee in Canada, "is for all separated families—Ukrainian, Jewish, Mennonite, or members of any other group."

A cable was also sent to Prime Minister Trudeau, encouraging him to continue the efforts toward reuniting families which he began on his visit to the Soviet Union in May.

Part of the text of the MCC's letter to Mr. Sharp follows:

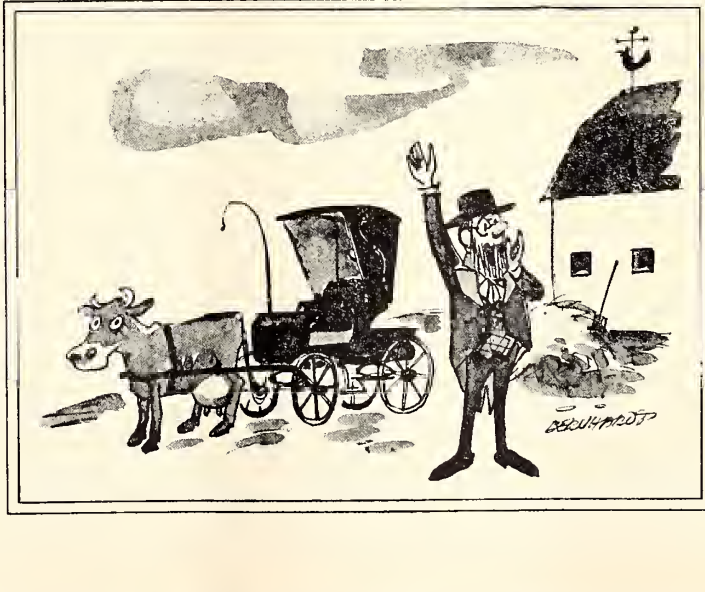
"There are many families in Canada of Ukrainian, Jewish, Mennonite, and other backgrounds who are continuing to suffer the deep pains of separation from next of kin who remain in the Soviet Union. We hope and pray that the coming visit of Mr. Kosygin to our country will be the occasion for a determined effort by your office and by the Prime Minister to seek the early reunification of these divided families. This is a matter of great urgency for the many families who have already expended so much energy and money in attempting to gain permission to bring a parent, a spouse, or a child to be with them in Canada. . . ."

"The Mennonite Central Committee's head office in Winnipeg has received numerous calls from its constituents during the past few days urging it to press the Canadian Government to be more aggressive in seeking to bring about the reunification of these families. With this communique we are seeking to discharge this responsibility."

Russia tour offered during Bethel College interterm

Considerable interest is being shown in the three-week USSR tour to take place during Bethel College's January interterm. Cornelius Krahn, who has revisited Russia repeatedly, is the director and Clarence Hiebert of Tabor College will assist him. Students from other Mennonite colleges are joining the group.

Among the places to be visited are East and West Berlin, Leningrad, Moscow, Kiev, Zaporohze (including Mennonite villages), Yalta, and Prague. Those interested should contact Cornelius Krahn, Bethel College, North Newton, Kan. 67117.



"Amanda, I've invented a horseless carriage."

No churchmen for China, but peace team, maybe

Mennonites as churchmen will not be allowed to enter the People's Republic of China in the near future, but entry may be possible by Mennonites going as scholars, journalists, or as members of a peace team.

This was the prediction of S. F. Pannabecker, president emeritus of Mennonite Biblical Seminary and former MCC worker in China, speaking to the Council of Mission Board Secretaries in Chicago recently.

China was the principal subject for the council, which discussed what kind of people or programs should be planned if and when China should open to mission or service opportunities.

Despite the recent thaw in U.S.-Chinese relations and China's admittance to the United Nations, Mennonites will not be able to go to China in the traditional missionary or service roles in the near future.

Some council members suggested that the Asia Mennonite Conference, which met in Dhamtari, India, should give some attention to China developments and to the possibility of Asian Mennonites', rather than North American Mennonites', working in China.

The conclusion was that Mennonites should keep alert to China developments.

Mr. Pannabecker surveyed Mennonite mission work in China from 1901 to 1951 and offered some predictions concerning future work:

1. There will be freer exchange of visitors and perhaps fairly free intercommunication if the new atmosphere in Sino-American relations is followed up properly.

2. Christian clergy, as scholars or journalists, may well be admitted and make incidental contacts with such Christians as may be available. There is no hope under present conditions for missionaries to enter China for the purpose of propagating the Christian religion. The Christian church in China has no public recognition. A peace team on a secular basis might be allowed entry in a fairly short time.

3. Indirectly and by radio or literature, there may be much freer Christian communication.

4. To be acceptable to the new generation of Chinese, any new Christian contact with them must be ready to recognize the mistakes of the past. "'There can be no father-figure or elder-brother approach. . . . We must go humbly and as learners and honestly seek to find the good in the new situation and to receive as well as give in some new relationship which God can bless."

In other action, COMBS re-elected Paul Kraybill as secretary.

The group also decided that all Mennonite mission boards and service organizations would establish a fund for travel to the Mennonite World Conference for third world people. The fund would be administered by the Mennonite World Conference and aid would be given to third world churches on the basis of size of membership and distance from the conference. Each national church will give some proportion of the cost for third world people to attend.

Words and deeds

One thousand western Oregon Mennonites attended an inter-Mennonite festival of praise in the 4-H Building on the Oregon state fair grounds in Salem on a Sunday afternoon this fall. Nelson Kauffman, pastor of the Albany Mennonite Church, led the marathon service of testimonies, singing, and special music. Finger food for a meal after the celebration was brought in by the participants. The offering, after expenses had been covered, was designated for the Mennonite Central Committee.

The Church, Industry, and Business Association (CIBA) held its third annual meeting in Chicago November 5-7. Topics discussed at the meeting of this recently formed Mennonite organization were *Profit sharing* and *Financing business growth*. Earlier this year CIBA sponsored workshops in Indiana and Pennsylvania on the topic *Ethical criteria for investment*.

The Rosthern Junior College (Sask students earned $1,500 for the school with their annual fall workda this year. Students each volunteere to work for any employer for a da and to have the earnings go towa the cost of finishing the dressing roon in their new arena.

Kings View Mental Health Cente Reedley, Calif., a member of Menn nite Mental Health Services, was r cently honored with the Gold Awar the highest award given by the Ame ican Psychiatric Association, for i program of comprehensive services five counties in California. In 197 approximately 350 staff members we associated with the center's progran at sixteen units in the five-coun area. Short-term hospitalization, ou patient services and aftercare servic are provided by the units. Long term hospitalization is provided Kings View.

A bequest in the amount of $21,37 was allocated to the Mennonite Ho pital Building Fund, Bloomington, Ill from the estate of Joseph B. Leh Goodland, Ind. Mr. Lehe, a memb of Zion Mennonite Church, supporte service-oriented projects such as th Bloomington hospital and missiona work in Africa.

Credit unions are winning further a ceptance among Protestant congreg tions each year. More than 216,00 Protestants now belong to over 70 church-related credit unions throug out the world, according to the *197 Credit Union Yearbook*. Some 63 of the credit unions are in the Unite States, twenty-two in Canada, an fifty-eight elsewhere. Leading with th highest number is the Baptist denom ination with 197. Overall, the nearl 24,000 U.S. credit unions reporte savings growth at a near-record rat in 1970, to a new record total c $15.5 billion, loans outstanding $14.1 billion, and assets at a ne high of nearly $18 billion. There ar some 22.8 million members in U.S credit unions.

RECORD

Workers

Klippenstein

Toews

Rosthern Junior College, Rosthern, Sask., has announced several new appointments this fall. *James Andres,* who has been the school's dean of men and athletic director, is now public relations director and business assistant. *Lloyd Mumaw* of Dalton, Ohio, a former voluntary service worker at RJC, is the new dean of men and athletic director. *Elaine Regier,* Laird, Sask., will be teaching home economics. *Marvin Regier* has accepted the appointment of director of music. *Bernie Thiessen.* Winnipeg, will teach the social sciences, and *Carolyn Williams,* St. Catharines, Ont., has been named dean of women. *Vic Reimer,* who has been on the faculty for five years, has been appointed vice-principal.

Anna Baerg, former missionary on the Hopi Indian reservation in Arizona, has begun work with Indians in Denver. She is trying to develop Bible classes in Indian homes and is relating to an existing Indian congregation. Anna has rented an apartment in an area of new Indian immigrants to the city. She has already discovered three Hopis living nearby. Anna is directing a women's choir and teaching a Sunday school class in the Indian church.

Samuel and Leona Entz of the Congo Inland Mission will return to Africa from their furlough in January. Samuel will assume responsibility for CIM transport, including the operation of all motors. Leona will again work in the Kalonda maternity section, which records approximately 100 births per month.

Robert Hartzler, former General Conference pastor and now administrator of Oaklawn Psychiatric Center, Elkhart, has been named national chairman of the 1972 fund for the alumni association of Goshen College, Goshen, Ind.

Peter and Ella Kehler, Olivet Church, Clearbrook, B.C., have joined the Markham, Ill., voluntary service unit. During their four-month term, Peter will do maintenance work and Ella will be supervisor at the day care center. They are residents of Abbotsford, B.C.

Rosalinde Klippenstein, Altona, Man., has begun a one-year term of voluntary service in Ohio. She will be working at Boys Village as a secretary. Rosalinde attended the University of Winnipeg. She is a member of the Altona Bergthaler Church, Altona, Man.

Jacob C. and Irma Koehn, Tabor Church, Goessel, Kan., are returning to the Markham unit. After serving a ten-month term last year, the Koehns will return to work until the end of the school term. Assignments for Jake and Irma will be the sheltered-care workshop and the day care center, respectively.

Michael Nemec, First Christian Church, Tulsa, Okla., has joined the Sixteenth Street voluntary service unit in Oklahoma City. The unit is sponsored by the General Conference Mennonite Church. His assignment will be work with the Agency for Christian Cooperative Ministry for a two-year term of service. Michael has attended Phillips University, Enid, Okla., and the University of Tulsa. His parents are Milton and Betty Nemec.

Wayne McOwen, United Methodist Church, Pandora, Ohio, joined the Fort Wayne, Ind. voluntary service unit Sept. 27. He will work in housing reconstruction for two years. Wayne attended Ohio State University in Lima and is the son of Roger and Helen McOwen.

Harold Petkau, Rosthern, Sask., will manage the new bookstore in Winnipeg which will result from the amalgamation of the Faith and Life Bookstore, Rosthern, and the Christian Press Bookstore, Winnipeg.

Gwen Preheim, Salem Church, Freeman, S.D., has joined the voluntary service unit in Hutchinson, Kan. She will spend one year developing and coordinating an aftercare program for hospital patients. The program will include enlisting volunteers to help patients after they go home from the hospital. Gwen is a graduate of Freeman Junior College, Freeman, S.D., and South Dakota State University, Brookings. Her parents are Lynn and Ethel Preheim, Marion, S.D.

Michael Allen Price of Shawnee, Okla., entered General Conference voluntary service October 23 in Kansas City, Kan. He will serve a one-year term working at a youth drop-in center called Furnace Room. Michael has attended the University of Oklahoma. He is the son of Mrs. Jack D. Price, Beaumont, Tex.

John Reiff, Abilene, Texas, has joined the Oklahoma City voluntary service unit under the General Conference Mennonite Church. He will spend one year in youth counseling and community organization. John received an MA degree from the University of Texas and is a member of University Baptist Church, Austin, Texas. He is the son of Mrs. Evan Reiff.

Andrea Roberts, Temple Beth Hillel, El Cerrito, Calif., began a year of voluntary service in Markham, Ill., in mid-October. Her assignment will be in the day care center sponsored by Community Church, Markham. Andrea received an AB degree from the University of California. Her parents are Dr. and Mrs. S. R. Roberts.

William T. Snyder, executive secretary of the Mennonite Central Committee has been named chairman of the presidential selection committee for Bluffton College which will be seeking a successor for Robert Kreider. Other members on the committee are *Paul Goering,* pastor of Eighth Street Church, Goshen; Oliver Diller, Wooster, Ohio; *Leland Lehman* of the Bluffton faculty; *Milt Edwards,* publisher of The Bluffton News; and *Rex Fortney,* a Bluffton College student from Convoy, Ohio. *Howard*

Baumgartner, chairman of the college's board of trustees, is an ex officio member of the committee.

Rowena Toews, Mountain Lake, Minn., has begun a two-year term of voluntary service in Ohio. She will be working in Cincinnati as a kindergarten teacher in the inner city. Rowena is a graduate of Tabor College and received a BA in elementary education. She is a member of the First Church, Mountain Lake.

Jeffrey and Jeannie Trachsel, Sugercreek, Ohio, have begun a three-year Teachers Abroad Program assignment in Jamaica. They will be teaching science and arts and crafts in Ewarton. Both are graduates of Manchester College, where he received his BS in chemistry and she received her BS in elementary education. Jeffrey is a member of the Sugarcreek Church of the Brethren, and Jeannie is a member of the Sugar Ridge Church of the Brethren, Custer, Mich.

Marriages

Michael Barnum, Manhattan, Kan., and *Rhonda Deckert,* Bergthal Church, Pawnee Rock, Kan., on Oct. 6.

Ed Bauer, Menno Church, Ritzville, Wash., and *Cheryle Whitney,* Calvary Church, Barlow, Ore., on Sept. 11.

Alan Boese and *Sharon Klassen,* Alexanderwohl Church, Goessel, Kan., on Oct. 15.

Larry Epp and *Denise Reimer,* Saskatoon, Sask., Sept. 4.

Nick Fehdrau, First Church, Hillsboro, Kan., and *Lena E. Wedel,* Emmanuel Church, Moundridge, Kan., on Sept. 7.

Ronald D. Frey, Goessel (Kan.) Church, and *Sheila Ann Ochsner,* First United Methodist Church, Missoula, Mont., on Oct. 16.

C. Robert Holloway Jr., Paoli, Pa., and *Laura Ann Yoder,* Silver Street Church, Goshen, Ind., on Oct. 16.

Jay Kagele, Menno Church, Ritzville, Wash., and *Christine Nelson,* Moses Lake, Wash., on Oct. 1.

Richard Liechty, First Church, Berne, Ind., and *Linda Teeple,* Friends Church, Monroe, Ind., on Sept. 11.

Donald Pettet and *Elizabeth Knockel,* Zion Church, Goodland, Ind., on Aug. 14.

Daryl D. Regier and *Nita Kaner,* Burrton (Kan.) Church, on Oct. 16.

Harry Reimer, Calgary, Alta., and *Betty Lou Boldt,* Osler, Sask., on Sept. 5.

Randall Von Riesen, First Church, Beatrice, Neb., and *Maxine Duerksen,* Alexanderwohl Church, Goessel, Kan., on Oct. 3.

Max Rowland and *Joyce Hunt,* Zion Church, Goodland, Ind., on Aug. 1.

Bruce Snyder and *Helen Moyer,* Stirling Ave. Church, Kitchener, Ont., on July 31.

Fredrick Sprunger, First Church, Berne, Ind., and *Catherine Thompson,* on Sept. 17.

Gordon Weber and *Enetta Witmer,* Stirling Ave. Church, Kitchener, Ont., on Aug. 28.

Kelly Wheeler, Old Salem United Methodist, Linn Grove, Ind., and *Sharon Lehman,* First Church, Berne, Ind., on Oct. 2.

Phillip Wullinman and *Sue Burke,* First Church, Berne, Ind., Oct. 16.

Deaths

Jennie E. Baumgartner, First Church, Halstead,, Kan., was born March 12, 1882, and died Oct. 18.

Delia Dyck, Hively Avenue Church, Elkhart, Ind., was born Oct. 11, 1933, and died Oct. 5.

Henry Ewert, United Church, Atwater, Calif., was born July 14, 1900, and died Sept. 24.

Isadc B. Fast, Goessel (Kan.) Church, was born Feb. 16, 1884, and died Oct. 16.

Peter P. Graber, Eicher Church, Wayland, Iowa, was born July 6, 1895, and died Oct. 8.

Gerhard J. Klassen, Zion Church, Elbing, Kan., was born March 25, 1888, in south Russia and died Sept. 7.

Tressie Krigor, Quakertown, Pa., was born July 19, 1895, and died Oct. 16.

Jacob Albert Loefler, Bethel Church, Inman, Kan., was born Jan. 17, 1895, and died Oct. 3.

Lois Schertz Miller (Mrs. John H.) First Church, Normal, Ill., was bor Feb. 8, 1895, and died Oct. 5.

Janet Rae Toevs, Emmaus Church Whitewater, Kan., was born Sept. 13 1950, and died Oct. 5. She is th daughter of Herman and Berth Toevs.

Lena Unruh (Mrs. Clarence), Berg thal Church, Pawnee Rock, Kan., wa born Nov 21, 1895, and died Oct. 17

Calendar

Jan. 21-22, 1972—Mennonite Cen tral Committee annual meeting, Ch cago.

July 18-23, 1972—Curitiba, Brazi Mennonite World Conference.

Canadian

Nov 11—Swift Current, Sask., ar nual meeting of Mennonite Centra Committee (Sask.)

Nov. 13—Kitchener, Ont., annua meeting of Mennonite Central Com mittee (Ont.).

Nov. 20-21—St. Catharines. Ont Ontario Conference.

Jan. 14-15, 1972—Mennonite Cer tral Committee (Canada) annua meeting in Steinbach, Man.

Feb. 7-18, 1972—Canadian Mer nonite Bible College's annual minis ters' and laymen's course in Winnipeg

Feb. 12, 1972—Mennonite Centra Committee (Manitoba) annual mee ing, Winnipeg.

Northern

Nov. 26-27—Swan Lake Christia Camp, S.D., pre-draft boot camp.

Pacific

Nov. 15-16—Calvary Church, Au rora, Ore., mid-year meeting of Pacifi District Conference committees.

Nov. 15-17—Calvary Church, Au rora, Ore., Pacific District Minister Conference.

Feb. 11-12, 1972—Albany (Ore. Mennonite Church, all-unit meetin of the Mennonite Disaster Service.

Western

Feb. 3-5, 1972—Annual semina of the Mennonite Council on Mas Communications in Hesston, Kans.

DISCUSSION

How much should we pay our pastor?

Lyle E. Schaller

'WE PAID OUR pastor a cash salary of $7,000 back in 1967 and we have been raising it every year until we're now up to $8,400 for 1971. How much should we recommend for 972?" asked the chairman of the inance committee at St. Pauls' Church. The seven-member committee was meeting that evening to begin preparation of a recommended budget or 1972. They had spent the first hour taking care of some of the simpler items, such as the amount to budget for utilities, postage, office upplies, and heat. Now they were eady to take up the more difficult ssues.

"You mean to tell us that since 1967 we've raised the minister's salary by $1,400?" questioned a new member of the committee. "That's a little hard or me to understand when our congregation is not one member larger han it was four years ago."

"If you did the grocery shopping or your family, you wouldn't have any trouble understanding it," reponded the only woman on the committee. "According to last week's newspaper the cost-of-living index has gone up over 21 percent since 1967. A $1,400 increase on a 1967 salary of $7,000 is only a 20 percent increase. What you're telling us, Mr. Chairman, is that in terms of the buyng power of the dollar we have cut our minister's salary by 1 percent during the past four years."

"It's really worse than that, Mildred," added a teacher who was in his second year on the committee. "A more realistic yardstick is to look at what the people who were getting $7,000 in wages or salary in 1967 are eceiving today. According to a report I saw at school the other day, the salary of the average worker rose by nearly 30 percent between 1967 and 1971."

"Yeah, and you can count on 1972 alaries being at least 7 percent above he 1971 level," commented a thirtyhree-year-old carpenter on the committee. "I move we set the 1972 salary at $7,000 plus 37 percent. That'll keep the preacher's salary in line with he raises other people have been getting. How much would that be, Mildred? You're quick with figures."

"An increase of 37 percent over $7,000 adds up to $9,590," she responded. That is an increase of almost $2,600 in five years and means a jump of nearly $1200 for next year over what we're paying now. I don't think we can get that recommendation adopted. After all, we have a lot of members living on Social Security and fixed incomes."

"Don't try to hand me that hogwash," responded the young carpenter. "My dad's on Social Security and in less than two years his payments have been raised by approximately 25 percent. I'll change my motion, if it's all right with you, Mr. Chairman. I move we recommend the minister's salary be an even $9,600 for 1972. That's exactly $800 a month and that'll make it easier for the treasurer to figure."

What are the criteria? This committee at St. Paul's was engaged in what has become one of the most difficult annual tasks confronting every congregation in the nation. In an inflationary era when wages and salaries are climbing at uneven rates, how much should the minister be paid in the coming year?

One approach to this question is to develop a set of criteria or guidelines that can be used in developing a recommendation.

A guideline used by many congregations is to grant annual increases that are large enough to offset the increase in the cost of living. It appears this is what had been happening at St. Paul's in recent years. If they were to follow this pattern they would set the 1972 salary at $450 to $500 above the $8,400 figure for 1971.

The young carpenter suggested a different guideline. He insisted that simply responding to the increase in the cost of living was not sufficient. He urged that the minister's salary should be increased at approximately the same pace as the increases received by other people in the labor force. While he did not state it in these terms, what he was saying was that if a salary of $7,000 put the pastor in forty-sixth place among a representative group of one hundred persons in the labor force in 1967, his 1972 salary should be increased enough to keep him in forty-sixth place in a similar group.

Strong support for his position can be found in the annual reports on consumer income by the U.S. Bureau of the Census. He was proposing that between 1967 and 1972 the pastor's annual cash salary be increased from $7,000 to $9,600, an average of $520 per year. Between 1967 and 1970 the median family income in the United States rose from $7,970 to $10,200, an average of $730 per year. Since 1967 the average (median) income of men with four or more years of college has climbed at an average of $850 per year from the 1967 figure of $10,555.

One of the most important considerations that was not examined in

The empty parsonage

We arrived after you (westbound) left,
picked up the key from Esther
and opened the door.
The house hadn't died yet.
Pulsing it was with so recent life.

We bedded down on the floor
so-recently quivering with many steps--
the fun, the joy, the despair.
And during the night the house died.

In the morning, truth was bright:
you were gone to high mountains.
And this less-stately mansion,
suddenly without a soul,
now awaited rebirth.

Muriel Stackley

Here's a check list to help your church examine the larger question of your minister's salary and other compensation.

the discussion at St. Paul's, however, was the adequacy of the salary paid back in 1967. Was that figure too low? Too high? Or was it an appropriate figure and, therefore, a useful base for discussions for 1972?

Why not use a check list? Another, and perhaps more helpful approach is for the finance committee to develop a check list which can be used in examining the larger question of the minister's total compensation rather than limiting the discussion to only the cash salary. Such a check list might include this list of a dozen items.

1. How much should the salary be increased to offset the increase in the cost of living?

2. How much should the salary be increased to match the increases received by other professional persons in the community, such as the principal of the high school or the county agricultural agent?

3. What was done in past years? Has the church kept up with the general increase in prices and salaries? Have the fringe benefits been changed?

4. What are other comparable congregations in this community doing? How much have they increased their pastor's salary recently?

5. What does this church pay toward the pastor's car expense? Does this cover the full cost of his driving on church-related business?

6. Does the church provide a home for the minister or pay a housing allowance? If a home is provided, does the church pay for all utilities? A rapidly growing proportion of churches now pay all utility bills. If the minister receives a housing allowance, is it adequate? When was it last increased to cover higher taxes and rising maintenance costs?

7. Today the vast majority of businesses provide some form of in-service training for employees. During the 1960s, an increasing number of congregations began this practice with the result that today thousands of local church budgets include an item for in-service training and the continuing education of the pastor. Typically, this amounts to $100 to $300 a year plus a week or two of leave for training experiences. In many congregations, this can be cumulative, thus allowing for lengthy educational or training experiences once every three or four or five years.

8. Perhaps the most difficult item to measure on this check list is the question of merit. In an increasing number of congregations, however, this is becoming a significant factor in setting the pastor's salary. As more and more laymen are employed in firms and agencies where meritorious service is recognized by a financial reward, they are carrying this concept back into their local church.

9. Closely related is the matter of experience. In the past, in several denominations, experience was not a major factor in setting pastors' salaries. More recently, however, there appears to be a growing belief that the number of years of experience as a minister should have some influence on the pastor's total compensation.

10. Unless he has been exempted because of religious scruples, every pastor in the U.S. now must be covered by Social Security. Under the law, clergymen are categorized as "self-employed" and, therefore, pay one and one half times the regular rate. As a result, the local church does not have to pay the normal employer's contribution. In many congregations, this saving to the local church is taken into account in setting the pastor's salary.

11. The committee in the local church that is responsible for recommending what the pastor's salary should be in 1972 should ask itself, "Are there any unusual factors that should be taken into consideration here?" This question should be asked and answered before submitting a final recommendation.

12. The amount of the salary increase granted the pastor usually is interpreted in various ways. An increase of 4 percent, for example, represents a salary reduction in terms of buying power. Is this how this recommendation is intended to be interpreted? An increase of 2 or 3 percent represents a substantial reduction and could be interpreted as an invitation to the pastor to move Is this the intended message? A increase of 15 percent could be interpreted as recognition of exceptiona service. Or it could be interpreted a an effort to make up for previou years when the increases lagged behind the general pattern. What is intended?

It often is helpful for all concerne if the reasons are clearly stated fo the recommendation on the pastor' salary for 1972.

Four recent general trends. In looking at this question from a broade perspective, it may be helpful to not four recent general trends.

First, the number of pastors receiving a cash salary of $10,000 or mor has increased fivefold between 196 and 1971 according to a recent national sample.

Second, in a survey of 683 Midwes congregations, almost exactly one-hal granted a salary increase of 5.5 percent or less for 1971 over the 197 figure. This meant that in terms o the buying power of the dollar one half of the congregations cut the pastor's compensation. The average overall increase granted by all churche in the study was slightly more than percent.

Third, the total *increase* in salar between 1963 and 1970 for pastor who moved *at least once* during tha period was slightly more than 5 percent larger than the increase i salary received by ministers who di not move.

Finally, the smallest percentage increases in salary for 1971 over 197 tended to be in (a) small congregations, (b) congregations with less tha 150 members, and (c) congregation with the same pastor for ten or mor years.

MEDITATION

Hypocrisy

THEN SAID JESUS to the crowds and to his disciples: "The Scribes and Pharisees sit in Moses' seat; therefore do and observe whatever they bid you; but do not do as they do, for they preach but do not practice. . . . Woe unto you, scribes and Pharisees, hypocrites!" Matthew 23:1, 2, 13)

From the twenty-third chapter of Matthew we get some of our common expressions such as "Practice what you preach," "Don't be pharisaical about the matter." We get our cue from Jesus' scathing denunciation of a group of men who had made a habit of pretending to be what they weren't. They serve as a reminder that mere orthodoxy can be a barren and unlovely thing when separated from the Spirit of faith and love.

The Pharisees were greatly concerned about being correct outwardly, coldly clean and circumspect, beyond reproach. They emphasized authority and loyalty, but thought themselves too perfect to accept the King of kings. They obeyed the letter of the law, but thought themselves capable of adding their own traditions of equal importance. They were most honorable men according to popular standards, yet the best Jesus could say of them was to quote from the prophet: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

There is a place for hypocrisy, in the original meaning of the term, and that is on the stage when an actor deliberately impersonates the character of someone else. That we can understand and appreciate. But in real life, no one is so roundly despised as a hypocrite.

Certain simple qualities will help us to avoid hypocrisy in our own life and witness. One is a humble and penitent spirit. The man who prides himself on his goodness is in danger; the man who humbly acknowledges his errors will be great in the kingdom of heaven. Another quality is a healthy self-respect, leading to a regard for the personality of others. Not the arrogance of the Caesar, but the acceptance of the divine command to "Love thy neighbor as thyself." As the aged Polonius advised his son in Shakespeare's *Hamlet*:

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Such a man, of course, will be out of step with the prevalent spirit of our times. Society has not willingly embraced Christian standards in any sphere; consequently it has always locked up both saints and sinners. Both Christ and the two thieves were crucified. Still, it is better to lose on the side which is ultimately destined to win than to win on the side that is ultimately destined to lose. "Whatsoever things are true . . . think on these things." *Virgil M. Gerig*

Lyrics of life

The creative spirit
Uses stress
To strengthen
His poem

And love
Arranges
Ugly headlines
Into a song.

Ruth Naylor

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COVER

Unity is both the hope and reality of the church under Christ's lordship. The cover photo was taken at the triennial sessions of the General Conference in Fresno this summer.

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The sower, the seed, and the harvest

George Smith is the pastor of the Last Mennonite Church, the one across the tracks. He has been there nearly nine years. Sunday after Sunday he has tried to share with his people what it means to let Jesus be Lord of their lives. He talks about the joys of the new life in Christ and about the responsibilities of discipleship.

Sometimes his sermons and personal counseling sessions deal earnestly with the importance of personal purity and the need for individual Christians to live exemplary lives. On other occasions, he stresses the church's role as a body of concerned persons to speak out and act against injustice, violence, and the many other sins which beset our society.

He shares the word as clearly and bravely as he knows how, but it seems that no matter how hard he tries to communicate his message, some in the congregation are never quite satisfied. Some tell him bluntly that the "personal piety bit" which he advocates from time to time may have been all right for the people of another century, but it isn't where it's at now. Others object to his view that the church has something to say to the worldly powers, and that the sacred can't be conveniently cordoned off from the rest of life.

Some smile at him benignly as they leave church each Sunday morning and inform him sweetly that all they want to hear each Lord's Day is the simple gospel. Others urge him to consider the introduction into the church's services of some elements of whatever exotic new religious fad is *in* at the moment. A few come to debate the uniqueness of the Christian faith with him. He does what he can to persuade them of Christianity's special strengths, but most of them remain unconvinced.

Every three years when the congregation decades whether or not it should ask George Smith to continue as their pastor, some get up to say that he is not dynamic enough for their taste. Others insist that he is not providing sufficient leadership in social action. But each triennium thus far Pastor Smith has been invited to continue on at Last Mennonite, although each time with a diminishing percentage of the votes.

He admits that the pastorate is often a lonely and thankless vocation, and he laughs knowingly when a fellow member of the town's ministerium shares a story with him.

A pastor from another town, so the story goes, has devised a rating system for his sermons* to help churchgoers decide whether or not to sleep late on Sunday mornings. He has developed these four categories:

G—generally acceptable. Full of inoffensive platitudes. This sermon is usually described as "wonderful."

M—for mature congregations. At times this sermon even makes the gospel relevant, subtly of course. This is often called "challenging," though no one intends to take any action.

R—restricted to those who are not upset by the truth. It threatens the comfortable, and usually indicates the preacher has an outside source of income.

X—limited to those who can handle explosive ideas. It is the type of sermon that got Amos run out of town. It is always described as "shocking" or "in poor taste," and the minister who preaches it had better have his suitcase packed.

But despite all the apparent discontent in the Last Mennonite and the numerous frustrations connected with the pastorate, George Smith's ministry is bearing fruit. Many of the members, although most of them have difficulty articulating it, are growing in their faith under his prodding and brotherly encouragement. Some are beginning to see that the gospel has many more dimensions than they had once supposed. And a few in the congregation have had their lives totally turned around as a result of Smith's pastoral work.

And some of the seed fell into good soil, where it came up and grew, and bore fruit; and the yield was thirtyfold, sixtyfold, even a hundredfold. And Jesus added, "If you have ears to hear, then hear" (Mark 4:8, 9).

LK

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*With apologies to Wilbur Rees, pastor of the First Baptist Church, Pocatello, Idaho.

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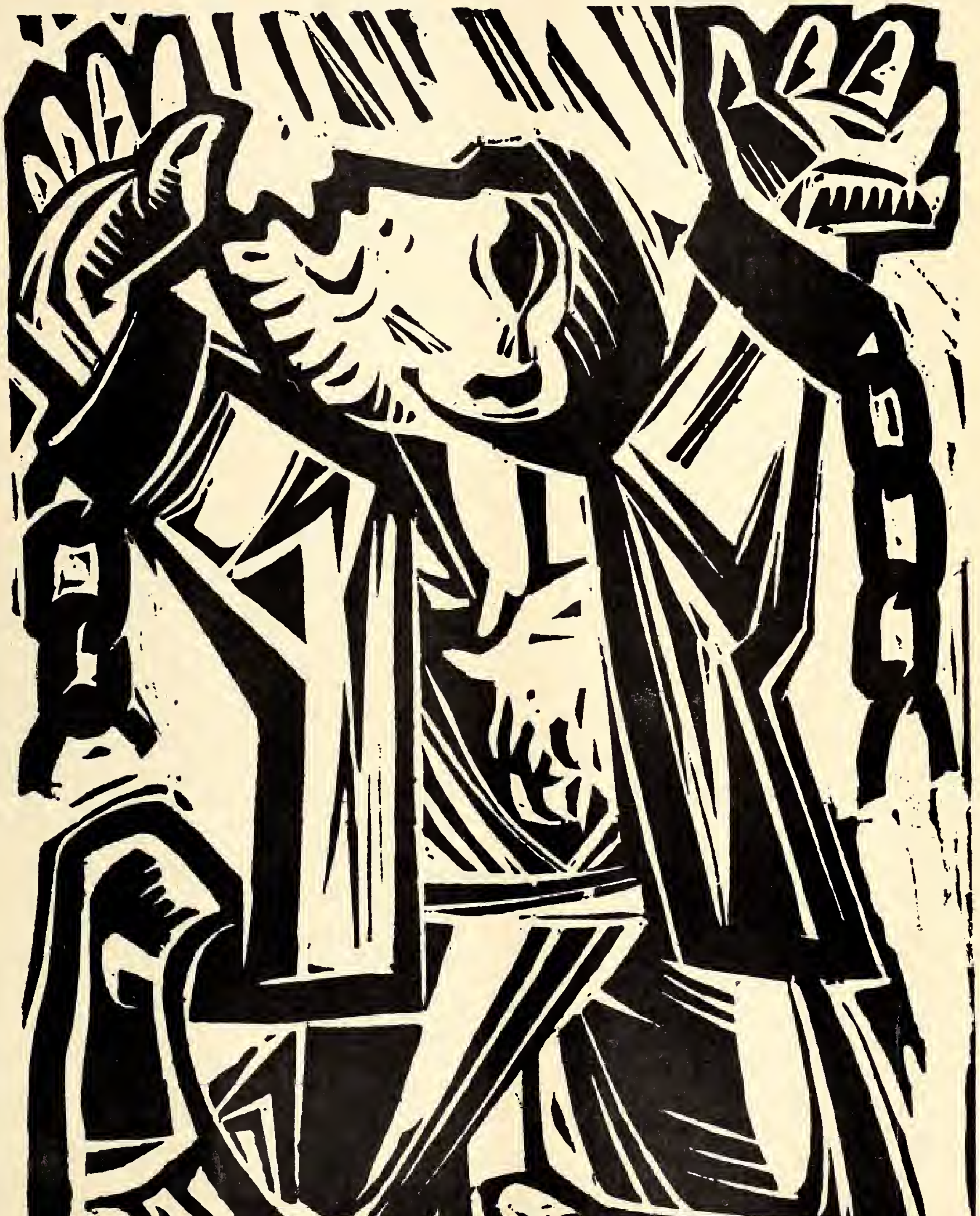
"PROCLAIM RELEASE TO THE CAPTIVES"

WERNER JUZA



JESUS AND THE OFFENDER

David Janzen

JESUS IS AN EX-CONVICT. He was convicted by Pilate and sentenced to hang on a cross between two other convicts. If Jesus lives today, as we profess, then he lives as an ex-convict. Granted, according to God's law Jesus is no criminal. But according to man's law we still find Jesus in prison.

We must always be ready to return to the simple perspective of the gospel and try to rebuild our society from Jesus' example of radical love. Jesus was a true revolutionary, not by seeking to replace one violent government with another, but by teaching his followers to love society's most despised members as if they were Jesus himself. Since Jesus lived, no society based upon oppression has been at ease with true Jesus followers.

Jesus warned us about neglecting the oppressed. Who in our society is more intentionally oppressed than the prisoner? Jesus warns the self-righteous of a judgment: "For I was in prison but you would not take care of me. . . . I tell you, indeed, whenever you refuse to help one of these poor ones, you refuse to help me" (Matt. 25:44-45).

As long as someone is still in prison, Jesus is in prison. This idea makes us uncomfortable because we still believe that prisons, as places of punishment, are necessary for a peaceful society. We Mennonites should seriously question that assumption and instead look at prisons as we look at armies. We reject warfare because it seeks revenge and wrecks destruction on those children of God whom our society labels *external enemies*. Prisons do the same against our *internal enemies*. Can prisons, any better than armies, produce social harmony through violence?

Many thoughtful social scientists, even before the massacre of Attica, have judged our prisons failures for reasons that nonpacifists could also understand.

Prisons are financial wastes. We spend from $6,000 to $13,000 a year to imprison one man. That is about what it would cost to send him to

Weatherbeaten slabs in the graveyard of state penal institutions—each stands fo a man whom society failed to help

Live, learn, and plan for a world without armies and prisons.

college with a guard. While in prison his family must often subsist on welfare, and the man's labor is lost to himself and to society. Because a man who leaves prison is resentful and better trained in crime, he is more likely than not to be returned to prison within three years.

Prisons do not make society safer. A simple statistic tells the story: 60 to 85 percent of the felonies committed are done by ex-prisoners.

Prison punishment obstructs reform of individuals. Good parents punish with fairness, love, and self-suffering. Prisons punish by revenge and neglect. The most successful rehabilitation programs take place in the community where the offender must eventually live, in contact with loved ones and professional care.

The time has come for the peace churches to involve themselves in this peaceful revolution, to find nonviolent alternatives to prisons. The American Friends Service Committee has already begun a few excellent programs in bail reform and court watching, seeking to protect the rights of suspects before they are sentenced to prison. But they warn us not to rest easy with amateur hit-and-run visitation programs that unwittingly contribute to the survival of a destructive and morally discredited prison system.

Who is a criminal? Name those friends of your that have been imprisoned in the past ten years. You can't think of any? Why do we middle-class church people so seldom meet these 1,500,000 who pass through our country's jails in a year? I suspect we are ignorant of their misery for the following reasons:

We never expect to go to prison ourselves.

None of our friends are sent there.

We discount what famous prisoners such as the Berrigan brothers say about inhumane treatment because "they have martyr complexes."

We have little social contact with the racial minorities and the poor who make up almost our entire prison population.

We are ignorant because of our social sins of race and class segregation.

The members of the bottom economic layers of society borrow their values and goals from the wealthier classes. They too seek the pleasures of a higher standard of living. They like excitement, sex, sports, and guns. They see the same advertisements as you and I, but their path to affluence hits more roadblocks: race discrimination, schools irrelevant to their needs, lower IQ, problems with alcohol, and lack of family support. Some, not all, take illegal shortcuts to *profits*. When our economic system requires that jobs be scarce, what shall five million unemployed people do?

Ninety percent of those in prison are there for crimes against property. Poor men's crimes carry the longest sentences. If you drive a stolen car across a state line you can get five years. If the government discovers you have not reported your full income, you are merely asked to pay up with a small fine added. No public embarrassment.

The crimes of Americans in the middle and upper income ranges account for many billions of dollars more than those of poor criminals whom society sends to prison.

It is estimated by insurance companies that 75 percent of all insurance claims are fraudulent in some way. Store managers accept 2 percent *inventory shrinkage* as normal, most of it taken by employees. White collar crimes such as embezzlement, fraudulent advertising, and marketing hazardous products take far more from society than strong-arm robbers.

These crimes are being tolerated because their effect is spread out over the entire economy. We all have our hand in the till a little now and then. Why do we not similarly tolerate poor people's crimes?

Crime pervades all levels of society, but at the upper ranges of power it becomes legal. When one has the state in his control it becomes possible to pervert the definition of crime itself and to commit atrocities on the scale of the Vietnam war while those who refuse to cooperate are sent to prison. At this level of power it is possible to increase by deliberate policy the number of unemployed in our land by two million (as Nixon has done), to maintain prisons that blight and destroy the potential of half a million men at a time. These are true crimes against humanity enacted by our governments, but for which we all are responsible. We have blinded ourselves to the reality that legal violence damages human beings just as surely as illegal violence.

The criminal is our brother, and in some ways we are the criminal. Why then do we not recognize our common humanity, our common need for repentance?

The nouns we use, such as *criminal* and *ex-convict,* dehumanize. They give a permanent identity. They show we can not forgive. They force a man to keep on *paying his debt to society* long after he leaves prison. They emphasize his deviancy to the point where we no longer identify with or trust him, but wonder when he will lash out in some dangerous irrational act.

Twenty years ago we used to talk of *insane* people who had to be put in *insane asylums,* and by our labels assumed that this man or woman was hopelessly lost to humanity. The words *mentally ill* or *troubled* describe a condition we all recognize in ourselves at times. They help us think that such a person can be given a fuller life through treatment, love, and attention.

We need a revolution in our treatment of the offender such as we have witnessed in the area of mental health. Dr. Karl Menninger has written a book, *The crime of punishment,* which argues persuasively for a *therapeutic attitude* toward the offender.

We need to recognize the way we are all attracted to crime and violence. When we look at the newspaper headlines and see side by side "Professor X wins Nobel Prize" and "KU coed raped," which do we read first? When a police car follows us down the street, do we feel safe or nervous? What does it mean that Americans own half the guns in the world? Do we not secretly envy the freedom and power of criminals who act out their desires while we keep ours restrained?

Karl Menninger writes, "We need crime to wonder at, to enjoy vicariously and speculate about, and to publicly deplore. We need criminals to identify ourselves with, to envy secretly, and to punish stoutly. They do for us the forbidden, illegal things we *wish* to do and like scapegoats of old, they bear the burdens of our displaced guilt. . . . We do love violence, all of us and we all feel secretly guilty for it."

JESUS AND THE OFFENDER

A Christian attitude toward the offender must begin with the recognition that in our desires we have committed murder and theft, even if fear has restrained our hands. Unless we can admit to our own desires honestly and seek repentance, we cannot hope to lead offenders or jailers to the truth.

JESUS AND THE CRIMINAL. One day the scribes and Pharisees brought to Jesus a woman caught in the act of adultery (Was there no man involved?). According to the Mosaic law this woman deserved to be stoned. Jesus resolved the dilemma between Moses' law and the law of love which the situation posed by advising anyone without sin to cast the first stone. Shame drove the woman's accusers away. "Neither do I condemn you," said the Lord. "Go, and do not sin again." What can contemporary Jesus followers take from this story? Three points stand out in my mind.

1. Jesus saved the woman's life and gave her freedom. We should not attempt to spiritualize that fact. In our day of institutionalized justice, that would be like confronting the judge in the courtroom and shaming him into releasing the convict.
2. Jesus made it clear that we are all morally in the same category as the criminal and have no basis to be self-righteous or vindictive.
3. Jesus forgave the woman. Genuine penitence is sufficient punishment for a righteous God. Why should we insist upon more? Jesus refused to shame her by physical threat or deprivation. He reached her personality center by caring for her more than the law, by risking himself. He did not have to condone her act, only love her. Thus he gave her a new chance to live with integrity.

JUSTICE THAT RECONCILES. How can Jesus' followers today bring his vision of justice into our society? Present day *justice* seems to have only one concern, to find someone to punish. It cares little about either the criminal's needs or the victim's loss. Jesus' justice would seek to restore both the criminal and the victim to full humanity, to lives of integrity and dignity in society.

What can communities of Christians do to bring Jesus' vision for justice into our society?

Repairing the injustice should be society's first response to a crime. Our sense of outrage may say otherwise, but this outrage has little social value. We should have community or state crime insurance, such as they have in Britain and Sweden, to diminish the immediate urge to punish. Church members and community mental health services come to the aid of a family if crime has brought them emotional hardship or loss of a family member. Especially we should b there to share and dissipate the feel ings of revenge that arise in suc moments, helping the victim to ever tually gain a more reconciled attitud This is something we can do withou permission from or involvement wit legal authorities.

Confront the offender and meet hi needs. The offender should be foun and confronted with his act—wheth er he is a Pharisee, president, or pet ty thief. In our society, poor people' crimes are *solved* by armed officers Other countries, such as Britain, hav shown how this can be done non violently. Pacifists should be traine in nonviolent law enforcement an peacemaking.

Meeting the offender's needs mean a wide array of services, such as half way houses (to undo the damage o prisons), job training centers, dru and alcohol counseling by those wh have licked their problems, and per sonal probation supervision. Thi treatment should take place in the of fender's home community as mucl as possible. The programs should in volve offenders and ex-offenders since they are the best judges of hov treatment is affecting their attitudes

The basic problem is this: How ca we help an offender to care abou others? The most humane and suc cessful means is through volunteer who become personally involved witl the offender until the offender begin to care about them. For this, societ will never be able to pay enougl workers. The answer lies with volun teers who care because they want to for nothing. Volunteers who relat one-to-one with offenders also nee each other's encouragement, and oc casionally counsel from ministers o professionals in mental health. Fo this reason a team approach is im portant.

In working with offenders we wil necessarily have to work with lav officers and judges who do not shar our philosophy of nonviolence. W

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Jesus would seek to restore both the criminal and the victim to full humanity.

must always keep our priorities straight—we serve persons, not institutions. We must be ready to quit one job and begin elsewhere rather than ourselves become oppressors.

Crime prevention through social revolution. Much crime could be prevented by redefining crime, especially in those cases where the criminal is his own victim. Drunkenness, drug misuse, homosexuality, prostitution, and gambling, while morally questionable, should be taken off the statutes as legal crimes. Social services, public education, and citizen action should deal with these problems. Punishment has never been effective in these areas, and control only leads to corruption and loss of respect for government.

If we are to significantly reduce crime we must eliminate the fundamental inequities of our society — racial, economic, sexual, and political.

The biggest problem probation officers face is finding work in an economy of massive unemployment that forces men to compete against each other for too few jobs. At the bottom of this problem we find a society dedicated to getting and having, consumption and profits ahead of people's needs. I recall the words of a prisoner in Lorton, Virginia, who, when asked what the church could do for the offender, answered, "Leave prison reform to us; we know what is needed. You get us a decent society to come back to."

Our society has recognized the universal need for schools, hospitals, and mental health care. Christians pioneered with new institutions in these areas before the public gave any support. The peace churches are now in a position to make a unique new pioneering witness. They can serve Christ by meeting the needs of the oppressed and creating a nonviolent equal society.

Local action. This is not a theoretical plan of what others could do. I happen to live in Newton, Kansas, and this is a public commitment of what I and others intend to do. It is a call for others to join us or to initiate action in their own communities.

1. Form a prison action team with regular meetings and a common discipline of some line of service or action.

2. Visit prison every week or two.

3. Research: (*a*) learn about prison conditions in the area, prisoners' rights, rehabilitation services; (*b*) learn from prisoners and parolees about their prison experiences, their feelings; and (*c*) take a survey of citizens' attitudes toward prisons, punishment, and rehabilitation.

4. Support the local project for a halfway house, especially preparing community support for a favorable location.

5. Organize a speakers' bureau, including ex-offenders, to educate the public about the realities of imprisonment and what needs to be done to reconcile the offender to his community.

6. Encourage persons to join a volunteer probation team, linking up one-to-one with a probationer.

7. Draw up a list of reasonable reforms that local prisons should adopt to preserve prisoners' rights and increase their contact with their home communities.

Act, learn, and plan further
for a world without armies or
prisons.

LONG ROAD AHEAD TO PENAL REFORM

E. W. Epp

Over the past many years, our society has developed many theories about corrections, yet today we are perhaps less sure of what really works than we have ever been.

We have tended to make plans and pursue programs without full regard to all of the realities. And too often what we have taken to be reality, has in fact been myth and assumption. We have moved, albeit slowly, through successive stages from *hurting* the offender, to *holding* him, to attempts at *helping* him. Or as R. J. McCaldon, psychiatrist at Kingston Penitentiary in Ontario, is quoted recently as saying, "We operate on the four R's—revenge, reminder (deterrent), removal from society, and reform."

Revenge proves nothing more than that those on the side of the victim are as prone to being punitive and using violence as was the offender. Karl Menninger in his book *The crime of punishment* contends "that all the crimes committed by all the jailed criminals do not equal in total social damage that of the crimes committed against them."

There are many well-documented cases to refute the argument that punishment is an effective reminder for others. Consider, for example, the known fact that pickpockets, at a time in England when that offense was punishable by public hanging, would have a heyday picking pockets at the public hanging of a pickpocket. I have serious questions concerning the morality involved when I hear a judge say, "I sentence you to the maximum punishment provided by law, as an example to others." If one can accept that punishment is necessary, should it not be meted out on only the basis of the crime committed? Is it right to spank one's ten-year-old son so as to prevent his seven-year-old brother from some time in the future making a similar mistake?

Removal from society in order to *treat* persons who have difficulty living by the standards of our society or coping with its demands, has been likened to attempts at teaching swimming on dry land. What possible sense is there in placing such persons in cloisters where they learn from one another and about other kinds of crime not heretofore dreamed of by them, and encourage one another to hate the system which placed them there? Does one treat an alcoholic in a distillery?

There have been numerous suggestions for reform programs, each one in turn being erroneously looked upon by its promoters as a sort of panacea. In an address given to the Canadian Congress of Criminology and Corrections held June 16 in Ottawa, Don Sinclair, executive director of the Institutions Division, Ontario Department of Correctional Services, said it this way:

"Successively we have gone through different stages: the period when it was believed that since the offender was a sinner, prayer and penitence were the keys to his rehabilitation; the period when idleness was considered the root of crime and the wrongdoer was taught to develop good work habits; then the period when it was considered that because offenses were committed largely by those who were ignorant or illiterate, education was the answer; then the belief that it was not so much the lack of a formal education as the lack of a marketable skill which rendered many unemployable and thus led them to temptation so trade training became the answer finally, sickness and maladjustmen were looked upon as primary factor in causation, and clinical treatmen then became the cry."

It is most unfortunate that on thi continent, in spite of all our experience that such methods do not restore or rehabilitate and are instead at the root of such tragedies as the Kingston and Attica riots, the legacy left by the well-meaning Quaker and reformer, William Penn, is still with us. His *Great Law* of 1682 provided for the first time in history, imprisonment at hard labor as the prescribed punishment for the great majority of serious crimes. This gave rise in 1790 to a block of cells in the Walnut Street Jail in Philadelphia, which became known as the Penitentiary, from *to make penitent.*

There are still penitentiaries which carry on oppressive practices not far removed from the days when prisoners were isolated, expected not to communicate with each other or the staff, and walked in locked steps.

Perhaps most prisons don't actually require the lockstep, but it is still there figuratively in the expectation to conform to rigid rules which have nothing to do with rehabilitation and everything to do with making a man lose his identity and becoming an emasculated nonentity among the mass of fellow inmates. It is officially referred to as *discipline*. The conclusion, not entirely illogical, is that a well-ordered, disciplined mass of people will not rebel.

Just listen to an old-time guard lament the passing of the days when there was strict discipline and these

We need to help the offender feel that at least one other person besides those caught in the same web as he is really care about him.

problems did not arise. He may be right. The tragedy is that the products of the system have found themselves almost completely incapable, when suddenly thrust back into society, of taking responsibility for themselves. No matter how they hated the system, it gave them security. And the complex society, which even before their incarceration presented problems for them, is more feared than the prison system.

I do not mean to suggest that most ex-prisoners will deliberately break the law to get back into prison. What I am suggesting is that we have not provided what in their eyes is a viable alternative. And their behavior will, after all, be guided by what they feel and what they perceive, not by what those of us who have never experienced being a prisoner have dreamed for them.

Referring back to Mr. Sinclair's remark, one might ask, what then is wrong with developing good work habits? The answer clearly is, "Nothing," provided the work is realistic in terms of the person's long-term interest and ability or the availability of work in the community—as long as the habits are not merely a conformity designed, and complied with by the offender, to gain favorable consideration for better treatment within the institution and for early release.

These habits, which are associated with an authoritarian and largely oppressive setting, are, with a predictable regularity, left behind along with the uniform prison garb when the person is discharged. Those *successes* I have seen among our ex-convicts are almost invariably the same ones who had developed a reasonable degree of work habits prior to their incarceration.

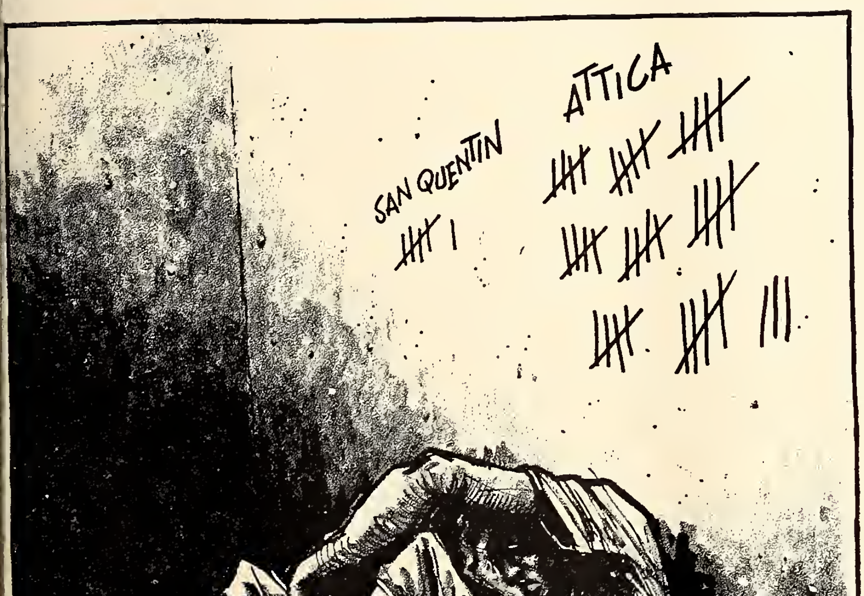
There is nothing wrong either with educating the ignorant or illiterate, or training the unemployable in a trade which will afford him a marketable skill, so long as one can modify simultaneously the irresponsible behavior and negative attitude which were basic to the commission of offenses in the first place. Anything short of that leaves us with a product that can best be described as a *better educated or better trained criminal.*

I find much wrong with the tendency to categorize all offenders as being sick and in need of some form of clinical treatment. I can point to my own experience in which, by mutual agreement, the psychiatrist who was offering regular services at an institution in which I had chief administrative responsibilities, was removed from our staff.

There were two basic reasons for this separation: the psychiatrist felt, and rightly so, that courts of law and boards of parole were using psychiatry as a form of crystal-ball gazing. The big question, "How much risk is involved in releasing this person to the community?" was supposed to be answered most accurately by the psychiatrist. If things went wrong later, the deciding authority could defend himself by saying that a competent psychiatrist had said the risk was not too great.

The second conclusion to which the psychiatrist had come was that the ready availability of psychiatric services in a correctional center gave rise to one further avenue of escape for those who were having difficulty facing responsibility.

William Glasser, psychiatrist and author of *Reality therapy: a new approach to psychiatry*, has pointed out that offenders are not unlike others in society, such as addicts, alcoholics, and persons suffering from senility or



1971, The Register and Tribune Syndicate

LONG ROAD AHEAD TO PENAL REFORM

from what are commonly referred to as various forms of mental illness. He acts irresponsibly because he does not feel worthwhile to himself or others, does not feel capable of loving or being loved.

My staff at Haney Correctional Center (a treatment/training institution in British Columbia for 500 sentenced young men), who were willing to give it a try, found that the best therapy, if that is the proper term, was to deal with the offender as any kind and loving father would deal with a son or any understanding person would help a friend in need. No formal training, including social work, psychology, or psychiatry, can supply that one basic ingredient, which is the willingness and ability to become personally involved with somone whom you are trying to help. And for those offenders who have been so hurt and damaged in their past relationships with others that they are afraid or incapable of forming any kind of meaningful relationship with the person trying to help, that much more effort is required.

I once heard a judge paraphrase it this way, "We should not expect to make silk purses out of a sow's ear. We should try to make good pigskin wallets." We should strive to help others achieve goals which are within their reach; they have failed too often for us to set them up only to fail again. We need to help the offender feel that at least one other person besides those caught in the same web as he is, really cares about him and thinks it is worth the effort to try to help him.

But the moment we do this expecting our lives to be enriched with thanks heaped upon us, we have already shifted the focus from where it should be, on the needs of the offender, to where it should not be necessary, upon our own selfish needs. Anyone who is serious about helping the offender, must be prepared to give unselfishly and to suffer many disappointments as he observes his efforts largely wasted and unappreciated. So what do you expect, you who have never experienced being born poor, or in the ghetto, or on the reserve, or of alcoholic or broken-spirited parents, or to a broken home, perhaps intellectually handicapped and most certainly socially deprived?

In many dozen years of working with them, I have seldom met a persistent offender who felt loved or worthwhile, or who had experienced a reasonable upbringing during childhood or adolescence. If Dr. Glasser is right, and I contend that he is, almost nothing we are doing presently in our program of locking up people, is designed to deal with the basic problem, which is the individual's feeling about himself.

While I can get reasonably excited about any program which is rooted in people's concern and willingness to help, such as prisoner visitation programs, my plea is for a much more basic and, if possible, large-scale approach to the whole problem. My plea is for people to stop their erroneous thinking that most offenders must be imprisoned for punishment, and that the more repulsive the crime, the longer the necessary period of imprisonment.

Prisons were first of all built to hold prisoners until punishment had been decided upon, and later, as a more humane method of dealing with the offender by providing an alternative to the atrocious, cruel, and sadistic measures then practiced, such as the rack, the pillory, the stocks, brandings, whippings, and on and on. Have we not yet learned enough about human nature and from ou experience to know that prisons do not, by and large, make men bette behaved or improve their attitudes? That prisons provide a haven for the habitual offender? That they are a deterrent only to those who are responsible enough to weigh the consequences of future actions and expec to get caught in their misbehavior?

Murders are not necessarily caused by the abolition of capital punishment. In fact, Cesare De Beccaria in a book entitled *On crimes and punishment,* first published in 1764, pointed out that the countries most notorious for atrocious crimes were those that had the severest punishment. "The hand of the legislator and the assassin were directed by the same spiri of ferocity." How can we abhor a murder committed by one of society's members yet approve the calculated, cold-blooded murder by society of that same member?

The threat of doing harm gives rise to fear, and fear evokes within us, anger. The greater the threat, the greater the fear, and the greater the anger, which can increase to unreasonable rage. Point a gun at someone and mean to use it, and see how easily that person will respond by trying to overpower you.

If the authorities whom you have learned to hate and distrust carry weapons, make sure you have a weapon with you when you are likely to be opposed by them. These are known cause-and-effect relationships, yet we insist on arming our countries with more destructive weapons, have our police carry their side arms flauntingly in view of the public, and place armed guards in the towers of most of our prisons.

I cannot say to a person, "I am trying to help you," while holding a weapon in my hand. Because of a deep conviction that man has no right to destroy his fellowman, I would not, under any circumstances, use guns or other weapons in running a penal or correctional institution. I had the experience once of quelling a riot in an institution for which I had re-

CENTRAL DISTRICT REPORTER

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CENTRAL DISTRICT EDITION

LET US GIVE THANKS
To the God and Father of our Lord Jesus Christ!
For he has blessed us, in our union with Christ, by giving us
every spiritual gift in the heavenly world.
Before the world was made, God had already chosen us to be his
in Christ, so that we would be holy and without fault before him.
Because of his love, God had already decided that through Jesus
Christ he would bring us to himself as his sons—this was
his pleasure and purpose.

LET US THANK GOD
For his glorious grace, for the free gift he gave us in his dear Son!

Ephesians
Good News for Modern Man

Testimonies of rebirth

I desire to be baptized as a Christian so that I can effectively work for the kingdom of God. I desire to be baptized into the discipleship of Christ in the Mennonite church so that I can participate completely in its fellowship. The Mennonite church is not the perfect Christian church, indeed there is no perfect Christian church, but its doctrines and actions, to me, come closest to Christ's teachings and life of any institutional church in America. Therefore, the Mennonite church, in a structural form, provides me with the potential of a full expression of my faith.

Twenty-nine years ago I was baptized as a Catholic, not as a Christian. Baptized not on a confession of faith but out of tradition. Baptized not out of my desire to enter the kingdom of Christ, but out of my parents' and parish priest's desire for me to be a Catholic.

I want fulfillment in my life that will last eternally—a fulfillment that cannot be gratified by any person, agency, institution, government, or materialistic good. I want a fulfillment that can only be gratified by working hand-in-hand with Jesus Christ so that I, too, may inherit everlasting life in his Kingdom. For Christ's way is the only way of life suitable and compatible for all mankind. *James F. Gauss*

Continued on A-2

Orlando Waltner moves to Markham

During the past decade the Markham Church has experienced the Lord's work in a variety of ways. Some of the ways are through contributions that individuals have made who have responded to the call to come, live, and become involved in the lives of people in the church and in Markham.

Orlando Waltner of North Newton, Kan., has recently joined the voluntary service unit in Markham. Orlando is employed by the Family Service and Mental Health Center as a special project worker with senior citizens. His primary focus includes the entire community of Markham, also parts of surrounding communities.

The Family Service and Mental Health Center is a public agency which is funded through the Department of Mental Health of the State of Illinois, through individual gifts, through fees, and through Community Chest budgets from the various communities and cities who are served by that center, Markham being one of these communities.

Orlando serves as one person on a three-person team including Mrs. Bartelli, a Jewish lady who supervises the senior citizens' project and Jane Voth, the pastor's wife who is another special project worker. The program is aimed at trying to understand

Continued on A-3

Stewardship toward environment

What does the Bible say about man's place in nature? For centuries tradition has placed man in dominion over it. And it is true, says Dr. Carl H. Reidel, that man is the highest of all animals, but man has misinterpreted that position and has misused his place in nature.

In an interview in *Christianity Today*, April 23, 1971, Dr. Reidel, assistant director of the Center for Environmental Studies at Williams College, said that the Bible says man has responsibility to the earth as well. He referred to scientist Rene Dubos. "Dubos points out that the command in Genesis to have dominion over the earth is more than balanced in the second chapter of Genesis by the Lord's instruction 'to till and keep' the Garden of Eden. Stewardship is a clear theme of the Bible, and one that recognizes the ecological fact that man does occupy a superior place in nature. If . . . our superiority has led us astray, it is because some have misinterpreted this position as transcendence rather than as a niche fulfilled through stewardship."

Reidel says the crisis of the ecology issue, the matter of man's destruction of the environment, is "much, much worse than most people think." Unlike other social problems which have differing opinions as to their seriousness, the ecology problem has near unanimity. Reidel said, "Most issues are just that, with informed people lined up on both sides. But in ecology there is no significant difference of opinion on the truth that we are headed toward the destruction of life." While some say that science and technology are at fault for the crisis, Reidel disagrees. Science is nothing more than sustained inquiry, he said, and the use of technology does not necessarily mean environmental pollution. The heart of the

Continued on A-6

Testimonies from A-1

I realized not long ago that Christ has had little relevance in my life. We have had very little, if anything, in common. He was a god and I was just a believer. I have since realized that this situation existed because I chose it to be that way. I have since begun to know Christ, and more importantly, to understand him. I say I've "begun," because I realize that there is so much that I do not know about him and so much that I may never understand. One thing I do know is that I desire a much fuller and more meaningful relationship with Christ. I no longer wish to be satisfied with just being a believer. My desire is to be a kin—a sister of Christ. I pray that God will give me the strength and guidance I need.

As you know, I am an ex-Catholic and was baptized as an infant. I wish to be rebaptized since my former baptism had no bearing on *my* relationship with Christ, either as a believer or as a follower. *Kathleen A. Gauss*

Editor's Note: Mr. and Mrs. Gauss were baptized in the ravine stream on March 14 on a most beautiful spring day. The family moved to Koinonia Farms at Americus, Ga., on March 30. Jim will have charge of the 1400 acre farming operation and Kathleen is looking forward to helping to establish a day nursery. *Oak Grove Newsletter*

Peace Section Assembly meets in St. Louis

The third annual Mennonite Central Committee Peace Section Assembly met in St. Louis, November 4-6, 1971, at the Downtown Branch YMCA, 1528 Locust Street. This year's rally featured a convocation of peace committees representing congregations, districts, conferences, and campuses.

The focus for the two-day discussion was to plan an agenda for Mennonite peace committees during the 1970's. The featured speaker, Dale W. Brown, professor of Christian Theology, Bethany Theological Seminary and current moderator of the Church of the Brethren, addressed the rally Friday morning, November 5, on "The agenda for a peace church in the 1970's." Brown has recently authored the *Brethren and Pacifism* (Brethren Press, 1971) and *The Christian Revolutionary* (Eerdmans Press, 1971).

HAPPENINGS

Delia Dyck died, October 5

Delia, the wife of Gordon Dyck, a former conference minister, died October 5 following failing health in recent months.

The Dycks have been making their home in Elkhart. Gordon is on the staff of Oaklawn. Teresa and Jeffrey are ages 8 and 1½.

Delia will be remembered for her courage and faith in the crucial experience of the past months. Her beautiful voice was an inspiration to many.

The recent creation of *The Road to Emmaus* by James Bixel contained a solo specifically written for Delia which she was not able to perform at Fresno because of ill health.

Congo missionary family at home in Bluffton

The Peter Buller family finds living in Bluffton, Ohio, an exciting experience after their three terms of missionary life in the Congo.

In 1951 Gladys and Peter Buller left their home in Mountain Lake, Minn., to teach in the secondary schools in Nyanga and Mukedi under the Congo Inland Mission.

During their third term Peter was director and also taught in the Evangelical Theological School of Kinshasa (ETEK). This is the largest pastors' training school in French-speaking Africa with the united efforts of ten different groups or communities of churches within the Church of Christ in Congo. An integral part of ETEK's program of education is its women's school to help in the training of the pastors' wives. Gladys was on the teaching staff for the wives of ETEK students.

Now Peter is teaching a full load at Bluffton College in French and introduction to Bible. Gladys has enrolled in several classes. In addition to this, they are scheduled for weekend speaking engagements into December.

All three Buller children were born in the Congo and consider it their home. James is attending Bluffton College. Jeannette is a junior in high school and Charles is a seventh grader.

The Bullers feel living in Bluffton is special because it gives them a chance to be of service while on furlough and, at the same time, to gain something for themselves to broaden their experiences and outlook. They are always open for ideas to be used in their work in the Congo.

Rev. Ben Esch

In memory of Ben Esch

Rev. Ben Esch, retired minister from Washington, Illinois, died September 14 while he and his wife were vacationing in Chetik, Wisconsin. During their vacation they were observing their 59th wedding anniversary. Mr Esch was born near Washington in 1887. He graduated from Goshen College and Moody Bible Institute.

Mr. Esch was ordained at the East Washington Church in 1911 by Rev. Peter Schantz and he became assistant pastor to Rev. Valentine Strubhar of East Washington Church that same year. In 1936 he became senior minister. He resigned in 1950 and for fifteen years served the Tiskilwa Mennonite Church. He was editor of the *Christian Evangel* from 1916 to 1919. At various times he held the office of president and secretary of the Central Conference. Several times he was secretary of the Central Conference Mission Board. He served a term on the Bluffton College board, until 1939.

He was married to Anna Schutt of South Bend, Indiana, in 1912. He is survived by his wife, one daughter, two sons, eight grandchildren and one great-grandchild. In the absence of the pastor who was in Europe at the time, the funeral services were conducted by Gerald Nofsinger, a member of the local church in Washington. *Ward Shelly*

rlando Waltner from A-1

he needs of senior citizens who live n the various communities and tries o find some ways to help them meet heir particular needs.

It is interesting that the public gency of the Family Service and Mental Health Center was particularly nterested in hiring an older church worker for the purpose of finding omeone who had the ability of listening on the level of the senior citizens.

The office for this special project s located in an upstairs area of the Community Mennonite Church and simply adds one more way for the church to honestly be the church in he community. Orlando is employed or thirty-five hours of the week in he senior citizens' program. His time beyond that is spent in becoming acquainted with the local community, of attending various community organization meetings, and becoming more deeply involved in the life of he Community Mennonite Church.

Orlando comes to the district with a rich background of missionary work n India and several years employment at the General Conference headquarers in Newton.

Orlando, and others in the congregation are giving their time to find ways of being members of a larger eam in the Markham church who are interested in being sensitive to he leading of the Lord in meeting a variety of needs in the community.

Another dimension of Orlando's contribution to the total work in Markham will be through his relating directly to the fellow VS workers. Currently the voluntary service unit s made up of thirteen persons. The members of the voluntary service unit fill a number of service openings in the day-care center, sheltered-care workshop for emotionally disturbed persons, senior citizens' project, and the church office.

If there are some living in the district who are looking for possible ways of contributing their lives to voluntary service and would be interested in what Markham could offer, we would like to hear from you. *Lawrence Voth, pastor.*

John Powell ordained

Ordination services were held at the South Side Fellowship, Elkhart, Ind., on October 2 for John Powell, Executive Secretary of the Minority Ministries Council of the Mennonite church.

The Central District Conference was represented by Edward Stucky, Berne, Ind., member of the Ministerial Committee. Other participants were Earl Sears, pastor of South Side Fellowship, Mrs. Dan West of the Church of the Brethren, Hubert Brown representing the Mennonite Church and the Minority Ministries Council, and Glen Good representing a cell group of the South Side Fellowship.

Each representative laid hands on John and his wife Shirley, confirming their call in behalf of the group they represented. Then the entire group of representatives along with John and Shirley formed a circle in front of the congregation to celebrate communion, passing the bread from one to the other and drinking wine from a common cup.

Mr. Hubert Brown, Executive Committee Board Member of the Minority Ministries Council, based his sermon, "Behold the Black Horse," on Isaiah 6:1-8. The Burnside Community Mennonite Church Choir, Columbus, Ohio, presented the music.

Commissions will continue Poverty Fund

What happens to the Poverty Fund now?

The Poverty Fund will be in transition as a result of a resolution passed by the General Conference at its triennial sessions in Fresno, Calif.

The resolution directed that the "Poverty Fund emphasis be transferred to the General Conference program commissions in a renewed concern for the poor, with commitment to increased staff and budget, and that the Poverty Fund as a separate structure be discontinued, this restructuring to be done by the end of the three-year program, December 31, 1972."

Poverty Fund director, Gary Franz, says that it is still uncertain whether the name Poverty Fund will be kept. Poverty Fund activities will be incorporated into the three commissions of the conference.

Amnesty considered

Amnesty after the war for persons who have violated U.S. Selective Service regulations has come under discussion by the Mennonite Central Committee Peace Section.

Harold Regier, General Conference Mennonite secretary for peace, social concerns, and evangelism, reported that the Peace Section, in its September meeting, had talked about, but had taken no action on recommendations to prepare a position paper on amnesty, prepare informational articles, and use $500 from the 1972 budget for projects related to the amnesty issue.

According to Walton Hackman, associate executive secretary of the Peace Section, in the August newsletter, more Americans have gone to Canada to avoid the Vietnam war than have died in Vietnam. Other war resistors have gone to prison and deserted from the military. Mr. Hackman estimates that these three groups of war resistors include more than 100,000 men who, if convicted, would be barred from voting, holding public office, and joining some professional organizations.

As a result of strong public support for amnesty after World War II President Harry Truman granted amnesty to about one-tenth of the 15,805 men convicted of violating the Selective Service Training Act of 1940.

Selective Service director Curtis Tarr said last summer that there was "no question" that some sort of amnesty or second chance program would be considered after the Vietnam war.

Mennonite churches in the U.S. and Canada are now giving support to those who have migrated to Canada to escape induction, those who have had costly legal battles, and those in prison.

The issue now arising in the Peace Section and elsewhere is whether Mennonites should begin to work for a general amnesty after U.S. troops leave Indochina.

Mr. Hackman has reported that other church groups such as the United Church of Christ and the United Methodist Church are already working in this area.

Our Stewardship

Do we care?

The biblical literature is filled with many references to the matter of man and his money. Even though Jesus himself had much to say about the folly of trusting in riches, it is possible that the most sobering and effective way to put the matter of Christian stewardship to the modern church is to ask the question: *Do we care?* To be more specific, do we care about sharing the message of Christ with others? Do we care about the suffering, the disease, and the poverty of two-thirds of the world's population? Do we care about helping to heal the broken lives we see about us? Do we care about trying to provide creative and realistic answers to the problems of crime and violence in our society? Do we care about trying to be peacemakers in our world?

Christian stewardship is in essence an experience of becoming sensitized to the needs of others, coupled with Christ-like positive response to those needs.

It is difficult, if not impossible, to live in today's world and remain aloof from its problems, especially for the individual who operates from the Christian stance of compassion and concern. It is obvious to all of us that the dimension and level of our loving, giving, sharing, and caring is not always commensurate with our lofty profession of dedication to Christ and the church.

A traditional and often-heard comment in some Mennonite churches is, "The Lord will indicate to me how much I should give!" On this basis, members of the church sometimes become irritated and frustrated with the many requests for support which come from our various church mission programs, agencies, and institutions, especially when these requests suggest pledges or commitments be made of certain amounts of money.

However, most churches find that the Sunday morning freewill offering is not always a good index of the giving potential of the congregation. This is unfortunate because the magnitude of the mission and work of the church is such that success demands the very best effort and the greatest level of support that the Christian can muster.

We tend to be too collection-plate minded, believing that God will motivate his people to give what they should give on Sunday morning when the ushers pass the collection plates, as though some kind of divine computer is operating.

The serious Christian steward will take considerable time to prayerfully determine how his time, his abilities, and his resources can best be utilized in devoted service to God and his fellowman. He will carefully evaluate various causes and programs, informing himself about them according to his interest and concern and on the basis of existing needs. He continuously asks himself, "Am I giving all that I can in support of the work of the Kingdom?" Some areas of need may seem more urgent and important than others and to these he may feel constrained to give more generously.

The collection plate is symbolic of the importance of Christian stewardship in the worship service and elsewhere.

Our finest hour as dedicated Christian stewards comes when we take an intelligent look at the need and then reverently take our checkbooks to write the check for the amount we thought we couldn't afford to spend for sharing Christ's love with others.

The congregational stewardship representative in each Central District congregation, along with the pastor, the church board, the spiritual council and others, will be trying to help all of us develop a life-style of sharing, loving, and caring even as Jesus exemplified these attributes in his life and ministry. Needs in our local congregations, in the conferences—both District and General—including agencies, institutions, and programs should be brought to our attention regularly. We are the church in mission only if we are willing to share of ourselves and our resources in the great task which confronts us

Continued on A-6

Duty or opportunity?

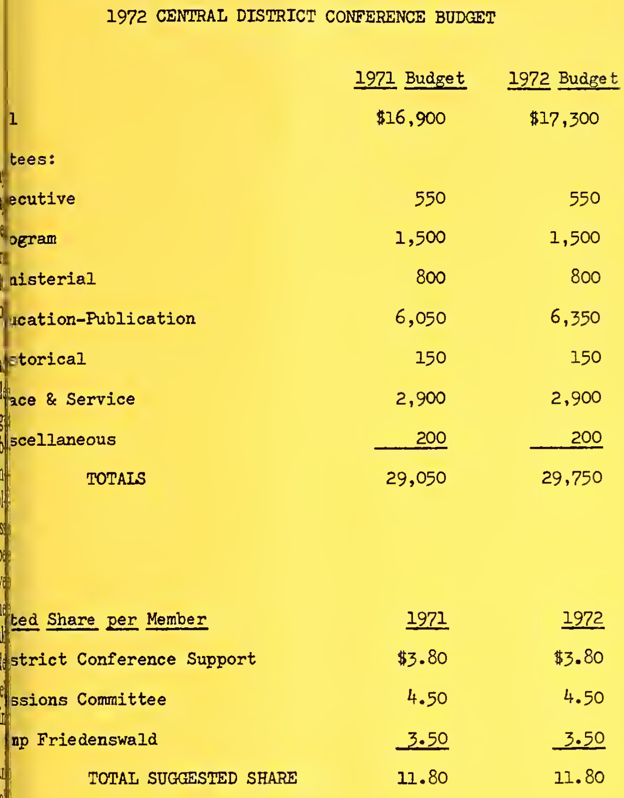
Stewardship is many things to man people. It may be giving some of m time or money to a charitable cause which I could use for something mor productive and for my own benefi Perhaps, it could be that period o time in the Sunday service where am reminded that it is my duty an responsibility to contribute a sizabl portion of my last week's earning into a common fund for the establishment. To others it may be a common act where they drop a few dollars in a collection plate regardles of how or for what cause it will b used. They now feel that they hav done their part and perhaps someon has even noticed it and will thin more highly of them. A few peopl make token gifts because they fee they must maintain their status i the congregation.

To some in the fellowship it is a opportunity to share their materia assets and talents to help spread th gospel of Jesus Christ, to share wit others in thanksgiving and gratitud to God for so great a gift he ha given in his Son for our salvation When we think of the material blessings we enjoy and then become aware of the suffering in the war torn countries, of the inability of some people to obtain a minimum amount of work it should humble us and cause us to take a second look at ourselves. It should help us determine whether we really are more deserving than the people who cry for bread and no one heeds their plea.

In this country the average income of a family is approximately six thousand dollars. That means, if all the families would give one-tenth of their income for charity, every family would have $600 annually for charitable causes. The amount required by each congregation in relation to their total giving for local needs is different. A small congregation requires a larger percent of their budget for local expenses. However, we do know that if all families would contribute one-tenth of their income, the Christian church would have

Continued on A-6

Congregation's self-allocation

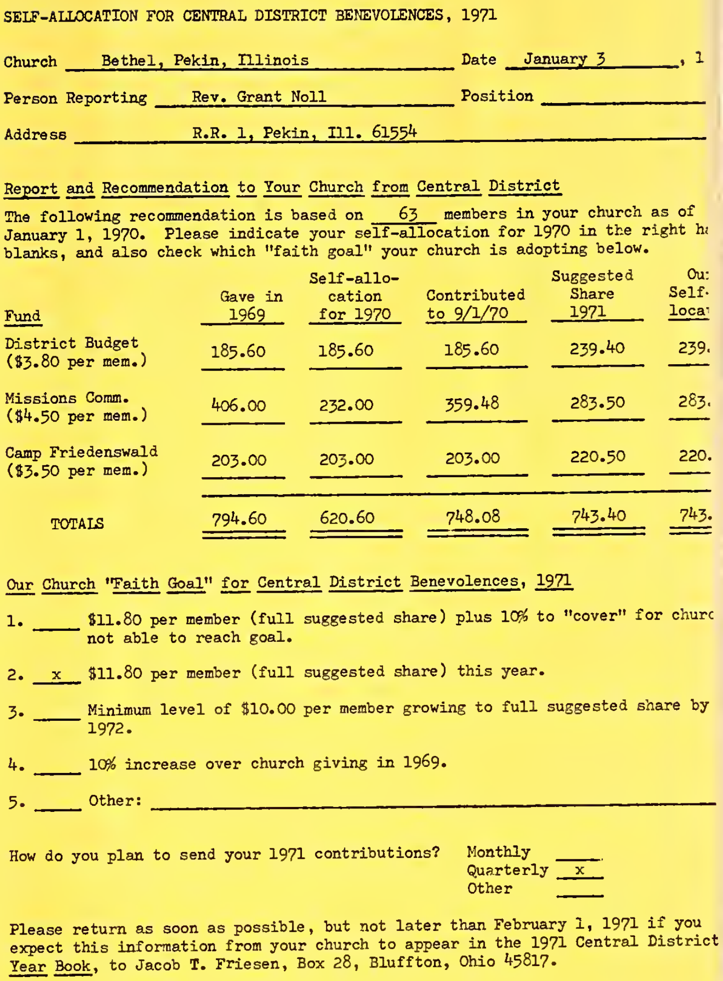


1972 CENTRAL DISTRICT CONFERENCE BUDGET

	1971 Budget	1972 Budget
l	$16,900	$17,300
tees:		
ecutive	550	550
ogram	1,500	1,500
nisterial	800	800
ucation-Publication	6,050	6,350
storical	150	150
ace & Service	2,900	2,900
scellaneous	200	200
TOTALS	29,050	29,750

ted Share per Member	1971	1972
strict Conference Support	$3.80	$3.80
ssions Committee	4.50	4.50
np Friedenswald	3.50	3.50
TOTAL SUGGESTED SHARE	11.80	11.80

CD. 1972 budget proposal



SELF-ALLOCATION FOR CENTRAL DISTRICT BENEVOLENCES, 1971

Church Bethel, Pekin, Illinois Date January 3, 1

Person Reporting Rev. Grant Noll Position ________

Address R.R. 1, Pekin, Ill. 61554

Report and Recommendation to Your Church from Central District

The following recommendation is based on 63 members in your church as of January 1, 1970. Please indicate your self-allocation for 1970 in the right h blanks, and also check which "faith goal" your church is adopting below.

Fund	Gave in 1969	Self-allocation for 1970	Contributed to 9/1/70	Suggested Share 1971	Ou Self-loca
District Budget ($3.80 per mem.)	185.60	185.60	185.60	239.40	239.
Missions Comm. ($4.50 per mem.)	406.00	232.00	359.48	283.50	283.
Camp Friedenswald ($3.50 per mem.)	203.00	203.00	203.00	220.50	220.
TOTALS	794.60	620.60	748.08	743.40	743.

Our Church "Faith Goal" for Central District Benevolences, 1971

1. ____ $11.80 per member (full suggested share) plus 10% to "cover" for churc not able to reach goal.
2. x $11.80 per member (full suggested share) this year.
3. ____ Minimum level of $10.00 per member growing to full suggested share by 1972.
4. ____ 10% increase over church giving in 1969.
5. ____ Other: ________

How do you plan to send your 1971 contributions?

Monthly ____
Quarterly x
Other ____

Please return as soon as possible, but not later than February 1, 1971 if you expect this information from your church to appear in the 1971 Central District Year Book, to Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Stewardship conference planned for November

Five regional meetings for congregational stewardship representatives, pastors, and other interested persons are being planned. The purposes of these meetings are: to provide an opportunity to share informally ideas and concerns on stewardship with your fellow church members; to provide input for stewardship promotion for the local congregations; to help plan church budgets for the coming year; and to help understand the self-allocation forms used by the Central District Conference. An added emphasis in these meetings and other meetings throughout the year will be on deferred giving, wills, etc. We are hoping to use resource persons in the various regions on this subject.

A person will be selected from each region to head up these meetings. Your pastor and treasurer will be receiving information on these meetings, so please contact them for information on when and where your area meeting will be held.

The following are the selected regions. Not all churches are included because of their location. Those not included can obtain information on these meetings by writing to Marlyn Fast, stewardship councilman, 3003 Benham Avenue, Elkhart, Ind. 46514.

Region I
Fairview Park, Cleveland
Hope, Columbiana
First, Sugarcreek
First, Wadsworth
Oak Grove, Smithville
Salem, Kidron
Summit, Barberton

Region II
Apostolic, Trenton
Ebenezer, Bluffton
First, Lima
First, Bluffton
First, Berne
Grace, Pandora
St. John, Pandora
Neil Ave., Columbus
Maplewood, Fort Wayne

Region III
Ann Arbor, Ann Arbor
Community, Markham
Eighth Street, Goshen
First, Nappanee
Pleasant Oaks, Middlebury
Silver Street, Goshen
Topeka, Topeka
South Side Fellowship, Elkhart
Hively Ave., Elkhart
Grace, Chicago
Zion, Goodland

Region IV
Bethel, Pekin
Boynton, Hopedale
Calvary, Washington
Carlock, Carlock
Congerville, Congerville
First, Champaign, Urbana
First, Normal
Flanagan, Flanagan
Meadows, Meadows
Gospel, Peoria
North Danvers, Danvers
Tiskilwa, Tiskilwa
Region V
Eicher, Wayland
Pulaski, Pulaski
Wayland, Wayland
Zion, Donnellson

Duty or opportunity from A-4

funds to send out all the waiting candidates to the many fields of service. The amount of giving of our churches looks impressive until we apply the 10 percent guide and then we find that we are far short of our potential.

We do not give because we want to get something in return for ourselves or because we feel that this is a must in order to be a good Christian. We give with love and gratitude in response to God for the gift he has given in his son Jesus Christ. For this opportunity we shall always be grateful. In Malachi 3:10 we are reminded to bring the tithe into the storehouse and thereby test the Lord to see if he will not pour us out his blessings. *Leslie B. Lehman.*

Do we care from A-4

as God's people. We must see beyond the confines of our own churches and communities and see the needs of people around the world as well. Let us recall the words recorded in Matthew 25:37-40: "Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me'."

We should put the question again: Do we care? *Russell Oyer, Chenoa, Ill.*

Stewardship toward environment from A-1

problem, he said, is values, "the values we have chosen as individuals and as a society. Sometimes we call it growth, sometimes progress. What it amounts to is ever-increasing affluence. Not merely a high quality of life but an always climbing standard." A turn away from total destruction is possible only if we change from a society that insists on destructive attempts to conquer nature to one that learns to live in harmony with her, he said. Such a transformation, he feels, will be possible only when we understand what our culture is and how it affects us. "From a Christian perspective this demands a reexamination of our convictions and commitments."

Reidel mentioned several areas in which work could be done. America must cut down its energy consumption. Our present needs are staggering, doubling every ten years, and demand more fossil fuel and nuclear generators. He said that at the rate at which we use world oil reserves, the exhaustion of those resources is likely in the forseeable future.

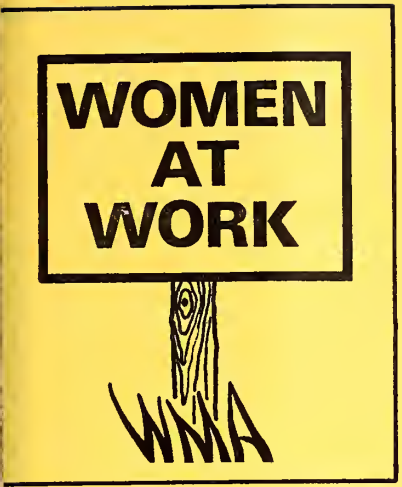
Much could be spent on local rapid transit that city people could use in traveling. However, many commuters insist on driving to work for the sake of personal convenience.

The government presently harms the environment in many ways rather than protecting it, said Reidel. "One agency, the Army Corps of Engineers, has plans for every major waterway in this nation that will profoundly upset the ecological relationships of these rivers. Governmental policies for the use of pesticides, inorganic fertilizers, irrigation, mining, oil exploitation, highway construction, water and air pollution abatement, forest management, and estuary protection all put expansion of the Gross National Product ahead of long-term values."

The interviewer asked Reidel some pertinent questions about the effects of changing over to a new economy and of discontinuing certain practices. On the question of whether unemployment and other social problems will develop, Reidel answered, "There will clearly be major problems in shifting from an economy based on growth as we now define it to one recognizing the ecological consequences of present trends. The task is to build an economy that calculates GNP on a new value system. We must recognize that a failure to do so may bring a collapse of life-suppor systems on a global scale that wil dwarf the social consequences of un employment and poor living standard locally. Why can't the technolog that builds an SST be turned to re building a nation's rapid-transit system? Or to building needed water treatment plants, or reclaiming ou decaying cities? GNP is just a measur of the rate at which we are achievin the values we cherish as a nation Again, we need a fresh look at thos values."

As to whether the use of pesticide was not a necessary activity, he replied, ". . . there are other alternative to pest control. Furthermore, ther is growing evidence that pesticide are losing their effectiveness as pest develop resistance. More important however, is the fact that pesticide residues building up in natural system —the ocean, soils, and in living organisms—may constitute a far mor serious threat to human life than an temporary losses in agricultural production. As for pollution-producin technological processes, the most damaging environmentally are producin luxuries, not basic necessities.

Reidel said that the New Testamen speaks to this issue in the fact tha there is no Christian justification fo the accumulation of material wealt at the expense of others. "The ric young man was not willing to give u his affluence in exchange for the righ to call Jesus 'Lord.' You cannot rationalize that you are willing 'if someone can *prove* the need.' Jesus said 'You cannot serve God and mammon. And his parables are rich with references to stewardship. His own lifestyle and that of his disciples demonstrated more than a simple willingness to live in material modesty o as good stewards. Moreover, the Christian's view of creation rests o the belief that all of nature is God' creation, and that we hold it as stewards for him. We simply are not free to exploit nature for our own benefi if in so doing we destroy its lifegiving ability. We now know that every disruption of the complex ecological system in nature affects the lives of men everywhere and even into the future."



eminary revisited

ome of our pastors may ask the uestion, "Can one go back to semiary?" "Would it be possible for me take some courses?" The Central istrict WMA has tried to be a helping and by offering scholarship money to elp make the return a possibility. his past year our offer was not acepted by any pastor in the Central istrict, neither for the four-week redit courses given during the Janury interterm nor the two-week Interennonite Ministers School also held t the Associated Mennonite Seminars in Elkhart during January of each ear. The money was then awarded to student from the Central District pursue studies at the seminary in reparation for the ministry.

The January interterm for 1972 ffers three credit courses: *Biblical heology*, taught by Jacob J. Enz; *adical Reformation*, taught by John . Yoder; and *Group Leadership and roup Dynamics*, taught by Paul M. iller.

This year we are again offering cholarship money to cover the cost f tuition, board and room, hopefully n a "matching fund" basis where e local churches give half of the oney needed and CDWMA match this mount to enable the pastor to go to eminary. As WMA women we need be those who shout encouragement several directions, to the church oard so they may grant their pastor month's leave and the matching unds, and to the pastor and his amily so they may be challenged to ccept this break in their routine. We eed to be ready to reach out the hand hat may make the difference.

Theme . . . "I will pour out my Spirit on all flesh." (JOEL 2:28)

Warren Dunes revisited

Twenty-five years later and pounds heavier—can one go back? Well, we tried. It had been twenty-five years since we had last been at the Warren Dunes, Lake Michigan, and although certain aspects of the park had changed, the dunes were much the same—tall, steep, and still slippery in the sugary sand that permitted me to take one step forward and slide back two if the second step did not follow closely enough after the first.

We were four families and we wanted to introduce our German friends to the Lake Michigan Dunes. But the youth wanted more than an introduction, they needed to conquer and they called the "older generation" to follow them. Some of us accepted the challenge and soon found the dunes much taller, much steeper, and more slippery than our memories would admit. Soon I realized that I was climbing alone. Not at the head of the pack as earlier years had permitted (I was always a tomboy) but the very last of the climbers. Each step was becoming more difficult but then encouragement began. Those who had gone ahead called back; those who had not accepted the challenge themselves urged me on. Gradually I was shortening the distance between me and my struggling and those who sat and watched, cheering me on. I almost became angry at myself for even having tried it—I was almost ready to quit. Then one person came back down and reached out a hand. Now I simply had to go on. Someone believed in me enough to come back and reach out a hand. This helping hand and I climbed to the very top!

The Associated Seminaries will be announcing additional information regarding the program for these interterm courses as well as the shorter two-week Inter-Mennonite Ministers School. If you or your church board have any questions or desire more information regarding the scholarship and/or the program, write directly to David Habegger, admissions counselor, 3003 Benham Ave., Elkhart, Ind. 46514. *Mrs. Lowell Troyer, president.*

Women's Fellowship

The annual fall meeting of the Illinois Mennonite Women's Fellowship was held at the Congerville (Ill.) Mennonite Church, on October 21. The emphasis was on mission work in the Congo with Mrs. Arlo Raid sharing her and her husband's experiences as voluntary service workers in the Congo during the morning service and Mr. and Mrs. James Bertsche spoke about their work as missionaries in the Congo during the afternoon.

Reports from the Relief Clothing Center at Congerville, the Mennonite Hospital, Meadows Home, and General Conference WMA were given.

Planning the program were president, Mrs. Howard Ernst of Carlock, vice-president, Mrs. Donald Eickhorst of Danvers, and secretary-treasurer, Mrs. David Bertsche of Meadows. *Mrs. David Bertsche*

If you have questions

Questions or comments concerning district projects should be directed to Mrs. Lyle Troyer. She spoke to the Markham Women's Fellowship this past summer and shared with them the filmstrip *Gifts of Love*, a story of Christmas bundles. Direct your inquiries to her at Box 72, Archbold, Ohio 43502.

Service assignments

Randy and Sharon Elston of Grover Hill, Ohio, have become the first voluntary service workers in Seattle, Wash., with the General Conference Mennonite Church. The new voluntary service unit will be working with a young mission congregation, South Seattle Menonite Church. The Elstons, both graduates of Bluffton (Ohio) College, will work at Seattle Mental Health Institute. Three or four more volunteers will be joining the unit within the next few months and will work in helping parolees get jobs and in drug abuse programs.

Material for this page may be sent to Mrs. Valier B. Flueckiger, 509 W. Water Street, Berne, Indiana 46711.

Jacob C. and Irma Koehn, Tabor Church, Goessel, Kan. After serving a ten-month term last year, the Koehns will return to work until the end of the school term. Assignments for Jake and Irma will be the Sheltered Care Workshop and the day care center.

Wayne McOwen, United Methodist Church, Pandora, Ohio, joined the Fort Wayne, Ind., voluntary service unit September 27. He will work in housing reconstruction for two years under the auspices of the General Conference Mennonite Church. He has attended Ohio State University in Lima and is the son of Roger and Helen McOwen.

Philip and Janice Sprunger and daughters, Angela and Jodilyn, from Berne, Ind., have begun a three-year term of service in Newfoundland where he will serve as MCC director. They had served in Newfoundland previously as teachers from 1968-1970. They will be living at Deer Lake. Philip is a graduate of Bluffton College where he received his BS in education and St. Francis College where he received his MC in guidance and counseling. Janice is also a graduate of Bluffton College where she received her BA in secondary education. Both are members of the First Mennonite Church in Berne.

Andrea Roberts, Temple Beth Hillel, El Cerrito, Calif., will begin a year of voluntary service in Markham, Ill., in mid-October. Her assignment will be in the day care center sponsored by Community Mennonite Church, Markham. Andrea received an AB degree from the University of California. Her parents are Dr. and Mrs. S. R. Roberts.

Peter and Ella Kehler, Olivet Mission, Clearbrook, B.C., have joined the Markham, Ill., voluntary service unit. During their four-month term, Peter will do maintenance work and Ella will be supervisor at the day care center.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

VITAL STATISTICS

MARRIAGES

Ebenezer, Bluffton, Ohio: Darlene Diller and Ronald Lewis, Sept. 18.

Eighth St., Goshen, Ind.: Joyce Birky and David McCreary, May 1, Mary Anne Roberts and Lyle Eugene Harshberger, Aug. 8.

First, Berne, Ind.: Sharon Lehman and Kelly Wheeler, Oct. 2; Janet Sue Burke and Philip David Wulliman, Oct. 16.

First, Normal, Ill.: Vickie Johnson and Walter Alsene, Aug. 21; Nora Wollenschlager and Steven Hannie, Aug. 28; Jane Gordon and Harlan Hieser, Sept. 18.

First, Wadsworth, Ohio: Mrs. Margaret Sprunger and George Harvey, Aug. 20; Mona Ravenswaay and Jack Rohrer, Sept. 18.

Grace, Pandora, Ohio: Joyce Amstutz and Keith Burnette, Sept. 18.

Silver St., Goshen, Ind.: Laura Ann Yoder and C. Robert Hollowaym, Jr., Oct. 16.

DEATHS

Boynton, Hopedale, Ill.: Elton Sutter, Aug.

Carlock, Ill.: William Cooper, Sept.

Ebenezer, Bluffton, Ohio: Mrs. Caddie Gratz.

Eighth St., Goshen, Ind.: Nancy Miller Matthews, April 28.

First, Berne, Ind.: Lloyd Biberstein; Franklin A. Sprunger; Dr. Myron Habegger; Harve Garboden; George B. Johnston.

First, Bluffton, Ohio: Mrs. Dora M. Lape, age 88, Oct. 5.

First, Sugarcreek, Ohio: Mabel Mishler, Sept. 14.

First, Wadsworth, Ohio: Esther Sprunger, Sept. 12, age 87.

Meadows, Ill.: Mrs. Emma Augspurger, Aug. 15.

Oak Grove, Smithville, Ohio: Fannie Kurtz, Aug. 13; Mrs. Lester Litwiller, Sept. 11; Grover Berkey, Sept. 18.

Silver St., Goshen, Ind.: Grover C. Miller.

BIRTHS

Eicher Emmanuel, Wayland, Iowa: to the Ralph Rubeys, Jeffrey Michael, July 12.

Eighth St., Goshen, Ind.: to th Nicholas Eigstis, Gregor Nichola March 29; to the Jerald Proughs, Jer ed Jay, April 28; to the Keith Kings leys, Nathan Samuel, May 5; to th Darrell Yoders, Marlene Ann, Jul 22; to the Jon Stemps, Kevin Michae July 27; to the Wendell Klings, Danie William, Sept. 18.

First, Berne, Ind.: to the Clyd Wullimans, Wade Alan, Sept. 13; t the Daniel Dawsons, Andrew James Sept. 21; to the Robert Pattersons Todd Lynn, Oct. 1; to the Ronald Ha beggers, Nathan Wayne, Oct. 3; t the John L. Lehmans, John Matthew Oct. 5.

First, Bluffton, Ohio: to the Jame Blackburns, Michael Jason, Sept. 14

First, Normal, Ill.: to the Thur man Blesses, Bryan Frederick, Sept 11.

First, Sugarcreek, Ohio: to th Jeff Hostetlers, Jeffry Lynn, Aug. 2

First, Wadsworth, Ohio: to th Richard Lowes, Jeffrey Brian, Sept. 1

Grace, Pandora, Ohio: to th Charles Weltys, April Kay, Sept. 2

Hively Ave., Elkhart, Ind.: to th Robert Duells, Nathan, Sept. 21.

Maplewood, Ft. Wayne, Ind.: t the Richard Krauses, Stanton Richard Sept. 8.

Meadows, Ill.: to the Robert Gun dys, Lainne Elizabeth, Sept. 18.

Oak Grove, Smithville, Ohio: to th Howard Schrocks, Michael David July 25; to the Douglas Steiners Clint Douglas, Aug. 14; to the Davi Gerbers, Marla Kay, Aug. 23.

United Mennonite, Peoria, Ill.: t the James Malones, Kent Dale, b adoption.

ANNIVERSARIES

First, Berne, Ind.: Mr. and Mr Elmer Lehman observed their fifty first wedding anniversary on Sept. 2 Mr. and Mrs. Clarence Sprunger ob served their fifty-second anniversar Sept. 28. Congratulations and bes wishes were extended to Mr. and Mr Carl Flueckiger who observed thei fifty-first anniversary Oct. 3.

Pulaski, Iowa: Mr. and Mrs. Osca Dieffenbach celebrated their golde wedding anniversary Sept. 21.

You and I, who are content to let our countries build and maintain large fortress-like institutions, who do not clamor for the obvious and necessary changes, are collectively guilty of Kingstons and the Atticas.

ponsibility, and it was done without bloodshed or broken bodies—even, I might add, without broken spirits. I would be quick to concede that there were vast differences between that riot nd the ones at Kingston and Attica. There were no hostages held in this ne. But I would argue that these ifferences were built into the situation long before the eruption.

Kingston and Attica could have een avoided. The Solicitor General f Canada and the Governor of New York cannot be held solely responsible for the bloodshed that occurred here. You and I, who are content o let our countries build and maintain large fortress-like institutions, who do not clamor for the obvious nd necessary changes, are collectively guilty of the Kingstons and the Atticas.

We can expect those problems to ontinue happening wherever we have robbed persons of their freedom nd dignity, herded them together like cattle without easy access to those in the community who may yet care about and love them, giving them little or no opportunity to exercise responsibility, offering no understanding of the problems which caused them to become offenders in the first place.

As a professing Christian, I agree wholeheartedly with J.T.L. James, who was until recently provincial chaplain in Manitoba: "We must affirm . . . that theology has a right and a duty to speak in this field since it is vitally concerned with man, his origin and destiny, and consequently with the ethics of the means of achieving his destiny. Furthermore, religion seeks the inner *holiness*—wholeness—of both man within himself, and of society."

The church, however, has been extremely slow and incredibly weak-voiced in exercising that right and duty to speak. There have been occasional voices crying in the wilderness, and certainly one cannot overlook the influence of Christian principles and teachings on many who are and have been involved in trying to bring about change. But the church has produced other voices, too.

By now you should have detected some of the qualities which I feel a person must have in order to help the offender, such as the ability to love the unlovely, to give without receiving, to suffer rebuke and not expect reward, to become indignant about the atrocities which are perpetrated upon the less fortunate within our society by the rest of us, to speak out fearlessly without regard to repercussions against the modern-day pharisees. Surely in this you will see the qualities of Christ.

Ask yourself if you see these qualities in our nice, middle-class churches wherein voices are heard to say, "Just preach to us about salvation, and let the government worry about those who offend against the laws of my land."

Are there things the church can do which the government cannot? Yes there are. The government is considerably less interested in or capable of teaching me about God and righteousness. It is the church that can teach me what it means to be a child of God in the brotherhood of man. It is the church which can say very clearly, if it will, that prejudice and violence and any form of degradation of my fellowman are wrong.

Perhaps you want to know how you as an individual, or as a representative of a congregation or men's organization can become involved as a concerned citizen not employed in the correctional system.

First of all, if there is not already a penal reform organization operating in your community, you should give serious thought to starting such an organization. What impact might you have? Recently an Anglican clergyman and a small group of supporters picketed a local jail every Thursday during the lunch hour, criticizing its facilities, which were built in 1833. Just recently the government announced a major renovation program there.

The clergyman had to be familiar with the facilities, he had to be aware of their effect on the men and women held there, and he had to have the courage to attempt by peaceful yet graphic means to get his concern across in sufficient proportion to get action from the government. In this case, I am told, the government would have made these renovations regardless. Perhaps. But those changes might have been made many years earlier, had a concerned citizenry acted earlier.

Some of the more meaningful programs that I have encountered have been those participated in by Mennonites in Kansas and in British Columbia. These have been projects in which responsible and concerned men in the community have entered the prisons, offering friendship and understanding, and following through after the person is released into the community. We are, fortunately, no longer back in the days of being satisfied with the hit-and-run process of presenting religious amateur programs within the prison walls.

In Manitoba, the provincial MCC has set up a probation hostel. This is commendable. It offers an atmosphere in which at least a small number may find help and understanding, perhaps a form of family and home which they crave. But do not expect governments to begin patterning their institutions after the Mennonite model. It will be praised by the government, but it will never be given serious consideration as a replacement for existing facilities. The argument can be expected, that only a few could be dealt with in this manner. The majority of Manitoba's prisoners will never benefit directly from the MCC project.

I question any venture by the church which tends to substitute for bad aspects of society's functioning without attempting to change and remedy those malfunctions.

In Holland, I understand, the church offered its services volunteering to supervise and help persons on probation and parole. Today that country has fewer people in prison than we, by comparison to offenders left in the community, and a lower crime rate. Can we do the same? Are we willing to try? Can you convince the authorities to *let* you try?

NEWS

Asia Mennonites to plan joint missions

Possible joint mission work in Asia by Asian Mennonites will be studied as a result of a resolution passed at the First Asia Mennonite Conference October 12-18 in Dhamtari, India.

More than 250 delegates and visitors from seven Asian countries registered, with several hundred more from the local area attending during the evening and the final Sunday services.

The statement on mission outreach, passed at the closing plenary session, said, in part, "In the Asian context of the plurality of religions, cultures, languages, and nationality, the Good News can bring a transcending unity. . . . God is calling us to a missionary outreach in Asia. The open doors beckon us to enter into new areas of Christian missions, both in word and deed. God is calling his church to become agents of his mercy and love to the suffering millions of Asia."

Two Japanese Mennonites are now serving in Vietnam, and at least one Indian teacher is interested in serving under the Teachers Abroad Program.

Delegates also decided to hold a second Asia Mennonite Conference and appointed an executive committee to select a date and site and to make other preparations. The date will probably be in about five years; however, it may be sooner if Asia missionary efforts develop.

Delegates at the conference, held 120 years after the first Mennonite missionary came to Asia, were from India (49), Indonesia (6), Taiwan (4), Japan (3), Vietnam (2), and Hong Kong (1). A delegate from the Philippines was unable to come because of a typhoon.

Host for the conference was the Sunderganj Mennonite Church, assisted by members from other nearby Mennonite congregations. Without adequate public facilities for transportation, housing, and feeding of foreigners in the town of Dhamtari, the hosts prepared food for guests and found lodging in dormitories of local schools, whose students were on vacation.

Following the theme *Good news for Asia today*, the conference spen six days singing, studying, praying sharing, listening, discussing, an planning. Chairman was S. Djojodihardjo, veteran Mennonite leade from Pati, Java, Indonesia, assisted b P. J. Malagar of Dhamtari, directo of Mennonite Christian Service Fellowship of India.

The conference immediately followed the Seventh International Reconciliation Workcamp in Calcutta. O the thirty-four participants, all bu three made the sixteen-hour trip t Dhamtari for the conference. Th workcamps, which began as a reconciliation effort between Japanese an Korean Christians, have graduall grown to include those from all o Asia and have played a significan role in preparing for the first conference of Mennonites in Asia.

The conference delegates voted t accept responsibility for the reconciliation workcamps, which were started by Mennonite Central Committee

The conference met within a fe miles of camps where thousands o refugees from East Pakistan hav been temporarily settled. Delegate took special offerings for the refugees One delegate had planned to buy gift for his family and friends, but whe he saw the camps on the road t Dhamtari, he decided to give th money for refugee work.

The conference program began a 7 A.M. and continued until 10 P.M Several choirs from India and delegations from each country sang in thei own languages. Church reports wer given in the evenings.

Although most of the participant were Asians, missionaries and MC workers also attended. The Mennonite World Conference presidiu executive committee met during thi time, bringing representatives fro every continent except Australia. Thi led one delegate to call the meetin a "mini-world conference."

Mennonites have been serving i Asia since 1851. The first voluntee was Pieter Jansz, a teacher fro Delft, Holland, who was sent to Jav when it was a possession of the Netherlands.

FIRST ASIA MENNONITE CONFERENCE
OFFICE
EGISTRATION - RESERVATIONS - INFORMATION

J. A. Oosterbaan of the Netherlands, member of the Mennonite World Conference Presidium, left, and P. J. Malagar, bishop of the Mennonite Church in India, center, talk in front of the registration office at the First Asia Mennonite Conference in Dhamtari, India.

ine women delegates t Asia conference

lthough only nine of the sixty-five elegates at the First Asia Mennonite onference were women, women were ctive in feeding conference-groups nd in participating in conference ses- ons, reported Ruth Ratzlaff, Gen- ral Conference Mennonite missionary India.

The conference, the first official siawide gathering of Mennonites, ook place October 12-18 in Dham- ri, Madhya Pradesh, India.

Only one woman delegate came rom overseas—Mrs. Esther Soesanto, n Indonesian pastor.

Indian women delegates included our from the Mennonite Brethren hurch, two from Bihar Mennonite hurch, one from the Brethren in hrist Church, and one from the Gen- ral Conference Mennonite Church.

Indian women were also busy dur- g the conference as secretaries— yping, registering delegates, and sell- g postage and postcards. Others pre- ared food, waited tables, and washed ishes. Some sang in choirs, sang olos, ushered, and translated.

At a "women only" meeting Sun- ay afternoon, about 100 women dis- overed that practically every Menno- ite church in Asia has a women's rganization. Most of the local groups re arms of a larger women's confer- nce.

Among women's organization activ- ies, Bible study takes high priority nd is considered essential for Chris- an growth. Prayer and testimony eetings are often held.

Groups also sew—sometimes selling he articles and giving the money to he Bible Society or some other orthy cause, or sending clothes to he suffering in Nigeria, Algeria, "our wn poor," or, more recently, to refu- ees.

Others do voluntary service in hristian hospitals, visit the sick, help amilies in time of death or sickness, nd serve teas at conferences or spe- ial church occasions.

Mrs. Soesanto urged each woman t the conference not to neglect her ome, but, at the same time, to set side some time for work in the hurch.

District ministers meet Urge realignment of tasks

New cooperation and a new alignment of responsibilities may be in the wind for district and provincial conferences of the General Conference Mennonite Church.

District and provincial conference ministers met officially for the first time in October. Also attending were presidents of conferences without district ministers, a Mennonite Brethren district minister, and representatives of the Commission on Home Ministries, Commission on Education, and Conference of Mennonites in Canada.

Although conference ministers and presidents spent much of the time sharing how they go about their jobs, several major decisions were made which will foster decentralization of conference work.

The group directed the Commission on Home Ministries not to appoint special area facilitators to prepare congregations for Probe 72, an all-Mennonite consultation on evangelism, and Key 73, a year-long interdenominational evangelism effort.

Instead, evangelism education will be entrusted to the existing evangelism committees of the district and provincial conferences. These committees will introduce congregations to a kit of materials on starting small groups within the church. The kit has been prepared by the Commission on Home Ministries.

Area facilitators may begin work in a few clusters of churches within a district, such as the Oklahoma churches in the Western District. However, evangelism committees will be given the primary responsibility for distributing the small-group kits. Since the word *evangelism* has negative connotations to some people, one suggestion was to rename the committees *local outreach committees.*

Responsibility for church extension has been moved within the last year to the district and provincial conferences, with CHM providing financial help in a few cases.

A church extension council with representatives from each district and province met for the first time last February: A similar council for representatives of district and provincial peace and social concerns committees was suggested.

The policy now in effect is that, where possible, the General Conference Commissions on Home Ministries and Education will support and strengthen district and provincial work.

The district and provincial ministers adopted the following statement:

"To make the church vital, make it local. Our policy says that local congregations are autonomous and responsible for their life and outreach. If a task becomes too large for the local congregation, it may appeal to the district or province for help. If the task is too large for the district or province, it may appeal to the General Conference. And if the task is too large for the conference, it looks to ecumenical associations."

Another issue was help for rural churches with declining constituencies. The group recognized that congregations with less than one hundred members have difficulty supporting a full-time pastor. In the Northern District, more than half of the congregations are in this situation.

Shared ministries of two or more churches were suggested; however, many small congregations are reluctant for their pastors to work with another congregation.

Another possibility is for the pastor in a stronger congregation to train a lay person from a nearby smaller church in preaching, visitation, and other pastoral responsibilities.

Altona education center has enrollment of 45

Elim Christian Education Center, Altona, Manitoba, has an enrollment of forty-five this year. The Bible school had its opening program October 17.

New faculty members at the center this year include Jake F. Pauls, Lawrence Klippenstein, Esther Franz, and Hilda Hiebert. Continuing members of the instruction staff are George Neufeld, principal; Ed Cornelson; Mrs. Linda Kehler; and Ben Kehler.

Churches share pastors and like the arrangement

A shared ministry used to be something in which a congregation participated only if it could not afford a full-time minister.

However, a growing number of congregations in the General Conference are adopting various forms of shared ministries—not only one minister's serving two churches, but two or more ministers' serving a cluster of churches. They are no longer seeing the pastor as *theirs,* but as someone who can use his special skills to minister to the total community.

The Carlock and North Danvers churches in Illinois recently installed Elmer Wall and Walter Dyck as pastors of both churches.

Mr. Wall will specialize in preaching and youth work, while Mr. Dyck will concentrate on visiting the sick and elderly.

Both churches had been looking for pastors for about a year, when Jacob Friesen, Central District conference minister, suggested a shared ministry program.

The churches emphasize that the new program was not an economy move, but an attempt to enrich the church program. With less duplication of services, greater efficiency will be achieved, church leaders feel.

In Beatrice, Neb., First Church and Beatrice Church have begun a form of shared ministry on a trial basis.

Louis Goertz, Beatrice Church pastor, preached October 17 at both churches, while Kenneth Rupp, First Church pastor, sat in the pew. Mr. Rupp was to preach at both churches October 31.

Plans are for each pastor to be free from preparing a sermon one Sunday out of four.

"This gives us more time for other responsibilities and helps us considerably in broadening the ministry to each church," Mr. Goertz said. "Each of us has a unique contribution he can make."

The two church councils are exploring other areas of cooperation, which will be on the agendas of annual business meetings in January.

In the Goessel, Kans., area, Alexanderwohl, Tabor, and Goessel churches began cooperating about a year ago in a draft counseling program which includes a voluntary service worker.

Now they are beginning a preaching exchange in which one of the pastors would serve all three churches during a given month. They are also coordinating evangelism responsibility and attempting to minister to the entire community cooperatively.

Although Willard Stucky has been serving the Calvary Church in Liberal, Kans., and Turpin (Okla.) Church for two years, the joint ministry became official only last August.

After Mr. Stucky had been at Liberal for a year, he began working with the Turpin Church on an interim basis. In August, when his first term in Liberal was over, the Turpin Church quit looking for another pastor, and both churches extended the call to Mr. Stucky.

Sunday morning worship services are separate, but there is one joint Sunday evening service a month—part of the time in Liberal and part in Turpin.

Canadian foundation now has full-time director

The Conference of Mennonites in Canada has operated its own foundation for over five years, but only marginal time was given to its promotion. It was first called COMECA, but recently its name was changed to Mennonite Foundation to coincide with the names of foundations operating in Ontario and in the United States.

The Canadian Conference's financial difficulties during the past year helped hurry the decision to expand the foundation's activities. A full-time manager, John R. Dyck, was appointed, an office was established, and a separate board of directors was named.

The five-man board met for the first time October 15-16. They named D. P. Neufeld, Virgil, Ont., chairman; John Penner, Calgary, vice-chairman; and Art Rempel, Winnipeg, recording secretary. The two

Change in ordination procedure proposed

A change in the meaning of ordin tion of General Conference Menn nite pastors may be on the way.

The Committee on Ministry, whic met in Chicago October 11, has su gested that a pastor be ordained the time he begins serving his fir church. Subsequent congregatio which he serves would commissic him on the basis of the specific fun tions he is to perform. Ordained pe sons no longer serving a congreg tion would not be issued ministeri identification cards.

Arnold Nickel, secretary for mi isterial placement until his death r cently, said the committee did not i tend to defrock anyone or divest hi of his rightful functions, but ordin tion is not necessarily for life.

More than two hundred ordaine persons who are no longer pastors a listed in the Conference's *1971-7 Handbook of Information.*

Mr. Nickel said the present ord nation policies were never formal decided upon, but grew up informa ly. At present, subsequent churches pastor serves must accept the ordin tion of the first church. This robs th other churches of the same privileg of setting that man apart for his jo

The change in ordination woul also agree more with Anabaptist do trine on the priesthood of all b lievers.

Identification cards will be maile in the near future, accompanied b a statement on the philosophy of o dination.

Persons not receiving identificatio cards would not be entitled to pe form marriages, travel on clergy pas es, or figure income tax on the sam basis as ministers.

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other members of the board are Ern Dyck, Steinbach, Man., and Henr Rempel, Winnipeg.

COMECA had assets and investmen totaling $40,000 at the time of its di solution.

John Dyck's duties will include vi itation and education. He will me with families, individuals, and grou across Canada to interpret the ser ices provided by the foundation.

ummer volunteer becomes ohnny's big brother

he following report was written y John Loewen, an MCC *summer rvice worker in Winnipeg.*

began my work as a summer rvice volunteer May 12 in the Lord lkirk Park area of Winnipeg. The arks and Recreation Department as looking for persons to run recation programs in the schools, so found myself working at the David ivingstone School some evenings. I orked at the MCC (Canada) clothg center the rest of the time.

At the end of June, the evening creation program was discontinued. then began working with Jim and eatrice Bender, full-time VS work s in the area. Our aim was to inlve children in constructive play d see that they had a good time ithout getting into trouble. As Chrisans, we wanted to show love and ncern for them.

One important relationship which made was with a thirteen-year-old y named Johnny, the son of an alholic father who had just decided go straight. His mother had left e family many years before, leavg Johnny, his sisters and brothers n their own. His oldest brother was prison for killing a boy in a street ght. Johnny had not been in school uring the past school year and I ondered what I could do to help im.

The idea of *big brother* came to e, so I asked Johnny to go campg with me. He was excited about e idea and we went up north for week. We met some fantastic peole up there, and Johnny began to ust people, although at first he was lways afraid that someone would teal our things. At night he was alays sure the hatchet was close so I ould reach it.

Since that time I've taken Johnny nd his younger brother out many imes and we get along fine. I'm rying to keep in touch with Johnny nce a week and hopefully this vill one day help in bringing him to hrist.

I will possibly be able to continue serving in this program, but that depends on what the Lord wants me to do. There is definitely a great need for workers in this immediate area. There are many more *Johnnys* to be reached.

Five conferences will explore new curriculum

Five denominations with an Anabaptist heritage will gather at Camp Amigo, Mich., June 12-26, to explore a possible joint Sunday school curriculum for primary grades through junior high or high school.

Involved in the planning so far have been the (Old) Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ, and Evangelical Mennonite Brethren.

The new curriculum, if developed, would take the place of the newly revised Mennonite Graded Series, which is expected to be outdated in five to six years. The Mennonite Graded Series, the cooperative effort of the (Old) Mennonite and General Conference Mennonite churches, was first worked on in the early 1950s and has since been revised twice.

The consultation in June will include discussions of the Anabaptist vision in tradition and in current expressions; future changes in society, education, and technology and their impact on church education in the 1980s; curriculum models; new media; and church resources for the task.

One of the reasons for considering a joint curriculum by five denominations is the high cost for a small denomination to prepare its own curriculum. Mennonite Mutual Aid has provided some help to the planning group and is being asked to provide more.

However, the June consultation may not result in a joint curriculum proposal because of doctrinal differences among the five groups. The Mennonite Brethren Church had no representatives at the last planning meeting. However, the planning subcommittee has expressed hope that the Mennonite Brethren will be represented at the June consultation.

Motivation is crucial says Olympic champion

"World records are broken in the minds of men who set their minds on a goal and achieve it," said Bob Richards, Olympic champion and holder of twenty-six national championships, as he addressed a large audience at Freeman Junior College recently on "The power of the mind."

Mr. Richards pointed out that "95 percent of the champions I have known are under 5'10" and under 175 pounds; they are average people who become motivated." He told many stories of Olympic champions, world record holders, and outstanding athletes who set their goals, predicted their achievements, and attained them in spite of inconceivable odds. "The greatest secret of their success was that they set a goal and determined to achieve it," he said.

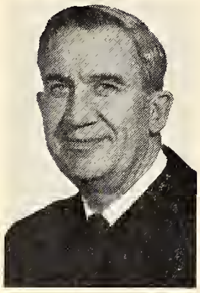
"Think right thoughts and you can change your life," he challenged his audience, stating, "There is enough creative will power here tonight to change the world." He said that 99 percent of the people use only 1 percent of their capacity; most people never use the enormous capacity within them. Mr. Richards quoted psychologist Will James as saying he had never known a person to put out more than 10 percent of his or her ability, and agreed with Steinmetz that "the new science of the future is the discovery of the power of the human mind."

"Mothers should worry about the ideas that go in the brains of their children more than about the food that goes into their bodies. They become the thing they think about," he stated. Referring to a great athlete who "started matching the dream implanted in his brain," Mr. Richards challenged his audience to "start dreaming—we need you." "Most of us beat ourselves with negativism," he indicated, asking people to "recognize the problem is in us, not in the system or in our country. Be grateful, start seeing the positive."

"The Christian religion, properly emphasized, is very positive," Mr. Richards stated, referring to such passages as "only believe, all things are possible."

RECORD

Death



Nickel

Arnold Nickel, executive secretary of the Commission on Education, died October 31 at his home in Moundridge, Kans. Born February 1, 1920, in Mountain Lake, Minn., he had graduated from Mountain Lake Bible School, Northwestern Bible School and Seminary in Minneapolis, and Bethel College. He held the Master of Sacred Theology and Doctor of Sacred Theology degrees from San Francisco Seminary in San Anselmo, Calif.

He had been pastor of Zion Church, Donnellson, Iowa; Bethesda Church, Henderson, Neb.; and Eden Church, Moundridge. He also taught at Freeman Junior College, Freeman, S.D. He was personnel secretary for the General Conference from 1966 to 1971. He became executive secretary of COE in September, while retaining responsibility for ministerial placement.

Baptism

East Swamp Church, Quakertown, Pa., on Oct. 3: Loretta Miller.

Marriages

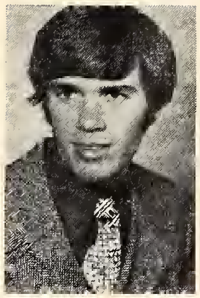
Bill Casselman and *Mary Ehrig,* First Church, Upland, Calif., on Oct. 22.

Larry R. Kolander, St. Peters Lutheran Church, Lakefield, Minn., and *Margaret E. Harder,* First Church, Mountain Lake, Minn., on Oct. 23.

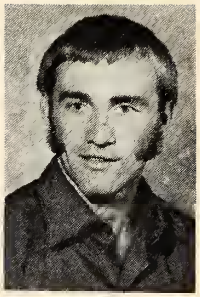
Whitefoord Mays III, New York, N.Y., and *LuAnn Leisy,* Lorraine Avenue Church, Wichita, Kans., on Oct. 2.

Darrel Smith and *Joan Fast,* First Church, Beatrice, Neb., on Oct. 16.

Workers



Franz



Froese

Delwin Franz, Ritzville, Wash., has begun a two-year term of voluntary service in Washington, D.C., with MCC. He will be working in the Washington Peace Section office as an administrative assistant. Delwin is a graduate of Willamette University and received a BA in political science. He is a member of the Menno Church, Ritzville.

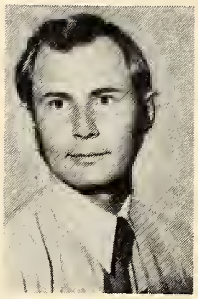
Dan Froese, Saskatoon, Sask., has begun a thirty-month term of Pax service in the Congo in agricultural extension work. Dan attended Swift Current Bible Institute. He is a member of the Warman Church, Warman, Sask.

High

Kampen

Glen High, Coopersburg, Pa., has begun a two-year term of voluntary service in Appalachia. He will be working at the Great Onyx Job Corps Center as a recreational assistant. Glen attended Lehigh County Community College where he studied applied science and business management. He is a member of the West Swamp Church, Quakertown, Pa.

Donna Kampen, Fiske, Sask., has begun a one-year term of voluntary service in Pennsylvania. She will be working in Lancaster as an aide in a day-care nursery. Donna attende Rosthern Junior College. She is member of the Fiske Church (Ebenfelde), Fiske, Sask.



B. Konrad

A. Konrad

Ben and Arlene Konrad, Cottam Ont., have begun a three-year term o overseas service. After a brief tern of service in Appalachia, they wil be going to East Africa for the remainder of their term. Ben is a graduate of the Mack Training Schoo for Nurses and received his BS ii nursing from the University of Windsor. Arlene is a graduate of the Niagara District Secondary School. Botl are members of the United Mennonite Church, Leamington, Ont.

Calendar

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

July 18-23, 1972—Curitiba, Brazil Mennonite World Conference.

Canadian

Nov. 20-21—St. Catharines, Ont. Ontario Conference.

Jan. 14-15, 1972—Mennonite Central Committee (Canada) annua meeting in Steinbach, Man.

Northern

Nov. 26-27—Swan Lake Christiar Camp, S.D., pre-draft boot camp.

Pacific

Feb. 11-12, 1972—Albany (Ore.) Mennonite Church, all-unit meeting of the Mennonite Disaster Service.

Western

Feb. 3-5, 1972—Annual seminar of the Mennonite Council on Mass Communications in Hesston, Kans.

MEDITATION

elicity Celeste

ne child could only cry and defecate. Another's head stopped right bove his eyebrows because he had no cerebrum. And the third had ar ducts which, instead of running out, ran down into his nose and ck into his throat." These were Vietnamese children born defective cause of defoliants, reported in *The Central District Reporter*, ly 20, 1971.

r name is Felicity;
e is sixteen months old and i
ve the way she dashes back and forth
arms swinging
full of smile
till i
hold her
but he had no cerebrum!
r name is
licity Celeste: how i
ve the way she
grabs and crawls and hugs and cuddles over me i
throw her up she laughs
could only cry and defecate
r name's
licity! my daughter
child of love at peace
how i will
bounce her yellow ringlets kiss her nose
and if your tears go only back into
your throat, who'll know?

Y TEARS DO NOT GO BACK INTO MY THROAT they come to you
ar this thou valiant soldier of the war
you will call yourself by veecee arvin yusay
litburo jointchiefs honeywell or dow attend!
e Spirit of my God will find you;
u will know that you have been
e murderer of my only child.

Dave Rensberger

is poem may be reprinted free forever

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WRITERS

David Janzen resides at 409 West 11th, Newton, Kans. 67114. He and his wife are members of an intentional community. David is devoting major attention to prisons and war taxes.

Edgar W. Epp was until a year ago warden of Haney Correctional Institution in British Columbia. He is now director of the Department of Correctional Services for the province of Ontario.

David Rensberger is serving a prison term in Ashland, Kentucky, for failure to cooperate with the Selective Service System.

Howard Habegger, Verney Unruh, and Hugh Sprunger are staff members of the General Conference Commission on Overseas Mission.

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THE MENNONITE

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The vote on China

Howard J. Habegger, COM *executive secretary*
Verney Unruh, COM *secretary for Asia*
Hugh Sprunger, missionary to Taiwan

October 25, 1971 will undoubtedly be recorded as an historic date in the annals of world history. It was on that date that the United Nations voted to recognize the government of the People's Republic of China, based in Peking, as the legitimate representative of the Chinese people to the United Nations.

There has been both negative and positive reaction to this action. The implications of this decision are not yet apparent. But several observations can be made.

First, whether we agree with the decision or not, we must face the reality that the majority of non-Chinese nations, especially those in the third world, were in favor of this move. It is now clear that the Soviet-U.S. domination in world politics is over.

Since World War II, over sixty nations have thrown off the yoke of colonial rule and become independent. They have become members of the UN and taken their place in the family of nations. Many of them are small and still struggling for their identity and selfhood. They felt it necessary to either align themselves with the West or the Communist bloc. For many years they have been used as pawns in the game of international politics. And they resented it.

But now the picture has changed. New relationships are developing. The United States and Soviet Russia will no longer be able to wave a big stick over the smaller nations. This may be hard for us as Westerners to accept, but it is a fact and the sooner we recognize it, the better.

Second, in terms of the world mission of the church, this may be a crack in the wall for contact with the Christian church in China. Twenty years ago missionaries were expelled from mainland China and the church was on its own. It has gone through deep waters of suffering. But reports indicate that it survived the fiery trial of persecution and is a dynamic fellowship, expressing a vital faith in new forms and structures.

Direct contact with the church in China may not be possible for years. But as travel restrictions are lifted, Christian businessmen, scholars, journalists, teachers, and others will visit China. It is hoped that this will provide informal contacts with Christians there.

In the light of what China suffered at the hands of Western colonialists, and the association of missionaries with the oppressors, it is a question when Western missionaries will again be able to enter China. That task may fall to the overseas Chinese or Asians who will be accepted.

Third, let us be assured that this move did not surprise God. He is still on the throne, the ruler of men and nations.

> "The nations rage, the kingdoms totter;
> he utters his voice, the earth melts"
> Psalm 46:6.

God may use any nation to fulfill His purpose. From our perspective, we cannot discern that purpose in the sweep of history. But we need not panic. Rather, it is time for recommitment for each of us to do God's will as we know it.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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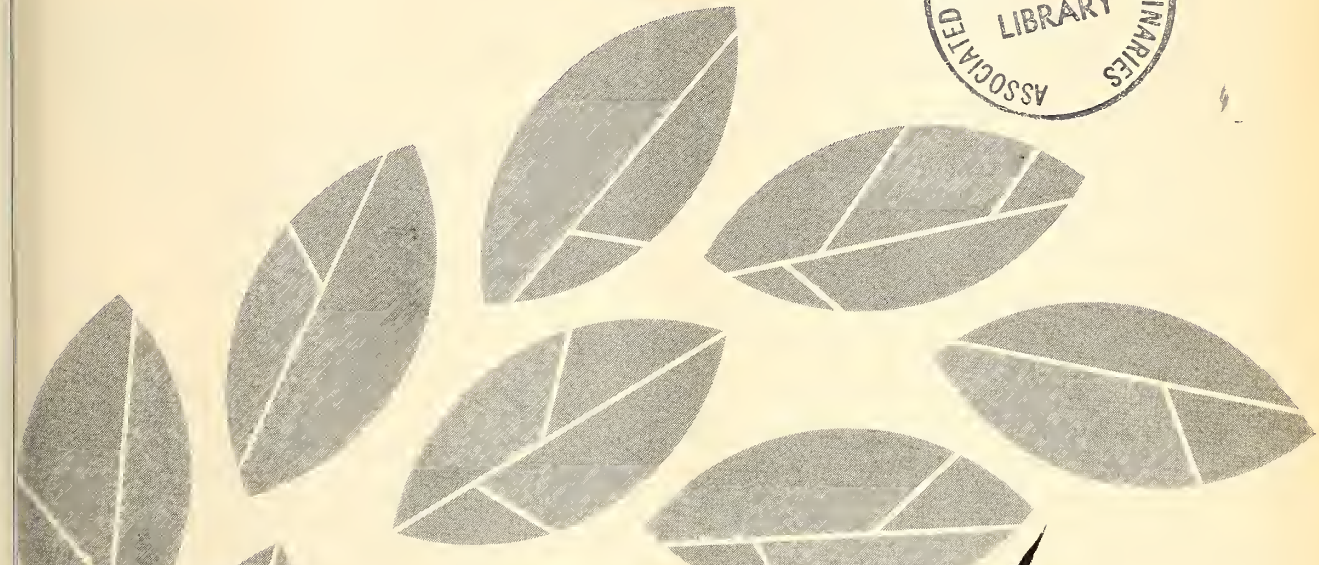


all thy
works shall
give thanks
to thee, O LORD

16 prayers for today

FOR THANKSGIVING

For the sparkle in the eyes
of loved ones
For the touch of a friendly hand
For the bread we eat
For the plentiful stars
For the roar of the breakers
For the Holy Word
you have spoken to us
For the chance to be
and to do
We thank you
O Lord, our God

Amen.

FOR PEACE

From the deserts of Sinai
to the swamps of Indochina
men give their lips to peace
and their hands to war.
Nothing proves
man's radical wound
and need for your presence
like brothers against brother.
Peace, like her sister Justice
requires the vision, discipline
and love
that only you can give.
Give.
This time may we be ready.

Amen.

FOR FAITH

A few years ago
Some men were saying
that you were dead.
Some still claim they can't be sure
or can't be bothered.
Some are torn and wracked with doubt.
Some of us who believe
aren't a very good proof
of your compassion for humanity.
Let us show it more
so that your praises may be sung
on every continent and far-off island.

Amen.

FOR HOPE

You once told the prophet Isaiah
that those who hoped in you
would have the wings of eagles.
Things are getting me down, Lord.
I need those wings
and I'm not the only one.
With them, I can never completely fall
and the world stands to gain
by the perseverance I urgently seek.

Amen.

FOR UNITY

Ve were one
t the start
nd now
ve are many.
Not just
he many
f diversity
ut the many of division too.
ruth is one.
ou are one.
Vhy can't
ve be one?
nd know
n you
he unity
f love?

Amen.

FOR NEIGHBORS

Help me to understand the answer
Jesus gave to the question:
"Who is my neighbor?"
About a man on a road who needed help
about those who refused it
and the one person who gave it.
Make me more sensitive
to the feelings of those I meet
at home, in a store, on a bus, in a crowd.
More aware
that whether I know them or not—
the nameless, the angry, the anguished
all people, everywhere
are my neighbors in you.
No one is really a stranger
unless I choose to make him so. Amen.

FOR PERSEVERANCE

Guide and strengthen me
Holy Spirit
in trying to accomplish
the mission in life
you have assigned to me.
You haven't exactly made it easy.
But when I think
Of Abraham, and Moses, and Paul
I stop complaining.
I want to honor you
do some good for a lot of people
and then rest—with you—
for a long time. Amen

FOR THE POOR AND HUNGRY

Father
it's easy to forget
the poor, the hungry, the cold, the sick.
I have a warm coat, a comfortable home
running water, a nearby supermarket
a regular job.
What I have
is not mine
without strings.
But if I can only remember
that the strings
are lines of love
it won't be so hard
to share
my time, my attention, my respect
with those you love
(as if you didn't love everybody!)
And get back
without seeking it
a new appreciation
of the dignity
of those who suffer.
Your blessings are not inert.
If we let them
they spring us into action. Amen.

OR CITIES

ities are for needs and wants
livine father
hat cannot be met in isolation.
Have we expected from them too much
nd put in too little?
pur us to renew our cities
s you renew the earth in spring
hat families may have decent living space
hat the poor may have hope fulfilled.
hat the sick and aged
nay be treated as persons.
May our cities
e filled with love
ruly homes and not merely structures.
Amen.

FOR THE LONELY

It's awful to be lonely, Lord.
Sometimes
when I'm in a crowded room
surrounded by people who love me
I still feel lonely.
I'll bet the world is full
of lonely people
Sitting on park benches
and bar stools
in movie theaters
and at cocktail parties.
My next-door neighbor
has never knocked on my door.
Why is that, Lord?
Help your lonely, Lord
to reach out of themselves.
If only we weren't so afraid
of being hurt in the process. . . .
We'd really like
to become more aware of
and responsive to one another.
Grant us strength
to take the risk involved. . . .
The hurt can't be worse
than this awful lonely feeling.
Help us, Lord
to overcome our loneliness
by becoming one
with each other
and one with you.
Amen.

FOR THE BUSINESSMEN

Grant to those who engage
in commerce of any kind
Lord
to keep the public interest
ever in mind
with truthful advertising
trustworthy products
and honest practices. Amen.

FOR YOUTH

The young need someone
to listen to them
Lord.
Open my ears that much wider
so that by talking to me
they may be more willing
to listen to you.
Grant them
confidence and guidance
where they have a right
to expect it.
I really want their world
to be better than mine.
Amen.

FOR THE AGED

They have come a long way
Lord
and their journey
is just beginning.
They've had their taste
of happiness
and sorrow too.
They have made friends
and, sadly, a few enemies.
Success here
failure there.
But they did try.
They said they were sorry
for some things that happened.
I believe them.
More important, you do too.
Be a merciful Father
when you call them home. Amen.

FOR CIVIL AUTHORITY

If your power
flows to public servants
through us the people
shouldn't our bitter complaints
lead us to self-scrutiny—
and action?
Amen.

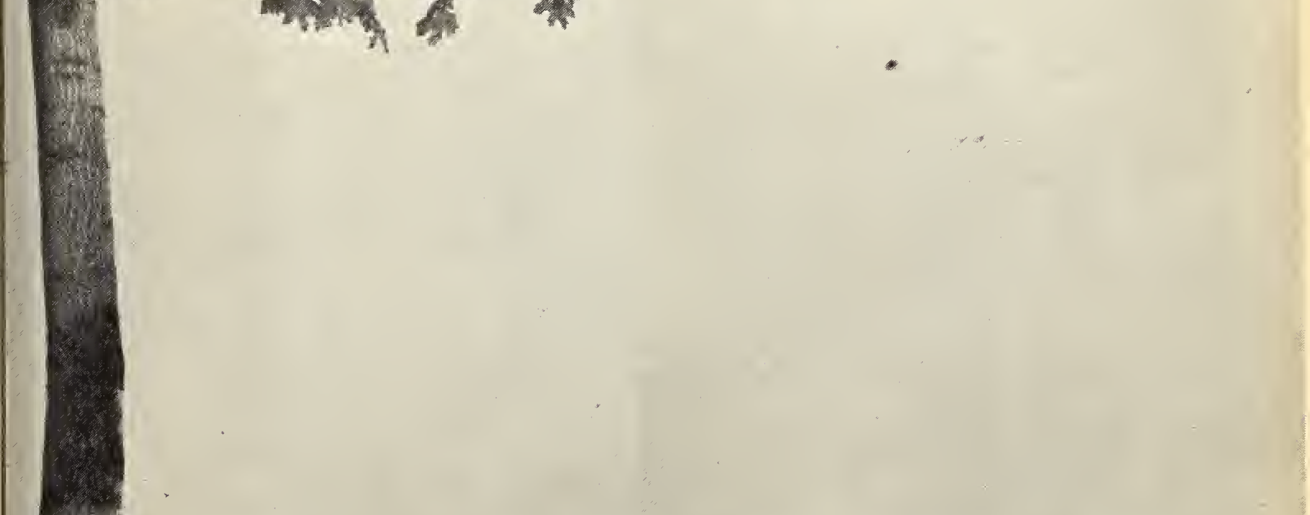
FOR PARENTS

Heavenly Father
you have given to men and women
the awesome opportunity
to participate in the creation of life
to nurture their children
to teach them the values and skills
they will need as responsible
creative adults.
Bless fathers and mothers
as they take on the joys and sorrows
of parenthood.
Enlighten them to communicate
an awareness of those things
that truly count.
Strengthen them when they falter.
Deepen their love for one another
no less than for their children.
Their love must know how to sacrifi
how to absorb friction and conflict.
Their love is something special
because it speaks, however haltingly
of yours. Amer

FOR LABORERS

Your son was a carpenter
Father
But some people look down on
those who work with their hands.
Inspire those in offices and factories
on farms and in machine shops
to put heart into what they do
to take pride in their strength
and the products of their toil.
They couldn't have a better example.
Ame

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Hol Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Churc Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editori office: 600 Shaftesbury Blvd., Winnipeg 29, Canada. Business office: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711



I'll bet the world is full of lonely people sitting on park benches . . . ."

NEWS

Vietnam, Amchitka concern Peace Assembly

"It was a ten-ring circus, a family reunion, a folk festival, a marathon rap session, a peace rally, a sleep-in, a search for living models of peacemaking. . . ."

This was the third annual Mennonite Central Committee Peace Section Assembly November 4-6 in St. Louis as summarized by William Keeney, Peace Section chairman.

A single description of the assembly would be difficult. The focus was to be on planning an agenda for Mennonite peace committees during the 1970s. But many agendas seemed to be operating.

District and denominational peace committees and the MCC Peace Section made the assembly one of their working sessions. Small groups studied "The peace church and the city," "The life style of a peace church," and "The peace church and public affairs."

Some participants came to plan peace strategy; some came for education; some came for fellowship; some came for inspiration to action. Some were committee members; most were college students (despite attempts to attract more people over thirty); some didn't fit any category.

Some slept at the YMCA, where assembly sessions were held; about three-fourths of the 200 at the assembly slept free of charge on the floor at Bethesda Mennonite Church.

Speeches were heard; a film of interviews with My Lai veterans was shown; committee reports were given; last summer's itinerant peace teams spoke; resolutions were passed.

Among these resolutions was a statement urging Mennonites to refrain from buying Christmas gifts this year and to send the money instead (or a matching amount if gifts are bought) to North Vietnamese medical facilities damaged by American bombs.

The money would be collected by the Mennonite Central Committee and forwarded to the American Friends Service Committee, to be added to the $10,000 MCC has already budgeted for such work.

The statement suggests that this proposal be presented to each Mennonite and Brethren in Christ congregation on Sunday, November 28, and money be collected throughout Advent.

"This year we feel, as a church, we should use (the) Christmas season to show love and brotherhood for the people of Vietnam," the statement reads in part. "We are proposing to celebrate the coming of the Prince of Peace by sending money, which would have been used for gifts for each other, to the Vietnamese people. . . . We, like Christ, can recognize no enemies."

The assembly sent a message to President Nixon November 5 protesting the atomic test on Amchitka Island November 6. The message was telephoned to Gerald Shank in Washington, who attempted to deliver it in person. At the White House, however, he was told, "That's what all our mail is saying. Why should you get in personally?"

Thirteen of the group also sent a telegram to the President protesting the explosion and refusing further payment of taxes for military expenditures.

In addition, a resolution supporting the National Black Draft Counselors was adopted. The resolution urged monetary support, cooperative work, minority draft counseling on Mennonite college campuses, and Canadian assistance with draft refugees.

Broader issues were dealt with in the assembly's principal address, given by Dale W. Brown, moderator of the Church of the Brethren and professor of Christian theology at Bethany Theological Seminary, Chicago.

He called for the peace churches in the 1970s to be apocalypticists of both doom and hope.

As apocalypticists of hope, it may be necessary to leave the church in order to join the church, Dr. Brown said. But he suggested that new congregations with radical, prophetic life styles apply to conferences for membership.

As prophets of doom, the peace churches—Mennonites, Brethren, and Quakers — must preach repentance for the peace churches themselves a well as pronounce the judgment c God on America.

"In an attempt to be respectable," he said, "the peace churches hav watered down and given up the ver things which could have been used b God in a powerful way in the 1960 if we had been faithful."

Dr. Brown called for a return t the doctrine of nonconformity an more extensive development of th simple life style.

Dr. Brown emphasized that th apocalyptic message of hope affirm the coming of the kingdom even without visible evidence, but does not remove heaven from earth or figure ou the chronology of the Second Coming

Peace churches are in a unique position, he said, to proclaim both personal and corporate salvation, to witness with both liberal and evangelica Protestants, and to communicate th peace stance even when it no longe coincides with what is popular.

He advocated the emergence o new styles of congregational life— radical, prophetic, eschatological communities. But he questioned how thes new congregations would be accepte by those who claim the heritage fro the sixteenth century.

Other issues discussed by committees and small groups included amnesty for draft resisters, the Intercollegiate Peace Fellowship conferenc next March at Bluffton College, pena reform, new draft regulations, th Intercollegiate Speech Peace Association, race education curriculum, an the tendency of many Mennonites t borrow uncritically from other traditions.

Words and deeds

Peace in 60-seconds. Donald R. Jordon, pastor of the Lafayette Churcl of the Brethren in Elgin, Ill., showe the two Family Life Peace Spots fo TV almost continuously from 10 A.M. 10 P.M., over a three-day period at local hospital fair. The spots, produce jointly by the Mennonites, Brethren and United Methodists, are sixty second public service productions portraying the Jesus way of reconciliation

Church in India readies for missionaries' departure

Mennonites in India are expressing a growing concern about evangelism, according to Verney Unruh, General Conference Mennonite secretary for Asia.

Mr. Unruh has just returned from a six-week visit to India and the First Asia Mennonite Conference.

In the past, the Indians have depended on the missionaries to do the planning and take the initiative, he said. "I would like to see them become involved in overseas mission."

Because no visas are being issued to new North American missionaries to India, missionaries are giving more administrative posts in the church to nationals. Mr. Unruh estimated missionaries could be in India for another fifteen to twenty years; however, no timetables for departure have been set.

The fastest growing area in the India Mennonite Church is in Korba, an industrial area. Since the mid-1950s, when coal was discovered near Korba, thousands of technical and professional workers have moved into the once rural town. With Russian help, India built two power plants in the area, and other industries have followed. Next year construction will end on an aluminum plant which will employ 10,000 new people.

Persons in the area come from many provinces and speak five or six different languages.

Some of the new residents of Korba are Christians. Others are becoming involved in a cooperative Chrisitan effort in the area.

"People who have been uprooted are more receptive to the Gospel," Mr. Unruh said.

Company officials have welcomed the missionaries with open arms, he said, and there are a number of small cottage meetings of Christians. Periodically they hold corporate worship.

Most mission work in India has been to the lower class. In Korba, however, much of the ministry is to the upper and middle classes.

One of the problems has been the reluctance of the local church, started when missionaries came in 1915, to accept the *outsiders*.

A rural-urban tension is also evident in Yeotmal Union Biblical Seminary in India, a cooperative school for several denominations.

Mr. Unruh said the seminary includes a diversity of groups of feelings on the intellectual versus the spiritual, urban versus rural ministry, academic versus practical studies, and British versus American educational emphases.

Next year the seminary will have its first Indian principal, Dr. S. Athyal, who holds a doctorate from Princeton Seminary.

Germans, Latins finding cooperation difficult

Cooperation between German-speaking and Spanish-speaking Mennonites in Latin America will take time, said Gerhard Goerzen, Mennonite pastor from Paraguay.

Mr. Goerzen has just completed seven weeks as pastor-in-residence at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

So far there has been little communication between Mennonites who immigrated to lower South America from Russia and Canada and natives to South America who have become Mennonites as a result of recent missionary efforts.

Mr. Goerzen felt that North Americans who have been pushing more cooperation do not understand the cultural differences between Spanish-speaking and German-speaking Mennonites.

"We are of German blood and the others are not," he said. "You can't expect an Indian convert to span immediately what took others four hundred years to do."

Mr. Goerzen offered several solutions to the problem. First, we come closer to our brother as we both come closer to Christ, he said.

He also felt North American missionaries to South America should set the example in cooperation by spending some time among German-speaking Mennonites rather than always alternating between North America on furloughs and the missions.

"My proposal is that we must have a program for North American missionary education in lower South America," Mr. Goerzen said.

He also felt the seminary in Montevideo could be a great help by training laymen as well as young pastors from throughout South America.

German-speaking Mennonites are developing a world mission, he said. There was a time when we ignored the Paraguayan people. Now we recognize that we as Mennonites and Paraguayans have a mission because Jesus has given us this responsibility.

More missionaries are now teachers, rather than evangelists, and there is more cooperation with the Evangelical Mennonite Brethren.

Mr. Goerzen felt, because of his recent experiences in the United States and Canada, that North Americans were experiencing a new seeking for truth.

However, Mr. Goerzen felt the North Americans were too "nationalistic," meaning they were spending too much time criticizing the government and leaving too little time for Jesus.

COE gets temporary executive secretary

Frank Ward, secretary for Christian education, will temporarily resume executive responsibilities in the General Conference Mennonite Church's Commission on Education, the commission has announced.

The post was left vacant October 31 by the death of Arnold Nickel, who had become COE executive secretary in September. Mr. Ward had held the position until September.

While another permanent head of the commission is being sought, Mr. Ward will continue to work in leadership training and counseling local churches on educating their members for faith and action, the commission said.

Conference officers have asked Heinz Janzen, general secretary, and Elaine Roupp, personnel secretary, to take over Mr. Nickel's responsibilities in ministerial placement.

Experiment in education begins in Fresnc

A group of families at Mennonite Community Church in Fresno, Calif., have started an experiment in Sunday school for the whole family under the guidance of the Commission on Education.

Discussion on the experiment began last February when Frank Ward, General Conference secretary for Christian education, mentioned at the Fresno church that he was looking for a group of people willing to experiment with radical forms of Christian education.

Four or five families indicated their interest and the planning with Mr. Ward began.

The group includes about twenty-five persons, ranging in age from two to fifty years old. They meet once a month—sometimes for an afternoon and evening, once for a two-day retreat. Meetings include some activities with both children and adults, some separately. Responsibility for the children's activities is passed around so that no adult spends all his time with the children.

The first meeting was a two-day outing in July at Camp Keola in the Sierra Nevada, where the group focused on becoming more aware of God.

They viewed stars and planets through a telescope, watched slides of the galaxies, and took nature hikes. After the children were in bed, the adults discussed their concepts of God until 2 A.M.

"Nobody offered neat answers," said Mr. Ward, "but there was a real feeling of caring."

Other sessions have included puppet shows, role plays, art work, sports. The program is always flexible. Activities are postponed, shifted, and canceled, and new things are developed on the spur of the moment.

The Monday evening following the meeting is always an evaluation by adults of the previous meeting and planning for the next one.

The October session dealt with developing an understanding of the church as people. Each family developed something to share with the group—a skit from Acts, a puppet show, reading of a story chosen by the family, sharing of a paper on the church one of the group members had written.

Although the experiment began as an alternative to Sunday school, many of the group members still attend Sunday school at Mennonite Community Church and some are teachers there.

Some of those who were active in the traditional Sunday school are especially excited about the group because of the opportunity for adult discussion which they had always missed.

Mr. Ward said the experiment had also provided the opportunity for various learning experiences, more time to plan, and more time to be flexible.

Above all, Mr. Ward senses a communal concern for each other in the group. The experiment has helped knit the group together as a larger family and has strengthened the individual families, he said.

Children are also interested in the program and look forward to group meetings.

A similar experiment is being planned at the Arvada Mennonite Church in Arvada, Colo., where it will involve the whole church th
first Sunday of each month.

There the church will split in
small groups on that Sunday ar
spend the whole day in study, worshi
or action.

Called an "experiment in being th
church," the program's objective
Christian education as "a total exper
ence involving the total life of th
church and . . . a variety of exper
ences over an extended period
time."

Proposed group goals or topics in
clude concepts of God, providin
services to those in need in the con
munity, music in the church, Bib
study, functions of a family, dram
art, Anabaptist history, death, th
work ethic, alternative communitie
and learning to play together.

"My concern," said Mr. Ward, "
not that people pick up these exper
ments because they are the answer t
the problems in Christian educatio
Their value for other churches is th
encouragement for other groups t
experiment and to risk something i
departing radically from tradition."
G.C. News Service

*A family in the Fresno experimental Sunday school group role-plays a scen
from the book of Acts. The group tries to plan some joint child-adult activitie
at each meeting.*

hird world uneasy bout Western missions

he attitude of Christians in the West partly responsible for the cry “mis- onary, go home” now being heard in ne third world country after an- ther, said Philip Potter, director of ie World Council of Churches’ Com- ission on World Mission and Evan- elism. He addressed 100 persons ho attended ceremonies in New ork marking the fiftieth anniversary f the International Missionary Coun- l.

By their attitudes and actions, Dr. otter said, Christians of the West ive been saying to the third world hristians, “We don’t need you.” hird world Christians believe that in rder to discover their own integrity nd selfhood they may need, at least r a while, to dispense with mission- ries who represent the structures of reign missionary domination.

Arthur A. Glasser, dean of the raduate School of Missions, Fuller heological Seminary in California, ported on missionary developments nong conservative evangelicals. He ressed a widely shared feeling among vangelicals that those related to the Vorld Council of Churches were ne- lecting the task of winning men to ith in Christ while overemphasizing rvice and reconciliation.

Dr. Potter said that the WCC staff as not “sounding the note of the ospel” in the same way as in the ast. “We are communicating the ospel in the context of the realities f today’s stormy weather,” he said. Ioting that they might use different nguage from conservative evangel- cals, he said they were no less com- iitted to evangelism.

When Dr. Glasser spoke of wanting put “the ship on an even keel” i.e., balancing evangelism and social ction), Dr. Potter replied, “How an a ship be on an even keel in ough seas?”

Meanwhile in Milwaukee an East frican black church leader, John atu, urged the church to rid itself f the *Vasco da Gama* mentality. peaking to 2,500 members of the eformed Church in America attend- ng Mission Festival 71, the general ecretary of the Presbyterian Church of East Africa said: “Behind the Western attitude of ‘having something to share with their fellowmen’ lies a wish to continue past images and an excuse for not facing the challenge of mission in their own countries.”

He said, “Missionaries are accepted in the third world out of kindness, to avoid tribal conflicts by providing a neutral force, and to keep from taxing the local church for projects that can be received free from Western churches. Nothing can be gained by evading the facts of life and delaying the day of confrontation,” he maintained.

Jose Miguez-Bonino of Union Theological Seminary in Buenos Aires, told the Reformed gathering that U.S. Christians could not avoid a political role.

“You cannot be neutral,” he said. “Your church, your money, and your people will either reinforce the pattern of domination and exploitation, or participate in the struggle for liberation.”

Disaster Service under way in two south Texas towns

Mennonite Disaster Service has secured the services of one long-term field director and one short-term director to coordinate the building repairs in the south Texas flood areas where hurricanes Edith and Fern hit in October.

Earl Boyts, Harper, Kans., will serve as director at the Falfurrias project until Christmas and Jonas Kanagy, Stuarts Draft, Va., was to direct the work at Sinton the first three weeks of November. Another director is still being sought to replace Mr. Kanagy.

The MDS work began November 1 with plans to have twelve volunteers at each location initially and working up to twenty-four volunteers for each site before phaseout in late December.

Crews from Canada are being asked to come during Thanksgiving week to assist with the work.

Most of the recipients of this MDS aid will be Mexican-American families. Local pastors are assisting in seeking out the most needy families for top priority on the MDS repair lists.

MCC and Church of the Brethren compare notes

The peace churches need to properly balance three basic missions: (1) the prophetic stance in which the church supports the clearly identified *right side* of a situation; (2) the position of mediator and reconciler, finding valid concerns on both sides of a conflict; and (3) the mission of feeding the hungry, clothing the naked, and comforting the sick and imprisoned.

These were some of the points made during a recent meeting between the staff members of the Church of the Brethren’s World Ministries Commission and the Mennonite Central Committee.

There was agreement that the third category is being overemphasized at the expense of the first two. Looking ahead, the participants listed concerns deserving high priority during the 1970’s: penal reform, zoning which excludes the poor and minorities, peace education, welfare reform, and the effects of strip mining on the quality of life in Appalachia.

There was a feeling that peace churches today have greater social and political responsibilities than their forefathers could have foreseen. Some staff members from both offices doubted that their denominations were rising to the occasion. Some felt that the peace churches were being *scooped* by short- term pacifism, which appears to be in vogue today. They wondered where the peace churches would come out after the current mood wears off.

The staff members urged MCC and the Church of the Brethren to work out some joint service programs.

Words and deeds

The percentage of General Conference Mennonite men who are conscientious objectors has risen sharply since World War II, according to the Mennonite Central Committee Peace Section Newsletter. In 1944, 27 percent of draft-age men were conscientious objectors; in 1954, 46 percent; in 1960, 51.8 percent; and in 1970, 63.3 percent.

Welfare cuts made in twenty states

In this time of high unemployment and inflation, state and provincial governments have felt the money pinch. This money pinch has been passed on to welfare recipients.

According to a report released in October by the U.S. Department of Health, Education, and Welfare, twenty states have cut back payments to people on welfare. Only six states have increased payments.

The report covers changes in benefits for Aid to Families with Dependent Children (AFDC) between July 1970 and September 1971.

One of the states in which welfare recipients have been hardest hit is Kansas, where the State Department of Social Welfare now pays only 70 percent of the standard income, instead of the 94 percent paid before September 1. All special circumstances allowances have also been eliminated, thus reducing further the amount of payment.

The total amount appropriated for welfare remained the same while the number of recipients increased about 20 percent, causing a revision of levels of aid.

A publication of the Wichita, Kan
Coalition Planning Board for F
sources Mobilization indicates that t
welfare reductions may cost more th
before—in the personal suffering
the welfare recipients, in crime, alc
holism, and drug addiction, and
loss of federal matching funds.

The Wichita group reports that
percent of the 89,100 persons on w
fare in Kansas were either blir
disabled, or aged (29 percent). Fift
nine percent were children, and
percent were women whose husban
were dead, incapacitated, absent,
unemployed and who were caring f
an average of three children of pr
school or school age.

A more unusual change may occ
in New York, where 24,174 indivi
uals would have their assistance grar
cut to between 36 and 50 perce
under a demonstration project pr
posed by the New York Departme
of Social Services.

In the twenty-five welfare distric
affected (most in or near New Yo
City), all AFDC families without ear
ing or support payments would ha
their grant levels cut to the bas
payment level in President Nixor
proposed welfare bill. Should a put
tively employable member of a fami
find it impossible or unacceptable
report for work or training, the fami
grant would be further reduced.

Families would then be encourage
to regain at least part of the c
through a system of *incentive poin*
each worth $25 a month. The poin
could be gained by such activities
school age children's *cooperating wi*
the teachers, preschool children's r
ceiving vaccinations and boosters, e
tablishing paternity, locating a deser
ing parent, participating in rehabilit
tion or education, working in publ
service jobs, or caring for children
other recipients.

This change, says a recent stud
from the National Assembly for S
cial Policy and Development in Ne
York City, is predicated on mistru
and disapproval of impoverished fan
ilies and the assumption that secon
class citizenship is the price of stat
aid.

Thirteen percent of the welfare recipients in Wichita are women whose husbands are dead, incapacitated, absent, or unemployed, and who are caring for an average of three children.

Seminarians take plunge in Chicago ghetto

three-day *plunge* into the inner-city
etto of Chicago with only the
othes on their backs and $4.50 in
eir pockets, initiated five Associated
minaries' students (and one wife)
o a summer full of experiences in
nistry the likes of which many Men-
nite young people never see or
ow little about.

Their initial three-day experience
s only the beginning of their sum-
er of living in the ghetto, working
th church groups and social agen-
s, attempting to meet people at the
vel of their need, while also study-
g and reflecting with other semi-
rians and inner-city dwellers in *rap*
ssions on the meaning of their expe-
nce and its relation to the problems
the ghetto. Sometimes opportunities
r establishing relationships came in
e most surprising ways.

One seminarian experienced a *rob-*
ry which took "practically all the
oney I had at the moment, which
as about twenty-eight cents." Never-
eless, the incident opened the way
r an unexpected experience in dia-
gue on the street after the two
uthful would-be-thieves came to
el that the seminarian was "one of
em." They returned the money they
d taken from him.

The purpose of the experience is
give seminarians at least a taste of
hat it is like to live among Ameri-
's inner-city poor. It also affords
em the opportunity to learn from
e people around them and to test
eir own feelings and ability to relate
eir Christian experience to the needs
the ghetto.

The program was started in the
mmer of 1970 after several evangeli-
l seminaries felt something should
done to make students aware of
e needs of the ghetto and also pro-
de them with practical opportunities
r ministry there.

Participating students this year
om the Associated Seminaries were
on and Kaye Rempel, Oliver, B.C.;
hn Tourjee, Mishawaka, Ind.; Dale
uderman, Hillsboro, Kans.; Grace
ishler, New Paris, Ind.; and Murray
iebert, Steinbach, Man.

The variety of their tasks and roles included working at a mental health center, tutoring black children and white Appalachians, working with children at a day care center, relating to Operation Bread Basket and the YMCA, doing research on crime at a social institute and listening to complaints of residents. One seminarian was a counselor at a *runway center* for youths away from home who might be facing the problems of family discord, drug use, or pregnancy.

One of the dominant feelings among the group was that they "learned Chicago" in an unforgettable way—not really through the eyes of a resident, but not through the eyes of a tourist either.

Capping the experience, each person was required to write a paper, reflecting on his own experience. One seminarian expressed his realization that his own self-image as *equipper* or *teacher* has been difficult to fulfill when the church and religious structures of the city were so much more diffuse than the *visible covenant* to which Mennonites are accustomed. He also thought that the experience had made him more aware of the political realities of the ghetto.

Each one felt he had come away from the experience changed in some way by the summer's rewards and frustrations. There was much food for reflection on the place of the gospel in American inner-city living.

Hopi pastor in Arizona discusses red power

Red power is nothing new for Karl Johnson, lay leader of the Oraibi Mennonite Church in Oraibi, Ariz.

"I was talking about more decision-making power for Indians long before *red power* became popular," he said.

Mr. Johnson, former chairman of the Hopi tribal council, said, "I have felt in many areas the Bureau of Indian Affairs (BIA) has made the wrong decisions. Had Indians been consulted, things would have been different."

One example of the BIA's ignoring Indian advice, he said, was the installation of a culvert instead of a bridge over a dry creek bed. The first big rain washed it out.

"We know our land," said Mr. Johnson.

Although a Hopi born on the reservation, Mr. Johnson was raised by a Mennonite woman from Kansas after his mother died. He did not learn Hopi culture until he was out of school, yet he identifies with the Hopi people.

He is now working on the reservation as director of government-sponsored programs to help low-income people with employment: Neighborhood Youth Corps for drop-outs and youth in school, Operation Mainstream to train adults, and an emergency employment program.

The BIA, Mr. Johnson felt, is going through the motions of giving more consideration to Indians by appointing a Hopi director of education on the reservation and a Hopi director of the roads department. But in the long run, the Hopis are still bound by the BIA regulations, he said.

Legislation may be part of the answer, but the bureau's administrative procedures should also be changed, Mr. Johnson said.

The BIA is obligated under law to serve as trustees until the tribes are able to function for themselves. But the BIA is looking after the interests of its own employees by delaying this turnover of responsibility, he said.

Yet self-determination cannot be forced on Indians, Mr. Johnson said. "There are several examples in which the government terminated trusteeship, and now the Indians are practically landless. They weren't economically stable."

Although Hopis and Mennonites have a common heritage on pacifism, more Hopis are going into military service, Mr. Johnson observed. Opposition to the military comes primarily from the older generation.

RECORD

Workers

Hoffman

Kroeker

Bryan Hoffman, Dallas, Ore., has begun a 2½-year term of Pax Service in the Congo. He will be working in Vanga, Congo, as a maintenance worker and also teach some English and physical education. He attended Oregon College of Education for two years. Bryan is a member of the Grace Church, Dallas, Ore.

Melva Kroeker, Vancouver, B.C., has begun a three-year term of overseas service in West Pakistan. She will be working in West Pakistan to organize and set up a pharmacy. Melva is a graduate of the University of British Columbia and received a BS in pharmacy. She is a member of the Clearbrook Church, Clearbrook, B.C.

Erna Loewen, Hague, Sask., has begun a two-year term of voluntary service in Pennsylvania. She will be working at the MCC headquarters as a secretary in the material aid department. Erna attended Saskatoon Business College. She is a member of the Neuanlage Grace Church, Hague, Sask.

Wesley W. Oswald will become the new administrator of Brook Lane Psychiatric Center, Hagerstown, Md., January 1. The appointment was made by Mennonite Mental Health Services in October. Mr. Oswald is now assistant administrator and coordinator of the expansion program of Overlake Memorial Hospital, Bellevue, Wash. A graduate of Goshen College, Goshen, Ind., he also holds a master's degree in hospital administration from the University of California at Berkeley. This is the first time a person holding a graduate degree in hospital administration has been appointed administrator of an MMHS center.

Clarence and Amanda Rempel have accepted a two-and-a-half-year assignment to be houseparents of eight to ten teen-age girls who are missionaries' children attending school in France. The Rempels will be affiliated with the Gospel Missionary Union and are in language study in Smithville, Mo., until November or December. They are members of the Bethesda Church, Henderson, Neb.

Darrell and Anne Schapmire, Normal, Ill., entered General Conference Mennonite voluntary service in Hammon, Okla., October 25. They will serve a two-year term, Darrell in housing construction and Anne in tutoring and recreation. Darrell, a Unitarian, attended Northeast Missouri State College and received his BS from Illinois State University. Anne, a Baptist, attended Bloomington School of Practical Nursing.

Dan Schumacher, Pandora, Ohio, has begun a thirty-month term of Pax service in the Congo. He will be working in Kimpese at the leprosarium. Dan attended Bluffton College for two years. He is a member of St. John Church, Pandora, Ohio.

Loewen

Oswald

Schumacher

Ministers

Fred Heese, Swift Current, Sa became pastor of Burrton (Ka Church on Sept. 1.

John Powell, executive secretary of the Minority Ministries Council, rep resenting the minority congregations in the Mennonite Church, was r dained to the Christian ministry Oct. 3 at the Chapel of the Sermon on the Mount, Elkhart, Ind. Participating in the ordination ceremony were ward Stucky, Berne, Ind.; Mrs. I n West, Goshen, Ind.; and Earl Se s. Hubert Brown, and Glenn Good, ll of Elkhart. The participants represe ed the Mennonite Church, the Ger al Conference Mennonite Church a the Church of the Brethren.

Baptisms

Calvary Church, Washington, I Oct. 31: Mrs. James Ingold and R ert Scott.

Friedensberg Church, Avon, S. Sept. 19: Thomas Boese and Al Ratzlaff.

Goessel (Kan.) Church, Sept. Elizabeth Fast.

Calendar

Jan. 21-22, 1972—Mennonite C tral Committee annual meeting, C cago.

July 18-23, 1972—Curitiba, Bra Mennonite World Conference.

Canadian

Jan. 14-15, 1972—Mennonite C tral Committee (Canada) ann meeting in Steinbach, Man.

Feb. 7-18, 1972—Canadian M nonite Bible College's annual mir ters' and laymen's course in Winnip

Feb. 12, 1972—Mennonite Cent Committee (Manitoba) annual me ing, Winnipeg.

Northern

Nov. 26-27—Swan Lake Christi Camp, S.D., pre-draft boot camp.

Pacific

Feb. 11-12, 1972—Albany (Or Mennonite Church, all-unit meeti of the Mennonite Disaster Service.

Western

Feb. 3-5, 1972—Annual semin of the Mennonite Council on M Communications in Hesston, Kans.

Person to person — The trainee program

Marianna Habegger

OUR FIRST EXPERIENCE with the Mennonite Central Committee trainee program came out of the blue about thirteen years ago. Would we consider taking a Dutch girl into our home for three months to finish out her scheduled six-months stay in Reedley? Her situation as an aide at Kings View Hospital was suddenly terminated with the temporary closing of the hospital. A family consultation was held, and the answer was *yes.* There was a shifting of beds and children, and then we were ready for Minke.

The trainee program was in its early years at that time. The idea was to assemble a group of mainly European Mennonite young people interested in coming to the United States to live for one year and to work at the vocation for which they were already trained or one in which they were interested. Six months of the stay was to be in one section of the country, and then, after a midyear conference in a centrally located Mennonite community, they went to new assignments in another part of the United States.

The sponsoring family or institution supplied living accommodations and a monthly allowance, as well as paying a monthly amount to MCC for travel expenses. The group of twenty-six trainees, of which Minke was one, were mainly from the Netherlands and Germany. Over the years they came from other countries of the world—Mexico, Algeria, Jordan, Tanganyika, Greece, Uruguay, India, Japan, and others.

Each trainee's sojourn in a Mennonite community and his experiences living with a Mennonite family were different. They came with much expectation and excitement. As one German young man put it, "I feel sorry that I cannot once more live through the minutes before and during our arrival in the harbor of New York. It was a feeling that a newborn couldn't have had better. Everything seemed new, full of life, full of adventures and new experiences. I think I will never again have the same nice, like newborn, feeling."

Another kind of excitement agitated me each time we welcomed a trainee into our family—in 1957 Minke from Netherlands, in 1958 Alice from France, and in 1964 Hadria from Algeria. Each was altogether different from the others, and all had so much to give us.

Minke with her brown wavy hair, usually loose around her shoulders, had that stunning peaches and cream complexion of North European girls. She had had formal training in housekeeping, and during the three months she was in our home, there was not a dust, feather, or cobweb anywhere to be found in the house. Every day every waste basket was emptied, every rug shaken out, every carpet vacuumed. Every morning we heard her clatter across the cement patio as she carried trash out to the incinerator. Those wooden shoes were useful footwear for wet grass.

When Minke left for her second assignment to work in a hospital in Illinois, it was hard to say goodbye. The experience had been so good, however, that we were ready to do it again.

Next came Alice, still in her teens, vivacious and pretty, straight from orientation in Akron and her home in a small village in France. Here we were involved in language problems. Alice spoke French and German, plus a dialect. The English she had studied in school proved disappointingly inadequate. We combined our bad German and her poor English, and, with much sign language, we managed to communicate.

An evening class in English for the foreign-born became both a socializing experience for Alice as well as a means of increasing her English vocabulary. She had been an office secretary before her year in the United States, and although housework was not her first choice, she fell to it with goodwill. The six months went by rapidly, and again we had to say goodbye to someone who had really become part of us.

We still keep in touch and are proud that after Alice returned to France, she sought further education by first attending the Bienenberg Bible School in Switzerland and then entering the strenuously competitive French nurses' training. She completed this successfully and is now working in a clinic or hospital.

Friends in MCC work in Algeria were instrumental in sending Hadria to the United States as one of the trainee group of 1963-64. She was spending her first six months at Akron when the friends wrote from Algeria proposing that we take her for the second half of her year. That this would be an encounter with the Arabic culture and a non-Christian religion made the prospect exciting, indeed.

Hadria, at twenty-six, was diminutive in person, with dark eyes and thick black hair piled on top of her head, beautiful and dignified, with an eager receptivity to new ideas and experiences. As a Muslim, she upheld some diet restrictions, but she entered joyfully into the life of the First Mennonite Church in Reedley.

We learned much about a culture and religion that could never have come to us through books or even the ordinary tourist's view of her country. The low estate of women in Algeria was a burden on her heart, and her dreams were of being able to do something about their political and social emancipation.

I treasure most the memory of many quiet hours of discussion that we had during the daytime when Hadria and I lingered at the table after lunch or sat down for an English reading lesson. Very often we talked about Christian beliefs and the Muslim religion, comparing, arguing, learning, but most of all knitting bonds of love and understanding.

In essence, isn't that what the MCC trainee program is all about—working toward world peace and friendship on a person-to-person basis?

Hadria became a Christian after she returned to Algeria and later married a young German Mennonite. At present she lives in Germany with her husband and three children.

Material for this page provided by Women's Missionary Association.

LETTERS

Jesus Army

Dear Editor: I read with interest the article "Mennonites enlist in Jesus Army" because of the swing by young people to a Christ relationship that is meaningful to them. Praise God, may it continue. As long as Christ is preached, I'm for them.

But one word please: Just because they were turned off by the established church, does that discount it? If while they were in the established church, they would have taken the advice that they now give ("must get into the word," "Bible study is a key factor") they would have had a *Jesus high* instead of church being a drag. Also, they then would not have had to go the route of "life in the raw, complete with drugs, motorcycles, sex, and liquor."

I accept them with their route to a meaningful Christ relationship. Will they accept me with my route through the established church? *Percy Gerig, pastor, Roanoke Mennonite Church, Eureka, Illinois 61530.* Oct. 28

Hymn of solemn joy

The following "new hymn of solemn joy and awed celebration for the burial of a child of God" was submitted by Winifred (Mrs. Erland) Waltner, 2806 Benham Ave., Elkhart, Indiana 46514. It is to be sung to the tune "Make me a captive, Lord," which is found in the Presbyterian hymnal.

We sorrow not as those
Who have no hope in Christ.
Those who have died in faith in him
Shall live in paradise.
The faces that we saw,
So vibrant here with life,
Are infinitely more made whole
Than in this earthly strife.

We offer up to God
Our hearts wrung out with tears.
We would not call them back to us
Who end with Christ their years.
With solemn joy and awe
We celebrate the sight
Of those who go to be with Jesus
In his house of light.

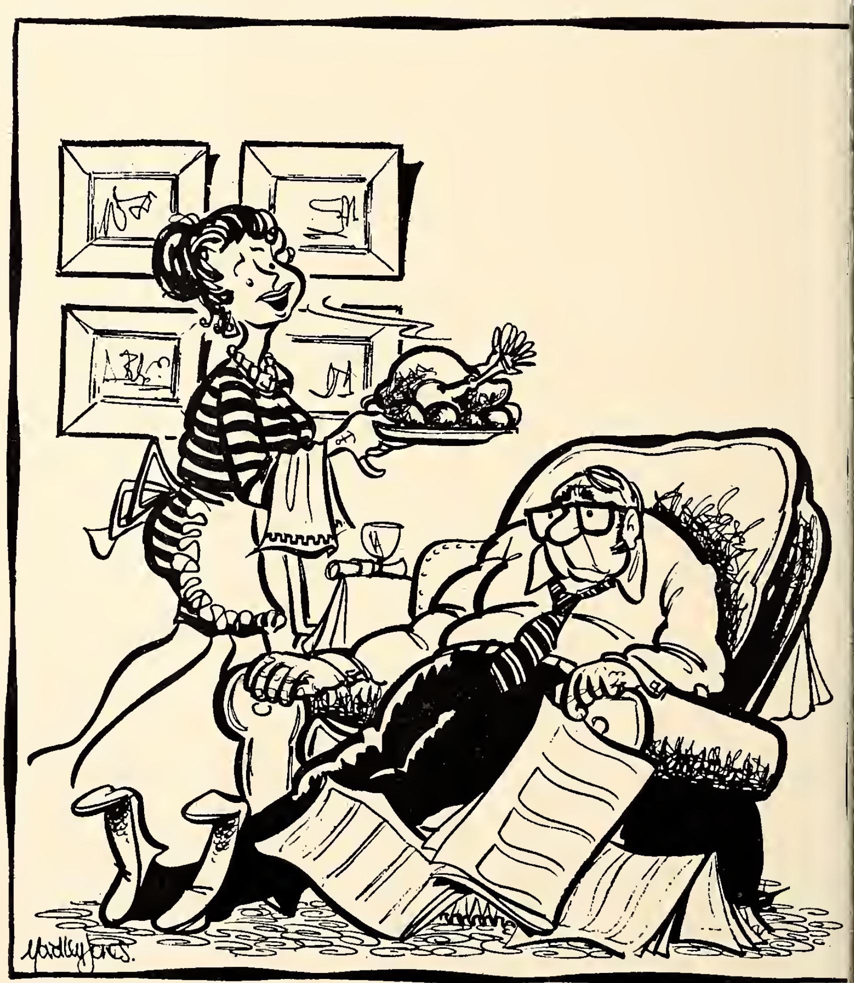
Alaska writers

Dear Editor: I was perturbed after reading the article "Land grab threatens native Alaskans" (Sept. 14) by Malcolm Wenger. Emma Hartzler's letter (Oct. 19) makes me even more perturbed.

I suspect that both the article and the letter were written by people who never were in Alaska and know even less about what is going on in the state. I also suspect that both were copied from literature supplied by the Friends of the Earth or the Sierra Club.

Quoting scripture about oppressi and making statements such as: "sa rificing this great land on the altar the fast buck," and "your silence c mean assent to injustice, oppressio and irreversible devastation" make r sick in the stomach.

After one has either worked in visited Alaska, neither the article n the statements in the letter can justified. *Dr. George Gaugler, 2 North Main, Souderton, Pennsylvan 18964.* Oct.



Come now, there must be something to be thankful for!

MEDITATION

ompassion

ORDS LOSE THEIR STARCH, their primitive strength. *Sympathize* once eant *to suffer* with (sun-pathein). It has deteriorated until it means *accord, to agree.* Similarly, *compassion* still meant *participation in ffering* or *suffering with* in the fourteenth century. It has atrophied mewhat less, now meaning *emotion moved by another's suffering* or *eling pity with desire to relieve.*

Does such word degeneration indicate corresponding moral decline? es desiccation of these words reflect human reluctance to become volved in other's suffering? Isn't it easier to give a sickly little *ile of sympathy* or weep *tears of compassion* than to identify one-f actively with sufferers?

The incarnation dramatizes the meaning of compassion. God was mpassionate, forgiving sinners (Ps. 78:38). His compassion sent rist to us. Christ was compassionate, entering into man's suffering. loved by compassion" he touched the leper, healed the sick, gave ht to the blind, fed the hungry. He gave himself, suffering for us the cross.

Christ taught us to be compassionate. His parable of the unmerciful vant teaches that as God has forgiven our debts we must forgive r debtors. His most beautiful parable of human relations embodies mpassion in the Samaritan who stops his journey to care for one llen among thieves."

Christ expects active compassion, not merely sighing with pity or ressing good wishes. Only identification with others, active sharing their suffering, is Christian compassion. *Turner N. Clinard.*

With everything

A hot dog—that was all it was—
Yet Cathy said her thanks,
So loud that every eye was turned
To give her a second glance.

A grumpy man, with gobs of food,
Chanced to look her way,
Then stopping with spoon held in mid-air,
He bowed while Cathy prayed.

A lady, taut and tired,
Harsh words were all she said,
Yet as the prayer was ended,
She crossed herself instead.

A waitress, white and waiting,
By Cathy's elbow near,
Ready to grab the catsup,
Paused so the words she could hear.

"God is great and God is good,"
Was Cathy's prayerful sonnet,
And yet it was to all who heard
A sermon with catsup on it.

Helen C. Coon

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COVER

Psalm 145:10.

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Turner N. Clinard, whose article on Compassion is the third in an occasional series of meditations by him, serves on the faculty of Emory and Henry College.

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Parable

Albert VanDenHeuvel

THERE WAS ONCE A MAN who had a rich property. He gave it to his children to care for. Because the father loved his children, he left on a long journey and gave them freedom to organize his property their own way.

Part of the property was cultivated and another part was not. The sons who lived on the richer part built fences to defend their section from the others who lived on the wild parts. They led a good life themselves, and once in a while threw food over the fence so that the other children at least knew life could be good.

Then the children on the other side of the fence sent a delegation to their brothers and said:

"Teach us how to cultivate our soil, and while we learn, share your riches with us so that we do not die."

But the brothers replied, "Go away; there is not enough for all of us. Learn to till the soil yourselves."

The others: "We will do that, but we have no tools to till the soil. Help us with your tools."

The brothers: "We cannot do that, because we need all we have if we want to keep our standard of living. We'll give you a few tools, and with them you can make your own."

The others: "In order to make tools we need money. Buy what we have reaped on our land and we shall buy our own tools from you."

The brothers: "But we don't need products. If you sell them to us our economy will be disrupted."

The others: "But then what shall we do; our wives and our children are dying?"

The brothers: "It will take time."

The others, seeing that their brothers did not really want to help them, stormed the fence, broke it down, took the food they needed and killed all the brothers who resisted them.

Then the owner of the property returned and was both angry and sad. To the surprise of the children who had lived behind their fences, he put *the others* in charge of the whole property and even forgave them their violence.

NOV 29 '71

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:44 NOVEMBER 30, 1971

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Ground rules for small groups

Palmer Becker

A small group is an organism, not an organization.

THROUGHOUT HISTORY God has sp ken to the needs of people bo through larger congregations a through smaller groups. He has ways used small groups for his wo among and through his people.

Moses gathered 600,000 Israeli together; but he also divided the into groups of ten so that their nee would be met more adequately. Jes sometimes spoke to large groups a hillside; but he spent most of l time with a small group of twelv The early church met in homes f the first hundred years or so.

During the Middle Ages lar churches were built, but our Anaba tist forefathers, and later the Meth dists, felt the need for Bible stud sharing, and prayer in small group Many of today's churches have aga

saw more persons find Christ and the hurch through small groups than through ny other effort of the congregation.

ecome large and impersonal. And ain, renewal is coming to hundreds churches through small groups.

Frederick C. Grant, a New Testa-ent scholar, summed up a major ece of research by saying, "All the eat movements in Christianity have en based on the training of small oups. The implications of this for e church are overwhelming."

In a pamphlet called *Lonely Chris-ns,* Paul Barkman states clearly hat all of us know: Most persons eed a small group of persons to hom they can relate. Every person eeds relationships, for it is relation-ips, not mere money or piety, that ve meaning to life. Each of us needs feel accepted, to be loved by God. ove and acceptance can be most early experienced through persons.

Small groups helped build the early urch, also the Anabaptist-Menno-ite church. Mennonites have always elieved that the Bible should be read nd discussed in groups. They have elieved in helping each other do what right. They have believed in evan-elism and service. Small groups are elping to build stronger, more ac-ve Mennonite churches today.

Small groups helped build the hurch where I was minister in Clin-n, Oklahoma. It was a small church f eighty-five members. Four groups elped many of those members re-ew their faith. They got involved ith lonely, deprived, and non-Chris-an people in the community. I saw nore persons find Christ and the hurch through small groups than hrough any other effort of the con-regation.

How good it feels to know that everal persons pray for me daily. t gives me security to know that they vill stand with me if I face illness, he death of a loved one, or dis-ster. How helpful it is to have per-ons who help and listen during times f normal discouragement, failure, and oubt. These are some benefits of be-ng part of a small group.

Bridges. Small groups also serve he needed bridge between evange-ism and service in some Mennonite ongregations. *Outsiders* find acceptance in the small group, and then later in the congregation. *Insiders* find the strength to share in the group, and then to serve in the world.

Bruce Larson and Ralph Osborne in their book *The Emerging Church* say, "A group can be sick, deadly, oppressive, sterile, or unreal. Nevertheless, we do not know of a single church now producing live laymen that does not have at its heart some form of small group fellowship."

Let me tell you a story: Don was a mechanic. He was not of church background. His first wife had died, after which he married a Mennonite. The first time he attended a Mennonite church he felt that everyone was looking at him. "I'm never going back there," he vowed.

Later he was invited to a small group meeting. The group shared their experiences of the week; they cared about each other. Don silently said to himself what the Romans had said of the early church, "Behold, how they love one another!"

Don decided, "If this is what Christianity is all about, I want it."

The small group was the place where Don found acceptance — acceptance by God and acceptance from Christians. Three months later he joined that Mennonite church.

Ground rules. There are a few ground rules which help to make small groups effective.

1. A small group should meet in an *informal setting.* Couples may want to meet once a week or once every other week in a home. Businessmen may decide on a luncheon or a prayer breakfast. Students can meet on or off campus. And mothers may want to meet for mid-afternoon coffee.

2. A small group begins meeting because the members *feel a need.* The need might be for more depth in one's spiritual life, or it might be a physical or spiritual need in the community. Small group members are not better or holier than other church members. They admit that they have a need and want to find help from the Bible and from each other.

3. A small group should have a *balanced diet* of Bible study, open and honest sharing, prayer, and action.

4. Information shared in a small group is *confidential.* Members of a small group will not report what others share. Mutual trust is essential to honest exposure. A group disintegrates if confidence is broken.

5. Groups *must be small.* Three to five persons are enough for a start. Get close together. Meet in a small circle. When a group grows to eight or ten, it should divide into two smaller groups.

6. A small group *must not be exclusive.* It may include persons from other denominations or from various age groups. A note should appear in the church bulletin periodically, announcing the time and place of meeting, stating that anyone feeling a need in the group's area of concern is welcome.

7. Small groups should usually *disband for the summer.* They may reorganize in the fall. Once a year, the church council should ask small group leaders to give a reason why the group should continue to exist. A training session or two once a year for small group leaders can be helpful. Conversations with the pastor and an occasional visit by him with the group are desirable.

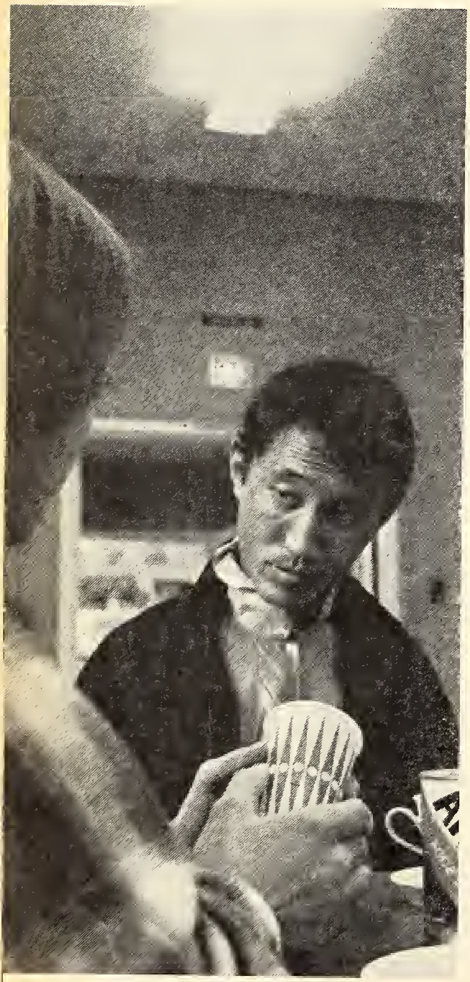
8. Small group members *make a commitment* to each other. Generally that commitment includes a promise to meet together for six or eight times. They promise to pray for each other daily, and to do some daily Bible study or reading in preparation for the meetings.

Small groups aren't for everyone. If persons feel a need for a deeper spiritual life, for friendship or affirmation, or for becoming more involved in the community, then a small group experience may be for them.

A small group is an organism, not an organization. Trying to organize people into small groups or to force a group into action will usually fail. If it simply becomes another meeting, the purpose is defeated. We must stop having so many meetings so that we can start meeting people.

Missions helps church come alive

Mary Derksen



Missions alive or church dead?

A live church isn't satisfied to have an occasional missionary in to speak or to have monthly offerings for the mission budget. A live church is an involved church. The greater the interest in missions, the more seriously the church will take Christ's great commission, "Go ye . . . and make disciples of all nations."

The live church will have people going to far countries of the world to make disciples for Christ. It will also have most of its members involved in making disciples for Christ as they go to their jobs or schools.

We cannot expect the Lord's work overseas to become real to people unless they are involved in their own community. How often do we look past the needs around us, or use our business for the Lord as a cover-up for not getting involved? Sometimes God sends the mission field right to our doorstep and we fail to recognize it.

Several years ago a family from Pakistan moved into a Mennonite community. They knew about the Mennonite Central Committee and thought Mennonites really cared. But for weeks no one in this community paid any attention to them, except their landlord when he came for the rent. They became bitter about the Mennonites who were so content to live in their lovely homes but didn't really care.

A few families finally befriended them, but it was too late to erase those first bitter impressions.

Hundreds of immigrants from India have settled in Canada during the past few years. What are we doing about them? Papoo, a young boy, is one of these. Last summer he and our boy became friends. He had a free and easy manner and was a likable chap. We discovered that Papoo had been stealing at stores and also from church collections. Some ushers frowned when he appeared in church.
If Christians reject him, who will lo
him to Jesus?

Are we aware of the new foreig
ers who move into the communit
Do we feel threatened by ther
When in a foreign country, one fe
most accepted when invited into t
homes. Can we take up the challen
of new families in our neighborho
and accept them, no matter what t
color of their skin or the langua
they speak? A little caring can go
long way in creating an interest
the Christian faith.

Mission is caring about the peop
around us. Mission is also cari
about the world. There is an increa
ing emphasis on international rel
tions in government, in schools, a
in the economic world. The chur
cannot afford to keep its head buri
like an ostrich in its own proble
and its own program.

There is so much that we can lea
as we get involved in world missio
Let's discover how the power of G
is at work in other lands. Do y
know that Indonesia is experienci
a mighty outpouring of the Ho
Spirit? Miracles are happening. D
mons are being cast out of the demo
possessed, the sick are being heal
and sinners are turning to Chris
Exciting things are happening in A
rica and in South America. Let's fi
out about them.

The key to a mission-oriente
church is to get as many involve
as possible. The pastor can spark vit
interest as he works at this with
little extra effort. Recently we a
tended a large Presbyterian churc
that has *A minute for missions* ever
Sunday morning in their worship ser
ice. A lay Christian gives a sho
stimulating talk on one phase of the
work at home or abroad. In one yea
fifty-two people present fifty-tw
phases of mission work.

The pastor can present pertine
statistics to his people. Compariso
can be challenging. In Oita, Japa

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Sometimes God sends the mission field right to our doorstep and we fail to recognize it.

ere are ten Protestant churches, ostly small groups of fifty or less, r a population of 270,000. In Elkart, Indiana, there are 109 Protestant hurches for a population of 40,000. ita has about 300 active Christians reach out and evangelize their city. ow many might Elkhart have?

There should be a supply of chal- nging and interesting pamphlets in e church entrance on missions. The brary should be well supplied with terature and magazines dealing with e Christian witness at home and broad. This should not be limited to ur own denomination's work, but hould include a broader scope of the hurch in the world. The pastor can e selective and thus broaden the ision of his people.

The Sunday school can be a big romoter of missions. The children ould be alerted to watch for any eading material or television programs dealing with the country that ill be presented in *Minute for mis- ions* the following Sunday. For intance, NBC had a five-day nationvide program on its *Today* show eaturing Japan. Other countries are ften presented, too. There could be ive minutes for discussion of the ame project in the classes each Sunay or in the weeknight Bible club.

If children study the customs of ifferent countries, they will be eager o hear missionaries from those counries. Poster contests using themes uch as: "The most exciting place in he world," or "the most interesting hing I have discovered about mis- ions" would stimulate further mis- ion interest.

What's happening to the annual issionary conference? Just another ist of missionary speakers? The mis- ionary fires us all up for a few days. We promise to pray for him and to ive more for missions. And we woner why our children and young peole aren't interested. Too boring? Of ourse it is when they have nothing to do with it! Recently we received a letter from a Sunday school class in Nebraska. A young girl wrote:

This year for our Thanksgiving Festival, we are planning a Missions Fair. This would include having booths. Each booth would show something of the work our church is doing, of the people we serve, and of what we as individuals can do to promote God's kingdom in that area.

Now to tell you how we would like you to participate! As missionaries of Japan, I am sure you must have a great supply of pamphlets, and other interesting things that you might like to share with us. We are especially interested in recipes, traditions, and clothing! . . . Thank you so much for taking the time to read my letter and may God bless!

That should be a successful mission fair, whether they have missionary speakers or not. As many groups as possible should be involved in planning. Instead of joint meetings the whole time, it might be good to divide some sessions into groups. Children love their own special time where they can learn foreign songs, try paper-folding, walking with wooden shoes, or trying on some beautiful costumes. Young people and young marrieds get excited about eating foreign meals, perhaps with chopsticks, or with their fingers. They also have a lot of questions to ask, so let them plan a meeting of their own.

Have we exhausted all the ideas for special projects? The women's missionary associations are most active here. How often we have thanked God for the support and encouragement we get through letters and birthday cards from various mission societies. Once we were even the recipients of a Christmas cake which a small group in Alberta sends to one missionary family every year.

In looking for new projects, we should begin at home and work our way around the world. Dare I suggest a needy family or widow in your own congregation? The following example will reveal why I should be so bold. A widow from a country church moved into a large town church soon after her husband died. The new church was a well-to-do congregation. But when it was discovered that she was in need, it was suggested that she go on welfare. How can a church care about a lost world if it does not care for its own?

Some women's groups supply their missionaries with necessary linens and household items for their year of furlough. This is a big help, since missionaries cannot take these supplies on furlough with them. Another project could be a monthly mission night planned by different groups each time. Films emphasizing missions at home and abroad help to stimulate interest and new ideas. Exchanging cassette tapes with a church in a foreign country could be meaningful.

Christmas can be a wonderful time for special missions emphasis. A large Baptist church gives each child a small box in the beginning of December. Instead of buying gifts for Sunday school pupils, teachers, their pastor, or each other, they save for a special project. At Christmas they bring their boxes gift-wrapped. Excitement runs high when they open these and count their gifts. One year they had several thousand dollars to contribute to a mission airplane in a foreign land.

Can the family become involved in missions in a meaningful way? Many families sponsor orphan children in other countries. But have you ever thought of hosting a foreign student in your home for a year?

How about a get-acquainted project at home? Friends of ours in Japan had a large map of the world on their wall. They posted pictures of all the missionary families around the border with arrows pointing to the country where these missionaries work. They also had a prayer box with pictures of missionaries' and pastors' families in their homeland, and each child would draw a picture and pray for that family that night. Missionaries also welcome pictures of their friends and people who write, so this can be a mutual getting acquainted and praying for each other.

Finally, the most important factor toward a live mission church is a genuine burden for people without Christ. When Christ's love fills our hearts to overflowing, he will show us many new and wonderful ways to share his great love.

NEWS

Condemned man, chaplain become friends

Thomas M. Shand, an intelligent and sensitive young man, will be hanged in the Manitoba Correctional Institute, Headingly, in April 1972 unless his sentence is commuted by the federal cabinet.

David Braun, a Mennonite prison chaplain, has become Mr. Shand's friend during the year since he was convicted for the murder of a Winnipeg policeman. The relationship developed slowly.

"After Tom had tested me out to see if I was genuinely human and not some pious soul sent by the institution to watch him in his plight, he began to open up to me," said Mr. Braun. "If we didn't know what to say, we played games (scrabble and chess) and kept quiet."

"The dynamic or force that somehow pervaded our search for truth was the sinister presence of death concretely brought into focus by the steel door in the corner, which we both knew led to the gallows.

"Tom and I talked about death and life after death," said Mr. Braun. "He has asked me to be present at his execution should the cabinet not grant him a pardon. But I hope and pray that I will not witness Tom's death. . . . To kill Tom is to kill a part of me and of our community and of our country."

As the chaplain and the condemned man became closer friends, Mr. Braun began to involve his congregation, the Charleswood Mennonite Church, in his search for answers to some of Mr. Shand's probing questions. Tom wanted to know about the meaning of life for a person in his circumstance and about life after death.

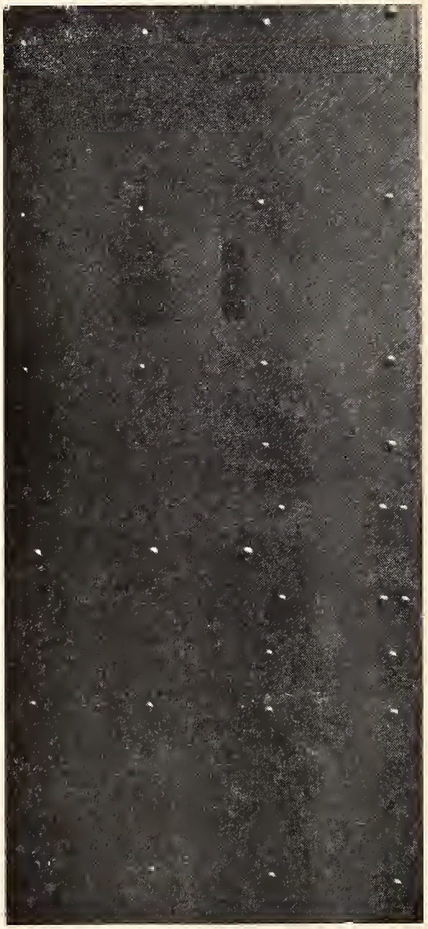
The Charleswood church spent two Sunday mornings grappling with his queries. They prepared written responses and asked Mr. Braun to deliver them.

"I can't say that any of the answers I received were instant recipes, nor do I think they were meant to be," Mr. Shand wrote to the Charleswood congregation, "but they do serve as guidelines for day-to-day living within these confines. . . .

"I did, however, after reading your replies, come across two points on which my thinking has been a bit screwed up. It was only after the good David Braun had gone over the sheets with me that I was able to see them in a different perspective.

"The first was that no matter how badly I think I am off . . . there are others who had to go through a lot more torture and hell to find a meaning in life than I ever will.

"The other point was prayer for the self. I find it so hard to pray in here, but now I know I must if I am to continue on. I must pray for strength in order to endure whatever might lie ahead. Since I have been incarcerated, I have never prayed because I didn't want people to think that I was afraid, or that I was admitting to the crime with which I was charged. Prayer to me was weak man's folly. . . .



The sinister steel door.

"I firmly believe that forgivenes must come from one's own self b fore he can expect to receive it fro someone else. At this time I can forgive myself for taking the life o another human being. I don't thin that I will ever be able to. You ca see now why I must pray for strengt to protect myself from my wor enemy: me.

"I know that a lot of thought an concern went into the answer sheet . . . It wasn't in vain. True, no gre reformation has come over me. guess I am pretty much the sam fellow I was before. The only re difference is that before I was aslee and you woke me up. For this thank you."

Mr. Braun is convinced that To Shand should not die. A man wh can examine and evaluate, share an discuss, and touch many lives, eve from a death cell, deserves to liv he says. Mr. Braun reports that h finds no hatred or malice again police or society in Tom.

The Charleswood church has se a brief to Jean Paul Goyer, the Cana dian Solicitor General, making strong plea that Thomas Shand's se tence be commuted. The brief co tains a position statement by the co gregation, a personal letter fro Chaplain Braun, and a copy of M Shand's letter to the congregation.

The position paper quotes from statement on capital punishment ma by the General Conference in 196 "Since Christ through his redemptiv work has fulfilled the requirement o the death penalty and has given th church a ministry of reconciliatio . . . , we express our conviction tha its use (capital punishment) shoul be discontinued. In view of the pro phetic commission given to the churc therefore, we appeal to the Parlia ment of Canada and to the federa and state governments of the Unite States to discontinue the use of th death penalty and to set rehabilita tion as the ultimate goal in the trea ment of the criminal, expressing positive attitude to the offender. . . .

Probe 72 will lay bogeyman to rest

An old bogeyman will be laid to rest at Probe 72, the all-Mennonite Consultation of Evangelism in Minneapolis, April 13-16, 1972, "And we hope he stays dead," says George R. Brunk, steering committee member and dean of Eastern Mennonite Seminary.

The bogeyman is the traditional conflict between social action and evangelism. Some Mennonites have argued for more involvement in social action and less in evangelism, and vice versa. At a recent meeting of the steering committee for Probe 72, a strong position was taken rejecting this polarization.

Hubert Schwartzentruber, St. Louis pastor who chairs the section on evangelism and social action, says that for too long Christians have thought of social action as a gimmick to bring people to Christ, instead of being a valid part of the total Christian witness.

The Anabaptist-Mennonite life style is of a whole man, socially as well as spiritually. Peace and evangelism chairman Frank Epp pointed out that the content of the Mennonite evangel needs to be central in Probe. "Wherever evangelists have gone there has been a change in the life style," he said. "People have stopped drinking and taking drugs.

"But we are also interested in stopping the Atticas, the destruction of a whole culture as in Vietnam," Mr. Epp stated. "The Christ we preach changes the whole man, personally and in what he does with his life."

Probe 72 will emphasize an exploration of evangelism. As Paul Miller, executive committee secretary, put it, "We do not see evangelism as the only perspective for Christian concern, but for this one exploration it is our admitted focus."

The all-Mennonite consultation will evaluate current evangelistic activity and attempt to highlight an Anabaptist-Mennonite thrust.

"Probe's thrust, we submit," stated Myron Augsburger, chairman of Probe's executive committee, "recognizes the many gifts God has given his church. Evangelism is only one aspect of our Christian responsibility. And we feel it is one we can improve upon significantly."

Mr. Brunk, who has served as an evangelist in many tent crusades, declared, "Let's bury this dichotomy between social action and evangelism. We need to go on and demonstrate to the world that the gospel of Christ reconciles in every area of human experience."

CMBC has 102 students Starts community council

Canadian Mennonite Bible College began the year with a 102 full-time and 20 part-time students. This is approximately the same as a year ago. Geographic distribution, too, remained similar to last year with a slight increase in the number of students from Saskatchewan. While 60 percent of the students are under age twenty-one there are a significant number of students who are over twenty-five. Among the latter are six ministers.

A new innovation at CMBC this year is a "community council," which has representatives from students, administration, and faculty. This council was created last spring when it became clear that the dean of students could not be replaced for the current academic year. Its principal task is to look into the problems of living together on the campus as a Christian community. Its directives come from the community itself rather than from the institution. In this way, it functions more like a church community than an institution. The underlying principle, that the effective functioning of the college is the shared responsibility of all, is not new. The formation of the community council is simply a new application of that principle to community living.

During the past two months, its major task has been to promote dialog among students through group discussions in residence as well as discussions involving the entire community.

Amnesty for war resisters on Peace Section agenda

Amnesty after the war for persons who have violated U.S. Selective Service regulations has come under discussion by the Mennonite Central Committee Peace Section.

Harold Regier, General Conference secretary for peace, social concerns, and evangelism, reported that the Peace Section has talked about, but has taken no action on recommendations to prepare a position paper on amnesty, prepare informational articles, and use $500 from the 1972 budget for projects related to the amnesty issue.

According to Walton Hackman, associate executive secretary of the Peace Section, more Americans have gone to Canada to avoid the Vietnam war than have died in Vietnam. Other war resisters have gone to prison and deserted from the military. Mr. Hackman estimates that these three groups of war resisters include more than 100,000 men who, if convicted, would be barred from voting, holding public office, and joining some professional organizations.

As a result of strong public support for amnesty after World War II President Harry Truman granted amnesty to about one-tenth of the 15,805 men convicted of violating the Selective Service Training Act of 1940.

Selective Service director Curtis Tarr said last summer that there was "no question" that some sort of amnesty or second chance program would be considered after the Vietnam war.

Mennonite churches in the U.S. and Canada are now giving support to those who have migrated to Canada to escape induction, those who have had costly legal battles, and those in prison.

The issue now arising in the Peace Section and elsewhere is whether Mennonites should begin to work for a general amnesty after U.S. troops leave Indochina.

Mr. Hackman has reported that other church groups such as the United Church of Christ and the United Methodist Church are already working in this area.

Houston church works, celebrates as team

A new concept of the church—as a team, as a celebrating community, as a voluntary service group, as a community ministry—is emerging in the Houston Mennonite Church.

The team concept is central for the congregation, according to Marlin Kim, pastor. The congregation sees itself as a participating unit rather than as a membership organization.

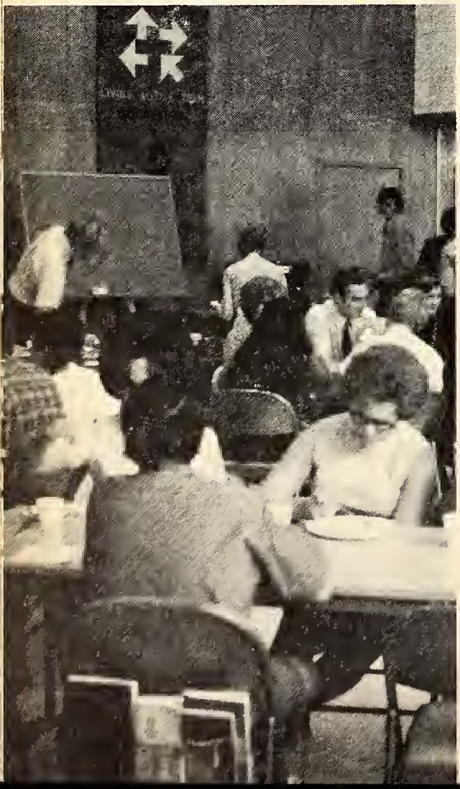
The church does have a membership roll, but the important factor is participation: anyone who participates in the life of the church can vote and plan with the rest of the team.

The team idea is expressed in the Sunday morning *celebration of life*. The celebration includes folk music, more traditional hymns, reading of scripture, and a period of study and sharing in small groups of six to eight people. There is no adult Sunday school. Children usually meet for their own sharing period.

"There was a lot of fear when we started the sharing groups," said Mr. Kim. But the congregation now regards this time as the important part of the celebration.

The congregation feels that another part of its identity is the day care center in the church building. The center, which opened in August 1969, provides the congregation with ongoing contact with the non-Mennonite community, Mr. Kim said.

The Houston congregation eats a meal together before its regular planning meeting.



Located in a middle class area, the day care center has few low-income children. Tuition for these children is paid out of a poverty fund started by Mennonite Mutual Aid.

"We're tying in with many different family situations," Mr. Kim said. "About half of the children are from broken homes. We try to help the child develop a sense of security and identity."

The day care center started with volunteer help, but now operates with a salaried staff and one voluntary service couple. Director is Dave Stucky. The center, for children aged three to six, is licensed by the Texas Department of Public Welfare and has a capacity for forty children.

The center has also helped the church reach out to non-Mennonites in another way.

"Somebody is in the church six days a week," Mr. Kim said. This has encouraged people to drop in to find out what the Mennonites are doing."

The church facilities are being used to meet other community needs. Thirty to forty people take guitar lessons at the church.

In other areas of ministry, the Houston church participates in a home-school-church organization, an ecumenical group of concerned parents and others supported by churches and temples in the Memorial-Spring Branch area of Houston.

The organization began as a group offering mutual help and encouragement in the area of drug abuse, but it is now addressing itself to other problems in the school district.

The home emphasis of the group offers professional guidance toward creative communication within the family. The school emphasis stresses counseling, psychological training, self-awareness programs, and greater student responsibility. The church emphasis seeks to renew the message of God's love, a love with no strings attached, and to be a servant among the people.

The Mennonite church has also been ministering to families in need. One recent case involved a woman with five children whose husband had left. Church participants provided transportation and stood in food stamp lines with her.

The line, Mr. Kim said, is two blocks long every day. He and the woman waited five hours. Some people wait two or three weeks if they are not aggressive.

"Most Mennonite farmers would not have their livestock in that building," he said.

Many of those attending the church are doing 1-W alternative service in Houston. Questions have been raised whether the church would sponsor a voluntary service unit.

"We've said no to the regular VS approach," Mr. Kim said. "We feel that the church itself represents a voluntary service unit. The direction we're moving now is toward sponsoring a vocationally-based person in the fellowship, teaching in the Spring Branch ghetto schools."

The congregation provides a crisis ministry to Mennonites from all over the country in Houston hospitals.

"This is a crucial link with the larger Mennonite ministry," Mr. Kim said.

The congregation has also had contacts with the Acorn Community center, a Model Cities center in an area of blacks, chicanos, and whites. The director there is Dutch and has had contact with Mennonites in Holland. Other contacts have been made with the social service ministry of St. Theresa's Catholic Church. The congregation may want to work with these groups in the future, Mr. Kim said.

The Houston church is small; most of its participants are young; but Mr. Kim is hopeful.

"The Christ happening in Houston is the crossing point, where the good news and life intersect," he said. That seems to be the theme for the whole congregation.

Charles A. Wells talks to seminary community

Conducting a news service that "deals with the news as I feel it and that shows man as more than just a political and economic animal" has been the work for more than a decade of Charles A. Wells, editor of the twice-monthly publication, *Between the Lines.*

Mr. Wells spoke to a meeting of students and faculty at the Associated Mennonite Biblical Seminaries during a round of speaking engagements in the Elkhart area.

His Quaker background and many years of experience in news reporting have made him sensitive to the need for news reporting that has compassion, insight, and integrity. The heading on his paper states that it is "dedicated to the belief that only through the Judiac-Christian concepts of truth can we avoid the violent changes inherent in war, communism, and fascism."

In his talk he outlined three current news stories and concerns that he feels are being suppressed or overlooked in typical news reporting today. One is the recent deployment of new and devastatingly effective air tactical weapons in Vietnam which are taking a new toll in thousands of lives. These weapons are filling the gap left by the withdrawing of U.S. troops.

Another aspect of the news many people know nothing about, he said, is the fact that not a few top U.S. military men have always opposed escalation of U.S. involvement in Indochina, but these persons have not been given an equal hearing alongside the views of younger, more militant officers.

A third concern he presented was his conviction that if the American type of economy is to survive and benefit the world economy, it must change from what he termed the present "extractive capitalism" to a more "cooperative shared capitalism."

Mr. Wells feels that many newsmen have a good perspective of current history, but that this perspective rarely shows up in their news writing. Rather, the reader must search out their books to understand their full insight. He feels that in a country where the freedom of the press is respected, the news media must gain a new sense of responsibility to independently use this freedom in constructive ways.

Waltners establish base for work in Sumatra

Mennonite Central Committee sent its first workers, Keith and Sharon Waltner of Freeman, South Dakota, into Sumatra in May 1971. The Waltners had spent eight months in language study in Pati, Java, before moving on to their assignment in Panjabungan, Sumatra, as community development workers among the Mandailing Mennonites.

In a recent report, Paul Longacre, MCC director for Indonesia, wrote, "We have been pleased with the way the Waltners have moved into their assignment. They have established many friends among both the Mandailing Mennonites and the neighboring Muslims in this short time. In the two and one half months they have been there, they have made good acquaintances with the area, the people in it, and some of its needs."

The Waltners admit that, as the only foreigners in the area they are the town's major attraction and entertainment. Until a fence was built, local children hung in curiosity from the windows of Waltner's house. They can still expect people to stop and ask for help or just visit any time.

Keith has been able to secure a young man to work for him as his assistant. He is a Christian from the North Bank area.

Keith's main job is working with projects which are submitted to the Mennonite Economic Commission in Sumatra. Many of the projects now submitted to the commission need further study and clarification. Getting the right idea across to the people requires time and work.

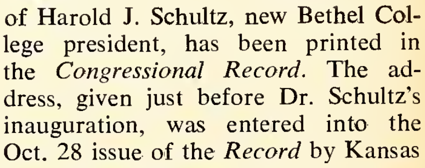
Larger projects are in the making for next year. Preliminary plans are made already to buy construction blocks and roofing tiles. Money will be available for projects submitted by both Christians and Muslims.

Words and deeds

Some 365 of the nations' private colleges and universities may be ready to close their doors by 1981 unless immediate aid is forthcoming. Two hundred institutions will be exhausting their liquid assets within a year according to a report by the Association of American Colleges. The average private college expected an annual deficit of $104,000 at the start of the 1969-70 school year. The actual deficit for the average institution among the 507 schools reexamined was $131,000—26 percent worse than expected. The report said that 210 colleges and universities could be on the verge of extinction in less than a year, including one-third of those in the geographic center of the country. Colleges enrolling 1,000 students or less will be hardest hit.

The October 22 convocation address of Harold J. Schultz, new Bethel College president, has been printed in the *Congressional Record.* The address, given just before Dr. Schultz's inauguration, was entered into the Oct. 28 issue of the *Record* by Kansas Sen. James Pearson, who had been given a copy of the speech by Sen. Mark Hatfield, inaugural speaker.

The average Protestant clergyman devotes only three sermons a year to such current problems as peace, poverty, prejudice, and justice. And many who do preach do not take a personal stand in their sermons. So reported the three authors of a new Harper and Row book, *Wayward Shepherds.* A survey of 1,580 clergymen was confined to the nine largest Protestant denominations in California. "It is as if there were no Sermon on the Mount," say the authors.



Controversy swirls around far-out sect

Suspicion, intrigue, charges, and countercharges are swirling in a maelstrom of controversy that involves a growing band of far-out young Christian vagabonds known as the "Children of God," according to a copyrighted news story in *Christianity Today*.

The biweekly magazine says that parents, ministers, benefactors, law-enforcement officials, and Jesus-movement leaders are lining up against each other in the conflict.

"Parents have complained that their children have been spirited away, held incommunicado for days, and somehow alienated from home ties," says the story, entitled "Where have all the Children gone?" It continues: "Parents of Children at a recent Atlanta meeting said their offspring had undergone dramatic personality changes. Such terms as hypnosis, brainwashing, witchcraft, Satanic influences, and drugs were tossed around freely as possible explanations. Indeed, a number of the Children seen in various colonies last month did have glazed eyes and walked about as if in a trance."

The reason for such behavior and appearances? "We're stoned on the Spirit, man," a young leader of the Children told one of the magazine's reporters, part of a news team that investigated the Children from California to England. But a Christian psychiatrist in Atlanta whose daughter is with the Children believes brainwashing techniques are "definitely" used. And a religion writer in Seattle is quoted as saying the Children may be caught up in "a kind of self-hypnosis" due to their frenzied schedule of Scripture memorization, chants, singing, dances, and classes.

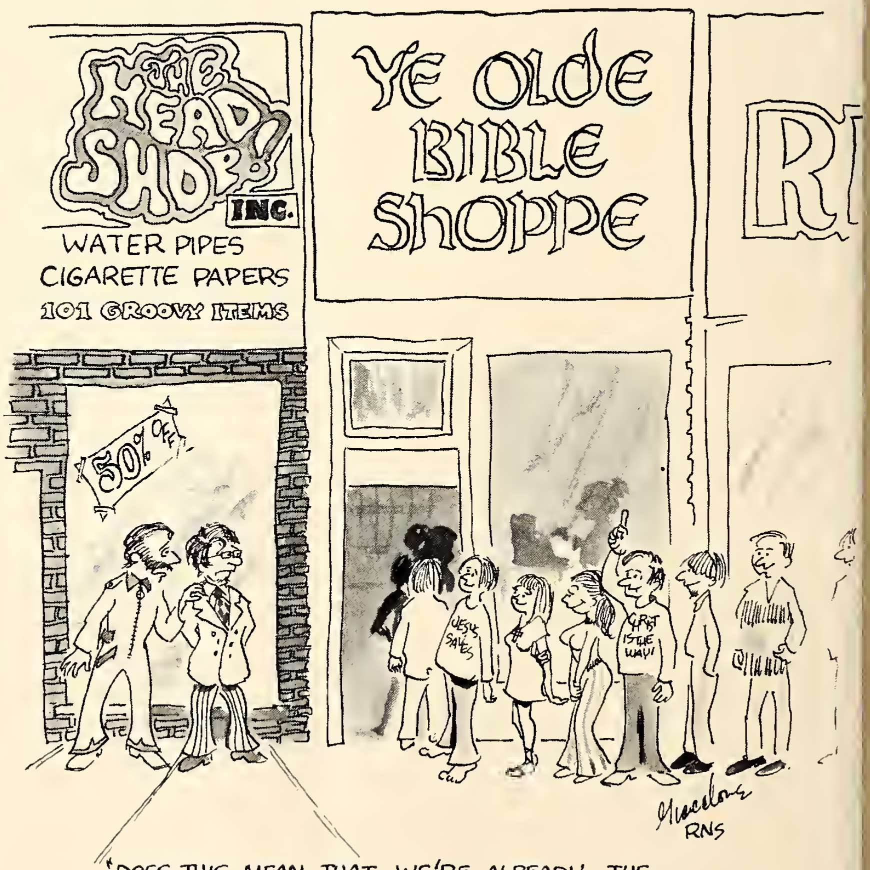
Not so, the Children's youthful leaders insisted to reporters. They pointed instead to their belief in "100 percent discipleship" that includes giving up all possessions, living communally, dropping out of society (home, school, work, church), strict discipline, feeding the poor with donated goods, and witnessing for Christ. They say that members may leave at any time, the story continues, but they do admit that mail is censored, telephone calls are monitored, and a "security" system is maintained to prevent parents from bodily removing members against their will.

Chapters of a newly formed Parents Committee to Free Our Sons and Daughters from the Children of God are proliferating eastward from San Diego, and a pro-Children parents group has meanwhile surfaced, led by wealthy Houston industrialist M. J. DuPuy.

"Although the Children numbered fewer than 300 at the beginning of the year, thanks to media exposure and super-aggressive outreach their ranks have swelled to nearly 3,000," the magazine notes. "There are dozens of colonies in the United States, and bases have been opened this year in Mexico, England, and the Netherlands." The group was founded in 1968 in Huntington Beach, Calif., by missionary David Berg, who is fifty-two, his four children, and others. Mr. Berg at the time was an employee of Los Angeles television preacher Fred Jordan, who in mid-1970 lent the Children and their converts property in Texas and California for housing and training new recruits.

There was a recent squabble between Mr. Jordan and the Children, resulting in eviction of the Children from Mr. Jordan's property.

Editorially, the magazine raps the Children for their anti-church views, "tendency to bend the Bible to fit their own whims," "a dual code of ethics," and nurturing hostility and hatred toward outsiders. The editorial urges the Children to adhere more closely to the "truth-in-packaging" mandates of the New Testament.



"DOES THIS MEAN THAT WE'RE ALREADY THE OLDER GENERATION?"

25th anniversary sparks celebration

When people feel like celebrating, they don't need much of an excuse to do it. The Manitoba Mennonite churches, which are once more feeling the winds of enthusiasm and optimism, used the occasion of the provincial conference's twenty-fifth anniversary to praise and reminisce.

No one is quite certain how old the Conference of Mennonites in Manitoba is, but several hundred people from all over southern Manitoba came to Winkler on Remembrance Day, November 11, nevertheless, to participate in the worship service.

Peter R. Harder of Winnipeg, in one of the day's numerous presentations, explained that Bible and ministers' conferences had been held in Manitoba since 1941. At first Bergthaler Mennonites, Mennonite Brethren, and Evangelical Mennonite Brethren met together, but after 1927 each group went its own way.

In 1937 a delegate conference, called the Manitoba Mennonite Conference, was begun. After that, a ministers' meeting was held in autumn and a delegate gathering in winter. The latter organization somehow fell into disuse a few years after its founding, and in 1946 the ministers' conference again decided that a regular delegate meeting was necessary. Twelve churches, including the large multi-congregation Blumenorter, Bergthaler, Whitewater, and Schoenwieser groups, registered with the new Conference of Mennonites in Manitoba the next year. Now twenty-three churches, with a membership of nearly 9,000, belong to the conference.

Structure seemingly was not a great concern to the conference leaders during the organization's early years. It took them until 1949 to approve their first constitution. They started with only two regular committees — the program and executive committees. Other committees were established as the need arose. For a time they had a *Siedlungs* committee to help young couples get established on farms in new communities. It was officially disbanded in 1963.

In 1959 a major reorganization increased both the conference's structure and the number of projects. It now has three full-time and three part-time staff members.

Homage was paid at the services to the early pioneers and also to some of the present leaders of the provincial body. Henry Poettcker listed over a hundred names under such categories as "dreamers," individualists," "gospel preachers," "educators," "financial advisors," and "women."

Henry J. Gerbrandt made special reference to the churches' leaders of the past in a memorial service. Referring to the significance of having the commemoration on Remembrance Day, Mr. Gerbrandt urged remembrance not only of those who had followed the Mennonite churches' traditional nonresistant stance but those who had participated in the armed services as well. (November 11 is the anniversary of the conclusion of World War I. Canada has designated this day for remembrance of those who died in the two world wars and the Korean war.)

The conference has provided a significant witness and service on a number of fronts, according to historian Gerhard J. Lohrenz. During the early years it gave ministers and other leaders, who usually had no opportunity for formal study in theology, an occasion to get together to discuss mutual problems and to get ideas on how to improve their effectiveness as preachers.

The conference also helped small, isolated congregations to keep in touch with the larger Mennonite family. Youth work was always an important agenda item for the conference. It helped establish summer camps, sponsored song festivals, and encouraged the work of such educational institutions as Elim Bible School and Mennonite Collegiate Institute.

Mr. Lohrenz indicated that the conference had not been without its problems. Among them were the differing points of view on alternative service, urbanization, the language transition, and perhaps most important, the disintegration of the traditional family.

The celebration in Winkler also had its contemporary themes. Choirs from both Elim and MCI were there to sing during and between sessions. Many of their songs were in the contemporary style.

At the afternoon service a panel discussion focused mostly on young people. Lack of time prevented them from getting into this subject as fully as the program planners had hoped. Several students nevertheless briefly articulated their dreams for the Mennonite church in the 1970s. Peace, honesty, and commitment were high on their list of concerns.

"The conference has always been in a struggle *to become*," said the panel moderator, Jake Harms. "We've never been able to say, 'Here we are. We've arrived.' We are still in the process of becoming."

Calendar

Dec. 28-30 — Mennonite Graduate Fellowship, Swiss Farm Conference Center, Bluffton, Ohio.

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Feb. 22-26—Christian Citizenship Seminar, New York City.

Canadian

Jan. 14-15, 1972—Mennonite Central Committee (Canada) annual meeting in Steinbach, Man.

Jan. 27-29, 1972—Annual council of boards of the Conference of Mennonites in Canada at the Canadian Mennonite Bible College, Winnipeg.

Feb. 7-18, 1972—Canadian Mennonite Bible College's annual ministers' and laymen's course in Winnipeg.

Feb. 12, 1972—Mennonite Central Committee (Manitoba) annual meeting, Winnipeg.

Pacific

Feb. 11-12, 1972—Albany (Ore.) Mennonite Church, all-unit meeting of the Mennonite Disaster Service.

Western

Feb. 3-5, 1972—Annual seminar of the Mennonite Council on Mass Communications in Hesston, Kans.

RECORD

Workers

Alan and Sharon Boese, Lehigh, Kans., have begun a two-year term of voluntary service in Seattle, Wash., under the General Conference Mennonite Church. Alan will work in maintenance at Seattle Mental Health Institute, while Sharon will work as a secretary. She has attended Tabor College and he has attended Bethel College. Both are members of Alexanderwohl Church, Goessel, Kans. Their parents are Alvin and Audrey Boese and Donald and Lenora Klassen.

Henry Dirks, a Congo Inland Mission worker who serves as production manager at LECO in Kinshasa, the plant at which most of the Christian literature in Zaire (formerly the Congo) is produced, returned to his home in Virgil, Ont., for eleven days early in November to visit his mother who had been hospitalized. He also visited with his daughter who is attending Grace Bible Institute, Omaha.

Otto Driedger, former director of institutional services for the Saskatchewan Department of Welfare, has been named associate professor in the School of Social Work being established at the Regina campus of the University of Saskatchewan. He is a graduate of Canadian Mennonite Bible College, Winnipeg; Bethel College, North Newton, Kans.; and McGill University School of Social Work.

Sam and Betty Ediger, Hoffnungsau Church, Buhler, Kan., will go to Zaire (formerly the Congo) under Congo Inland Mission at the end of 1971 or early 1972. Sam, a building contractor, will build a 200-bed addition to Good Shepherd hospital at the nurses' training center in Tshikaji near Luluabourg in central Zaire. Funds for the new hospital are being provided by Presbyterians and United Methodists, with Mennonites providing personnel. Betty will work with accounting and correspondence for building materials.

Sarah Loewen, Gospel Church, Mountain Lake, Minn., returned home in October for furlough from SIM Sokoto Leprosarium, Sokoto, Nigeria.

Elaine Roupp has recently been named interim personnel secretary for the General Conference Mennonite Church. She has attended Bethel College and was formerly administrative assistant in the personnel office.

Daniel Shirmer has been relected chairman of the steering committee of the Evangelical Indian Workers Fellowship. He is pastor of the Moencopi Mennonite Church, Tuba City, Ariz. About ninety Indian and white workers from Indian churches in the Southwest United States attended the fellowship's meeting in September in Flagstaff, Ariz.

Bernie Wiebe, Winnipeg, former director of Faith and Life Communications and Mennonite Radio and Television, has been awarded a $3,000 counselor training bursary by the Manitoba Department of Youth and Education. The Wiebe family is currently residing at 96 Pierce Mobile Home Park, Grand Forks, N.D., where he is attending the University of North Dakota graduate school and serving as part-time associate pastor of the Zion United Methodist Church in Grand Forks.

Mrs. and Mrs. Kenneth N. Yoder, Gospel Church, Mountain Lake, Minn., will work for two years under the Peace Corps in El Salvador.

Marriages

Howard W. Allison, Newton, Kans., and *Melva Reimer,* Inman (Kans.) Church, on Nov. 13.

Bill Black, Methodist Church, Abilene, Kans., and *Wenda Nickel,* Alexanderwohl Church, Goessel, Oct. 29.

Curtis Ethington, Bloomington, Ill., and *Ada Tomcheck,* Carlock (Ill.) Church, on Nov. 7.

Samuel Friesen, Grace Bible Church, McPherson, Kans., and *Marilyn Sue Stucky,* Eden Church, Moundridge, Kans., on Oct. 30.

Jeffery Larson, Carlock (Ill.) Church, and *Patricia Spencer,* Bloomington, Ill., on Oct. 30.

Dale Reeser, Calvary Church, Washington, Ill., and *Patricia Ann Beck,* O'Fallon, Ill., on Oct. 23.

Richard L. Schierling, St. Peters United Church of Christ, Inman, Kans., and *Lucinda Marie Seachris,* Buhler (Kan.) Church on Nov. 7.

Deaths

Albert Boese, Friedensberg Church Avon, S.D., was born Feb. 22, 1897 and died June 30.

Gustav Boese, Friedensberg Church Avon, S.D., was born June 16, 1901 and died May 21.

John P. Claassen, First Church Beatrice, Neb., was born June 3, 1907 and died Oct. 27.

William Dahlenburg, Friedensber Church, Avon, S.D., was born Jul 10, 1878, and died June 27.

Helena Dyck, Clearbrook (B.C. Church, was born in Russia, Nov. 4 1889, and died Oct. 18.

Gordon P. Eitzen, Bethel Church Mountain Lake, Minn., was born Nov 10, 1937, and died Oct. 22.

Helena Epp, Zoar Church, Waldheim, Sask., was born in Russia, Nov 24, 1884, and died Oct. 18.

Emma Ewert (Mrs. Henry L.) Friedensberg Church, Avon, S.D., wa born Dec. 5, 1884, and died June 2

Charles F. Greiser, Zion Church Souderton, Pa., died Oct. 16.

Sara B. Derksen Harder (Mrs David B.) First Church, Mountai Lake, Minn., was born Nov. 13, 1893 and died Nov. 1.

Philip H. Kaufman, Bethan Church, Kingman, Kans., was bor June 3, 1891, and died Oct. 23.

Mrs. Orville Klassen and her so *Douglas Ray Klassen,* Goessel (Kans. Church, both died on Oct. 24. Mrs Klassen was born Sept. 22, 1928 and Douglas was born Dec. 20, 1963

Mary Voran Krehbiel, Moundridge Kans., was born May 26, 1883, an died Nov. 4.

Mrs. Jacob Peters, Bethel Church Mountain Lake, Minn., was bor May 15, 1907, and died Oct. 22.

Minnie Peters, Bethel Church Mountain Lake, Minn., was born Ma 15, 1907, and died Oct. 22.

Mary Siemens Plett (Mrs. Cornelius), Hebron Church, Buhler, Kans. was born May 2, 1884, and died Oct 28.

Edward R. Reichenbach, Firs Church, Bluffton, Ohio, was bor July 28, 1886, and died Oct. 24.

Virgie Mast Richardson (Mrs Ray), was born Feb. 10, 1892 an died Oct. 23.

DISCUSSION

Neglected problems

MANY WRITERS have pointed out that we suffer from what is now called polarization. I believe that some important aspects of this have scarcely been discussed recently in our papers, however, and that our Christian consciences ought to be exercised in these directions too. Here I'm including two: Marxist government, representing the left, and some economic and other injustices, especially in medicine, representing mostly the right (although the left-right dimension seems overrated). This partial balance won't win friends, so it's convenient to be overseas just now! I recognize and lament that these two concerns still involve only one pole of the piety versus social action dimension.

The news media and others have pricked our consciences concerning the slaughter that is still occurring in defense of a corrupt right-wing regime in South Vietnam, and we have learned of the genocide in East Pakistan under a right-wing dictatorship. We need to continue our words and actions on behalf of these suffering people.

But how I wish we one-sided Christians could likewise show some active sympathy for the victims of genocide in Tibet (under the Chinese) and for the victims of imperialism in most of Eastern Europe (under the Russians) and in parts of Cambodia and Laos (under the North Vietnamese), all of whom suffer from foreign, left-wing (Communist) dictatorships.

In intellectual circles it's fashionable to take the (nationalistic) view that the Pentagon is ours while the Kremlin is not and that therefore we should mostly criticize only the Pentagon and its clients. I would have thought that Mennonites should witness to both but not identify with either one. If any government pretends to ignore us or tries to intimidate us, that's no reason to reward them with cowardice and silence. Geographic boundaries are not that rigid anymore, but evidently the boundaries of our faith and love are. If we speak to governments then, let's not be just anti-anti-Communist, but let's start including the left to express our concern for millions of people who are not allowed to have any voice but ours.

The Bible at some points tells us not to expect perfect equality in the economic world but at other points it issues ringing calls for justice. The ways in which we can be unjust to each other are endless. For example, we need institutions but it does seem that even good institutions (i.e., the people, like you and me, who make policy or choose others to do it) often make injustice quite rigid.

One of our colleges, in the past, had a Guaranteed-Cost Plan, but it turned out that the simple meaning of that term could not be entirely depended on. Such stories usually are long and have two sides; still, trust is broken when the meaning of a word is changed unilaterally. In this case my role assigned me (but not my sympathies) to the institutional side.

As another example, the American School in Japan charged us the same amount for the children's activity fees for 1½ months of the school year as for nine months, although we had assumed when enrolling that this would be prorated or at least cut to one semester. This case, the previous one, and the following ones from the medical world, illustrate what I would propose as a newly found sociological law: *Until you're already committed, you will not actually get all the information that the institution should have given you before you made your decision.* But shouldn't the caution *caveat emptor* (let the buyer beware) at least be unnecessary in Christian institutions (which ASIJ is not)?

Some years ago a professor of medicine told his class (including my roommate), "Let's face it, 90 percent of us are here for the money." Certainly over $100 for twenty minutes of minor surgery is astronomical; even stitching was once classified that way in my experience. When Albert Einstein was offered a large salary by the University of California, he turned it down, saying that no one was worth more than $10,000 (pre-inflation) a year. Before labeling this *extreme,* Christians could compare the American extreme with Christ's practice.

Medical doctors often serve on boards of education where they help decide the allocation of salaries, among other things. They often make fine contributions; so why not have a similarly educated minister or professor (of business, biology, or ethics, for example) serve on a fee committee of a local clinic? No taxation without representation! The increases of charges have been larger than other inflation; they are not announced like tuition or taxes or shown with the purchase like prices—you find out after you have had a consultation.

Then there are the hospitals, at least in Kansas City, where everyone is required to have a $25 blood test, regardless of medical need, and the problem of getting the written prescription that you have paid for, and so forth. Or how about the very special tax privileges that Congress has traded for secret campaign contributions by the American Medical Association? And is it really the taxpayers that are holding back on constructing enough medical schools?

We appreciate the good medical service generally received in the U.S. and Japan. But recently, after arrangements had been made for a brief stay in a Tokyo Christian hospital, and just at the time of actual admission, we were required to sign a legal paper promising prompt payment of all accounts (but with no advance information about the likely amount) and consenting to "any and all . . . treatment including operation . . . deemed advisable by the . . . staff. . ." (but without even consultation, although I suppose there would be some in some cases).

I was told that patients wouldn't understand, but that's only partly true, just as with my premedical students or others. Hospitals need money but who's receiving the treatment, after all, and finally paying for it? Who suffers if it goes wrong? Doctors may need some legal protection, but there was not a single protective clause for the patient—I added one about consultation, but on the spot, obviously,

LETTERS

and without proper advice. Then there was great reluctance to let us have a copy of what we had signed.

The Japan Medical Association recently had a month-long strike for higher charges and against the insurance system. The JMA president said that "only the voices of doctors should be respected in relation to the people's health." (Incidentally, many people found during the strike that they had been going to doctors too much anyway.) It has been pointed out that war (or science, education, etc.) is too important to be left to the generals (or scientists, educators, etc.) We ought to make clear that medicine is too important to be left to the doctors.

Possibly some doctors will be surprised to hear some of these complaints. If so, let me say that the system is inherently intimidating and does not invite discussion. For one thing, people expect to be faced sometime with the surgeon's knife. If these words sound strong we must remember that Jesus used stronger language about the most respected people of his day. I recognize intimidation in other areas too: I have hurt people with grades and otherwise; journalists have power over a person's reputation, etc.

There has been a lot of constructive (but also violent) criticism of education, with resulting improvement (but also some damage). Surely it is past time for medicine (and dentistry, etc.) to respond more constructively to nonviolent criticism.

I haven't taken space to be fair to doctors who are really generous, conscientious, and sometimes sacrificial. I'm told that we actually hobble them with laws that make Good Samaritan physicians hesitate to help accident victims that are found, say, along the road.

Finally, if we think, as mentioned earlier, that our words (both compliments and criticisms—but I'm weak on the first) should go mainly to our own people, we'd better talk not only to our Pentagon (or to each other about it) and ghetto landlords but also to our own churchly sinners. Try this list and you fill in the blanks: cowardly, critical chemists who flee the country; greedy psychiatrists, bankers, ——————; parents who take any abuse rather than restrain their future dictators; careless journalists, ——————; drinking driver pacifists and smoking antipollutionists who increase our life-insurance costs; theologians who deny God; advocates of limitless growth and tiny taxes for peace; insatiable laborers, students, ——————; prosperous brothers who can't even tithe; and ——————. It's too depressing, so let someone else write about the saints! *Ronald Rich*

Beatitudes for women

To THE EDITOR: *Beatitudes for women,* (October 19) is in error insofar as the title, which should be, obviously *Beatitudes for house(wife)mothers.* In fact, in the United States alone there are some 28 million unmarried females of marriagable age.

Perhaps woman is a natural-born house(wife)mother and anything else is abnormal or deviate. If so, why does woman need bombarding from birth to death with instruction, admonition, reassurance, threats, and sermons from pulpit and press, business world and home society as to the honest-to-goodness, cross-my-heart-and hope-to-die natural-born peculiarity of woman as house(wife)mother? Is society trying to convince us, or convince itself? Twenty-eight million deviates are a lot of deviates! *Lois Eckman, 516 Capri Road, Lancaster, Pa. 17603.* Oct. 28

Moratorium on gift-buying

DEAR EDITOR: Several days ago, my wife and I heard an interesting item over the CBC News. The Presbyterian Church of Canada has recommended to all its members that they forego purchasing any Christmas presents this year and that this money instead be given for Pakistani relief. A pastor in Calgary has announced that he will be doing this.

When we heard this news item, I felt somewhat ashamed that it was not the Mennonite Church (which has had a long history of giving) tha suggested this excellent idea. My wife and I have decided, however, that we can well learn from someone else's ideas. We will send our Christmas money to the MCC and specify tha it be spent in Pakistan or India. This money will be over and above ou regular giving.

We feel that this suggestion should interest many of our fellow Christians. Such a moratorium on spending might even be worthy of officia church policy.

How often have we all heard, " don't know what to give him; he ha everything he needs." Certainly whe we consider how much we have compared to how little they have, we ca only give our wholehearted respons to this suggestion. We are fortunate too, that we have an organizatio such as the MCC ready, willing and able to help—if they have the finance necessary and this we can do. *H. A Friesen, Box 161, Cut Knife, Saskatchewan.* Nov.

Please note the proposal made by th Peace Section assembly earlier thi month. See back page of this issue Editor.

ABOUT OUR LETTERS: *To encourag our readers to express themselves o a variety of issues, we try to use al letters submitted for publication. Suc statements may or may not reflect th views of a majority of readers. The may or may not agree with the official positions of our brotherhood But we respect each person's right t be heard, which is a part of the large obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will b given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use i other sections of our paper. Unsigne letters will not be published, thoug we may withhold names for valid reasons in a special situation. Letters t the editor marked "personal" or "no for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

The lifesaving station

ON A DANGEROUS SEACOAST where shipwrecks often occur was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves they went out day or night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved and various others in the surrounding area wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the new members of the lifesaving station were unhappy that the building was so crude and so poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in an enlarged building. Now the life station became a popular gathering place for its members, and they redecorated it beautifully and furnished it exquisitely because they used it as a sort of club. Less of the members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in the club decoration, however, and there was a liturgical lifeboat in the room where club initiations were held. About this time a large ship was wrecked off the coast, and the hired crews brought in boat loads of cold, wet, half-drowned people. They were dirty and sick and some of them had black skin and some had yellow skin. The beautiful new club was considerably messed up. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that seacoast today you will find a number of exclusive clubs along that shore. Shipwrecks are still frequent in those waters, but most of the people drown! *T. O. Wedel*

The dark and the light

In the dark
only the stupid
pretend they
can see.

In the light
the wise
do not pretend
it is dark.

Elmer F. Suderman

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WRITERS

Palmer Becker is executive secretary of the General Conference's Commission on Home Ministries, Newton, Kans. 67114.

Mary Derksen, together with her husband, is a missionary in Japan. The Derksens are now on furlough and studying at the seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

Ronald Rich is professor of chemistry at International Christian University, house 348, Osawa 3-10-3, Mitaka, Tokyo 181, Japan.

The late T. O. Wedel was for many years dean of the Washington Cathedral. He was the son of C. H. Wedel, the first president of Bethel College.

Elmer F. Suderman is professor of English at Gustavus Adolphus College, St. Peter, Minn. 56082.

CREDITS

Cover, 710-712, David Hiebert, Goshen, Ind.; 714, National Film Board, Canada; 718, RNS; 723, T. O. Wedel's article first appeared in THE LAYMEN'S MOVEMENT REVIEW.

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Vietnam Christmas

The following proposal, drafted by young delegates at the Peace Section assembly in St. Louis November 4-6, was accepted almost unanimously by the 200 participants for presentation to all Mennonite and Brethren in Christ congregations in the United States and Canada this Christmas season. The Mennonite Central Committee is prepared to receive any gifts designated for medical work in North Vietnam. It will forward these monies on through the American Friends Service Committee, which is being allowed to provide medical services in that country. The statement is edited and abbreviated somewhat here. A complete transcript is being mailed to all pastors.

MOST NORTH AMERICANS believe that the war in Vietnam is winding down. They fail to realize that while troop withdrawals are being made, the bombings are being intensified. During the past thirty months 2,700,000 tons of bombs have been dropped on Indochina. That's more than all the bombs that were dropped in World War II and the Korean war. These bombs will continue to rain destruction on the people of Indochina during the coming season of *peace and goodwill*. American Christians helped to pay for these bombs and rockets. The average Mennonite taxpayer in the United States contributed approximately $8,160 to the war effort during the past eight years.

This year we feel the church should use the Christmas season to show love and brotherhood to the people in Vietnam. We are proposing to celebrate the coming of the Prince of Peace by sending that money to the people of Vietnam which we would ordinarily be spending on gifts for each other.

We feel that the true meaning of the birth of the humble Christ child has been lost through the giving of expensive gifts and the commercialization of Christmas. We enjoy happiness and security at Christmas time, but our brothers and sisters on the other side of the globe are living in destruction and poverty. We propose that this year we buy no gifts (persons who wish to show love to their friends should consider making gifts instead of buying them), but that we designate the money instead for the rebuilding of the Women's and Children's Hospital near Hanoi which was partially destroyed by U.S. bombings.

Money for this project should be collected by the congregation during Advent. A special meeting should be set aside for the consecration of these gifts and for prayers for peace in all of Indochina. The gifts should be sent to Vietnam Christmas, %Mennonite Central Committee, Akron, Pennsylvania 17501, or 201-1483 Pembina Highway, Winnipeg 19, Manitoba.

For years Mennonites have been sending Christmas bundles and other gifts to the people of South Vietnam. This year we have an opportunity to recognize our brothers and sisters in North Vietnam as well. We, like Christ, should recognize no enemies.

LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The Book for all Seasons

G. Curtis Jones

AFTER DAG HAMMARSKJÖLD'S DEATH, a manuscript was found in his home in New York City together with an undated letter to the Swedish Under-Secretary of Foreign Affairs, Leif Belfrage.

In this brief note Hammarskjöld reminded his friend that he had always kept a diary and asked him to "take charge" of it. He explained that it was written for himself, not the public. However, the Secretary-General stated, "If you find them (meaning his notes) worth publishing, you have my permission to do so—as a sort of white book concerning my negotiations with myself—and with God."

During Advent, Christians are asked to use at least one Sunday to focus on the Bible. Whatever else, the Bible is a compendium of man's negotiations with himself and with God.*

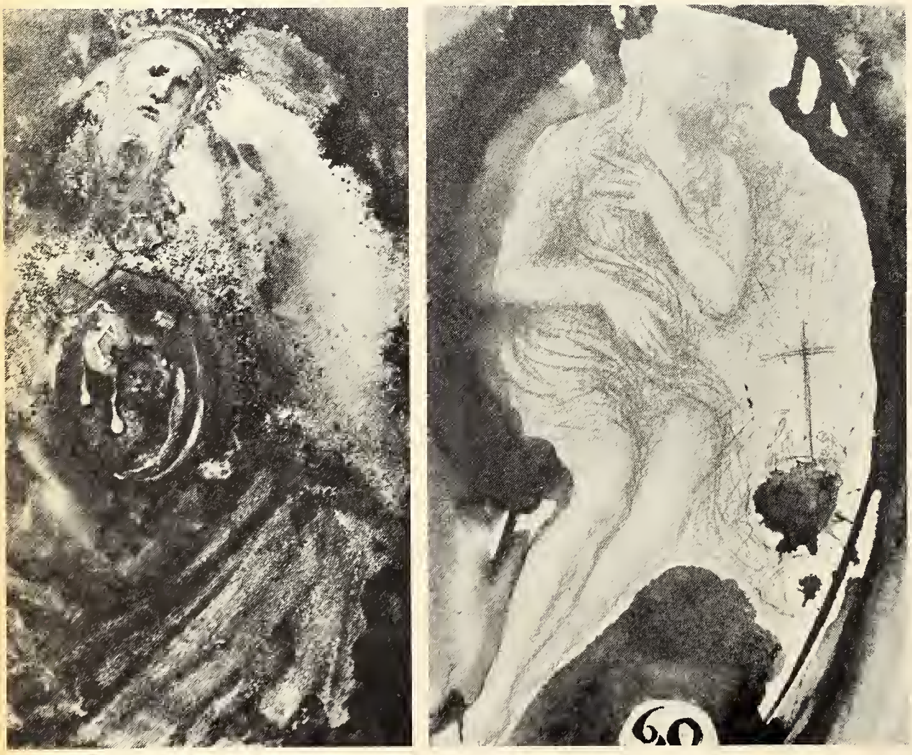
Chrisitans should know the Bible. But the truth is, too few of us read it, and especially before decision-making. As a University of Chicago professor has said, "Ignorance regarding the Bible on the part of otherwise intelligent people is one of the astonishing things today."

Although the Bible is still a *best seller* in North America, a fourth of our people never read it. In Russia Bibles are scarce. Believers borrow from one another to copy desired passages. Yet their churches are crowded.

The Bible is not a charm; it is a chart. The Bible is not a book of science, though it is prophetic. The Bible is not an almanac nor encyclopedia though it is rich in information. The Bible is not a text on jurisprudence though it discusses justice. The Bible is not a glossary on intercontinental missiles, but it does define dimensions by which men may emulate Christ. The Bible offers no counsel concerning moonwalks but it does describe men fit to live on earth. The Bible is the Christian's book about God, the meeting place of man and God.

However mysterious, apocalyptic and eschatological it may appear, the Bible, on the whole, as Professor Philip Hyatt of Vanderbilt says, was "written out of faith by men of faith for the purpose of arousing faith." The Christian realizes that the Bible was not packaged and dropped from heaven, but that it evolved over a period of some 1,200 years and was put into words and edited by a great number of people in ancient Israel.

Thirty-two paintings by the famed contemporary artist, Salvador Dali, have been used to illustrate a special edition of The Jerusalem Bible. Two of the paintings are reproduced here along with the biblical quotes they illustrate. (1) Vanity of vanities. All is vanity! For all his toil, his toil under the sun, what does man gain by it? Ecclesiastes 1:2, 3. (2) The scribes and Pharisees brought a woman along who had been caught committing adultery . . . John 8:3.



THIS TIMELESS BOOK of intimate negotiations is the source of the living word for a dying world. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

In a sense the Bible is a strange and archaic collection of words arranged into stories, poems, letters, images and visions. It is the home of the silent word, the divine, penetrating power of God. As the writer of Hebrews phrases it: "For the word of God is alive and active. It cuts more keenly than any two-edged sword . . ." (4:12, NEB).

This silent, irresistible word changes and redirects life, for it is always connected with a deed. You will remember that, according to Luke's account of the Emmaus revelation, Cleopas referred to Jesus as "a prophet mighty in deed and word" (Luke 24:19). Biblical words are beautiful and alive because they are fleshed. The Bible does not deal with statistics, but with people; people who experienced the word of God.

Each generation must discover, preserve, and proclaim the living word.

In 1947 a shepherd, pursuing a stray goat 7½ miles south of Jericho near the Dead Sea, noticed a hole in the hillside. Curiosity aroused, he threw a stone into the opening and heard something break. It sounded like a jar. He and a friend then entered the cave to discover the Dead Sea Scrolls, some of which date back to the second century.

The living word preserved for man!

On June 25, 1951, the clock atop the steeple on Marquand Chapel, Yale Divinity School, struck noon. A group of Bible scholars, weary from twelve days of intensive work, had just brought their formal discussions to a conclusion concerning the final portions of the Revised Standard Version of scripture. They had been meeting intermittently for fourteen years. Surrounded by tables piled high with manuscripts, books, and notes, the translators paused for prayer. These men had reproduced in modern English the living word.

This living word lives in and through people.

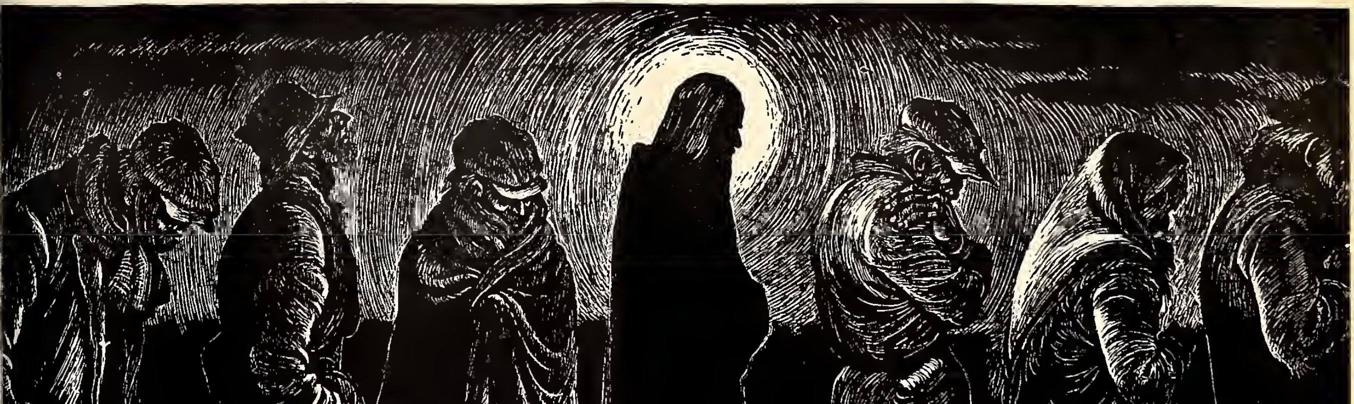
THIS INDESTRUCTIBLE BOOK of man's negotiations with self and God is also the book of the church. There are thousands of books about the Bible. It is claimed that if all volumes on the Bible catalogued in the Library of Congress were laid end to end, they would measure more than a mile. But the fact remains the Bible, not books about it, is the book of the church.

It is highly significant that Jesus launched his ministry with the scrolls in the synagogue of Nazareth. "He opened the book and found the place where it was written, 'The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. . . ,'" (Luke 17b-19). Afterwards he closed the book and gave it back to the attendant. Worshipers were both impressed and irritated.

There is a relevant story in 2 Kings. It concerns Josiah, who came to the

The Bible is a compendium of man's negotiations with himself and with God.

The Christ of the breadlines, a drawing by Fritz Eichenberg. The culminating revelation of the New Testament is that of Jesus.



throne about seven centuries before Christ. Conditions in Jerusalem were not altogether different from our own. Moses had been entrusted with the word which he delivered to his people. Religion was popular but the book, the word of God, was obscured and neglected. During periods of war and invasion, the law had become hopelessly mixed with common opinions and false religions. Men worshiped idols of their own choosing. There was general unrest and impatience; little or no resistance to moral erosion.

Josiah was worried. Determined to be a good king and desiring to lead his people out of darkness, he turned to the temple for help but was discouraged. The temple was being renovated, and the word of the Lord could not be found. At last the chief priest, Hilkiah, announced: "I have found the book of the law in the house of the Lord" (II Kings 22:8).

Why was the word of God lost in the ancient temple? Had it literally been buried beneath the clutter of debris or simply neglected? Whatever the reason, the significant point is that a search was made for the word of God.

It is easy for the Bible to become lost in today's pyramid of periodicals and papers. It is not uncommon for the Bible to be a dust catcher in the home and office. It even is easy for the Bible to become lost in the curriculum and activity of the church. What a pity, for it is the book of spiritual strength, a guide for Christian community.

THIS DEMONSTRATIVE BOOK of man's intimate and hopeful negotiations contains and projects a life style as unrivaled, fresh, and up-to-date as the latest issue of *Time* or *Newsweek*. In it we glimpse souls struggling to find the meaning of life and death.

Job, bereaved, desolate, diseased, cries out: "O, that I knew where I might find him . . ." (23:3).

Jeremiah, steeped in thought, exclaims: "The Lord made it known to me and I knew" (11:18).

A man of reputation asked Jesus, "Teacher, what good deed must I do, to have eternal life?" (Matthew 19:16ff). Questioned about his reading, the Lord was pleased with the aspirant's knowledge. But the concerned man persists: "What do I still lack?" "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." We read that the young man went away sorrowful, "for he had great possessions."

Life, as etched throughout the Bible, is one of searching for truth and faith. Pilate glimpsed truth. He also experienced the look of love. The prodigal encountered it. The biblical style is one of forgiveness: "Neither do I condemn you; go and do not sin again" (John 8:11b). It is the stance of courage: "He set his face to go to Jerusalem" (Luke 9:51). Life as portrayed by Jesus is one of compassion. Looking over Jerusalem he wept, saying: "Would that even today you knew the things that make for peace!" (Luke 19:42).

A certain flair or style is imperative in everything we do. Regardless of worth, a dull person is still dull. Jack Paar of television fame says, "The greatest sin is to be dull." In referring to his opponents, Mayor LaGuardia of New York once quipped: "I could run on a laundry ticket and beat those political bums any time." It was Mr. LaGuardia who, during a newspaper strike in New York City, read comics to children over the radio. What he had—that few politicians of his day had—was style.

The Christian ought to have a life style, a spirit motivated by love, regulated by mercy, sustained by faith. The culminating revelation in the New Testament is that of Jesus: calm before his accusers, courageous before his enemies, and confident before death. To the dying thief he said: "Today you will be with me in paradise" (Luke 23:43). Faith and lov combined to produce in him a sty and strength that engendered trust.

Canada's Leonard Griffith shar a Dutch fable which communicat the truth of our salvation. There we three tulip bulbs named *No*, *Mayb* and *Yes* that lived at the bottom c the bin. With the return of autum they speculated concerning their de tiny. *No* said: "I shall stay in m snug corner of the bin. I don't believ there is any other life for tulip bulb Besides, I am satisfied with thin as they are." And he rolled over an went to sleep.

Maybe said: "I am not satisfi with things as they are. I feel there a better life than the life I now hav I feel something inside me which must achieve and I believe that can achieve it." So he squeeze pressed, and pressed himself until h ended up in frustration.

Then *Yes* said: "I have been to that we can do nothing of ourselv but that God will fulfill our destiny we put ourselves in his power." hand reached down into the tulip b feeling for bulbs. *Yes* yielded to th hand and was buried in the groun *No* and *Maybe* shriveled away u touched in their corners of conten ment and frustration. And with th coming of spring, *Yes* burst forth int all the richness and loveliness of ne life.

Long before this fable, the psalmi declared: "How sweet are thy wor to my taste, sweeter than honey to m mouth!" (119:103). Later Jesus sai "I am the resurrection and the lif he who believes in me, though he di yet shall he live, and whoever liv and believes in me shall never die (John 11:25).

Is not this proclamation the hea and hope of the book for all season

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*See *Markings* by Dag Hammarskjold, tran lated from the Swedish by Leif Sjoberg and V H. Auden, Alfred A. Knopf, publishers, Ne York, 1964, (p. vi).

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Women alone in a couples' world

Katie Funk Wiebe

The single woman is forced to find her own identity instead of thinking of herself as an extension of her husband.

I HAVE ATTENDED countless women's meetings which had as their purpose to sew or to pray, to study or to discuss, but never had I been part of one in which the subject matter was one's marital status, or more specifically, one's lack of it.

Recently I participated in a conference on *Women alone in a couples' world* at Prairie View, a mental health center in Newton, Kansas. The purpose of the gathering was to explore the means by which greater meaning, creativity, and fun could be brought into the lives of single women. About 110 women, single, widowed, divorced, and separated, attended the almost day-long sessions.

The restrictions to full development which society places on single women dominated the opening discussions. I sensed how some women eagerly welcomed the opportunity to finally share their feelings without risk of censure. They knew everyone there understood or at least partially understood their problem.

Repeatedly the question cropped up: How does one cope with a society that believes that to marry and have children is the normal way of life, and to be single is a deviation? "Aren't you married yet?" "How come you're not doing what everyone else is doing?" are questions frequently tossed at the single person.

Can a single person accept her singleness as an alternative and whole way of life, or must she always feel like the child whose nose is pressed to the window of a candy store, knowing the goodies displayed there are never for her? Does singleness mean sitting and waiting?

While loneliness, the longing to share one's life with someone else, was probably the most frequently mentioned problem, the social problems of the single woman ranked a close second. In a society geared to couples, going to places alone and running the risk of being the odd person left over is embarrassing and unpleasant. "Will there be someone for me to sit with?" Most single women seriously consider this question before they leave the house.

Also mentioned was that some single women never have the opportunity to share the male point of view. Either they don't feel free enough to invite a couple to their apartment, or they only get invited when the other woman's husband is away.

Living alone brings its share of grief and financial worry trying to cope with mechanical breakdowns in plumbing, furnaces, cars, and appliances. The manless woman lives with a perennial uneasy feeling that some irresponsible repairman is taking her for a ride because of her ignorance about mechanical details.

Each group of women present at the conference had its own set of problems peculiar to their special status. The divorced woman, though relieved that a bad situation had finally ended, together with the widowed, faces the training of children without a father's support and guidance. In addition, the divorced must bear the burden of guilt and rejection the marriage breakup causes. The widows at least have the blessing of the church.

The single, in addition to facing the *old maid* stereotype, mentioned how few couples accept them as full-fledged friends. They noted discrimination regarding salaries. Sometimes married brothers and sisters expect them to look after aging parents.

The widows pointed out that frequently old friends no longer pursue the friendship once a husband is gone. A widow doesn't seem to fit in anymore. "Widowhood is like learning to walk again," said one woman who had recently lost her husband.

Although this was not a church conference, the large representation of Christians created the opportunity to witness to the fact that faith in God lifts the single person over life's dark valleys. The church did not always receive the same high recommendation.

The general impression I received was that church life, like social life, is geared to couples with its valentine dinners and family banquets. Yet single women are expected to work energetically as Sunday school teachers or choir members for "after all, they have no family and nothing else to do" and to contribute substantially "because they have lots of money and nothing to spend it on."

Yet the conference did not deal only with the restrictions upon the single life. It also emphasized things that make the single state meaningful. I noticed far less bitterness than I had expected regarding the corner such women sometimes feel pushed into.

It was impossible not to notice the many women who found singleness a challenge and joy. The single woman is cast upon herself and her own resources, and if she is a Christian, upon Christ, so she is forced to grow. She is forced to find her own identity instead of thinking of herself as an extension of her husband. She is forced into maturing experiences. She also has more time for self-development, for study, hobbies, creative, and cultural activities. and for the needs of others.

I caught a few over-all observations. As one widow said, "A person's marital status may not change but life does." To be a person means to continue growing at all times. Singleness is not something to be ashamed of. If other people feel sorry for her, that is their problem, not hers. To be single does not necessarily mean to be lonely, but it does mean being willing to take risks with others and to move into their lives.

I commend Prairie View for arranging this conference. People who live on the fringes of society because they think they are not wanted in the middle need more opportunity to share their problems and their joys.

In my own church group I watch these people because I am one of them. I see how they cling to one another, waiting for the opening to a fuller life. I know a little of the hurt in the heart, the loneliness, the anxiety, the difficulty in finding courage to push ahead. Such risks are easier if one knows that another person's, or another couple's, hands are there for support in case one falls.

HAITIAN FACES. *Haiti is a land of contrasts. The West Indian island nation was the first independent black republic, but for most of its history it was ruled by a mulatto minority. Haitians are a happy and lively people, yet disease and malnutrition are the general lot. Their country is one of luxuriant and colorful vegetation set against eroded mountains which have been stripped of their trees. Voodoo, a religion of fetish and incantation, is widely practiced. Haiti is poor. The average per capita yearly income is $75, the lowest in the Americas. Its illiteracy rate is a staggering 90 percent. Life expectancy is only forty-seven years. These photos of Haitian faces were taken in a mountain town north of Port-au-Prince, the capital. The Mennonite Central Committee has been working in a similar community, Grande Riviere du Nord, for thirteen years. It has provided health care, community development leadership, and other services. Below are two reports on recent developments there.*

Relationship with Haitian town grows

A significant event took place September 29 in Mennonite Central Committee's program in Grande Riviere du Nord, Haiti. In a brief ceremony in the downtown MCC office. Daniel Martin, Paxman from Harrisonburg, Va., completed his twenty-seven months of service by turning over a major part of the program's business details to Mrs. Rita Colas.

Mrs. Colas, a Haitian, has been associated with the MCC program since 1965. During the past six years, she has assumed more and more of the bookkeeping details formerly taken care of by Paxmen. When Mrs. Colas moved into her new responsibilities, her previous position as cashier was taken by Miss Ella Constant, also a Haitian.

This ceremony is significant for MCC because it marks one more step of progress in the gradual turning over of responsibilities for its large medical and development programs to the Haitian people. In thirteen years of service in Grande Riviere du Nord, MCC has found the administrative areas to be the most difficult to pass on to local leadership.

In the interests of providing MC volunteers to meet the new demand of its Grande Riviere program, futur Paxmen will be concentrating on au diting and accounting education serv ices.

●

A large crowd of people gathere Sunday, October 3, to dedicate th new church building of the Uptow Baptist Church in Grande Riviere d Nord. The Uptown Baptist Church i part of the Haitian Baptist Missio under the leadership of Gerson Touis saint.

NEWS

Central District discusses sharing faith in groups

Small groups and evangelism were the focus for forty-eight persons at a weekend retreat at Camp Friedenswald, Mich.

The retreat on "Sharing Faith Today" October 29-31 was sponsored by the Central District Missions Committee of the General Conference Mennonite Church and arranged by an Ad Hoc Evangelism Task Force.

Resource person was Joseph Baker, pastor of the newly organized Faith Baptist Church in Fort Wayne, Ind., and chairman of the Division of Evangelism for the Indiana American Baptist Convention.

In 1967 Mr. Baker moved to Fort Wayne to establish a new congregation, which now includes more than 350 members. His basic approach was that of small groups.

Leonard Wiebe, member of the task force, said a significant contribution was made by the large number of young people who attended. A carload of youth from the Fairview Park Jesus Center told how they shared their faith in the Cleveland area.

This congregation, like the others under the mission, has an active mission outreach program and has established mission stations throughout the rural area where the Mennonite Central Committee has been working in community development.

The MCC Educational Assistance Program (EAP) has placed forty-two scholarship students in the congregation's school. It has also assisted in paying teachers' salaries.

The presence of the MCC program in Grande Riviere du Nord has helped to strengthen the witness of this and other evangelical churches in the area. Regular participation of the MCC workers in church services in town and in the rural stations has encouraged members in their witness. In their own personal witness, MCC workers have led non-Christians to Christ and to affiliation with the congregations. Although they have no congregation of their own, the MCC workers rejoice at the power of the Spirit moving among the people here. *Paul Derstine.*

Poverty fund starts chicken project in Zaire

A new chicken-raising project in Zaire (formerly Congo) has been started by the Poverty Fund with a $2,000 grant from the Schowalter Foundation.

Two incubators and other necessary accessories will be purchased immediately for use in the Nyanga area.

The people of Zaire readily accept chicken as a food that will provide them with protein to accompany their formerly starchy diet. In addition, the project offers hope of developing a cash business through the raising of chickens and eggs.

Fremont Regier, of Whitewater, Kans., who has been instrumental in starting this program, has proved its effectiveness through the growth of a large number of chickens on the Nyanga demonstration farm.

In addition to this small grant, $37,000 will be provided by OXFAM, an agricultural development foundation, for other equipment and personnel for phases of the program beyond the incubator stage.

In the Poverty Fund's second overseas project—a community development program in Taiwan—a number of programs are operating in the village of Taroko. Work is not completed in the two villages of Da Shan and Shewi Yuan.

In Taroko agriculture is a major project. Vegetables are being grown as a demonstration project on a small plot of land near the project offices. Seventy-eight kitchen gardens have been established. About 2,700 chicks have been marketed or eaten, and 500 more are being raised. Project personnel are providing technical assistance in preparation of soil for farmers and sharing with them the cost of fruit trees and seeds. Insecticides, fertilizer, and quality seed are being provided for rice crop improvement.

One demonstration hogpen and nine farming pens have been improved through assistance with design of pens and furnishing materials while the farmers furnished labor. Breeding stock for a hog program has begun with seven sows on loan and one boar being donated.

Other economic development includes encouragement of cottage industries. To date, a trucking business, two feed stores, one carpenter shop, one blacksmith shop, one bamboo craft shop, and one basket-weaving business have been started. In addition, traditional cloth is being woven from ramic fiber in four homes.

A savings club with twenty-two members has been organized in one of the villages, and thirty-one youth are members of a 4-H club.

The health project has completed an X-ray survey for tuberculosis, given 504 immunizations, constructed three latrines, and is operating a well-baby clinic for sixty-one mothers and babies.

Also operating are a family planning clinic and prenatal classes.

Two families have been assisted on an emergency relief basis.

In addition to the two overseas projects, the Poverty Fund supports work in Kansas City, Kans.; Cincinnati, Ohio; and Hamilton, Ontario.

Rosthern Junior College provincial football champs

The Rosthern Junior College nine-man football team defeated a team from Watrous, Saskatchewan, on Remembrance Day, November 11, to take the provincial high school football championship. The RJC team had an undefeated season. They won against Watrous by a score of 27-14.

This was the first year that RJC had advanced to the provincial finals.

Mennonites cooperate in training leaders

The group is not really official, funds are few, but the Midwest Church Center in Hesston, Kans., is pioneering in an inter-Mennonite venture in training church leaders in the plains region.

According to Clayton Beyler, executive officer of the group and dean of Hesston College, the Midwest Church Center grew out of the School for Ministers, which Hesston College began sponsoring twenty years ago. Eight to ten years ago, the seminar was opened to General Conference Mennonite and Mennonite Brethren ministers, as well as those from the Mennonite Church, and to three churches' colleges in the area.

This six-way conversation has continued in the Midwest Church Center. Mr. Beyler was careful to explain that the center's board of directors has no official representation from these groups, but is made up of interested individuals from the six groups.

"We are still in a period of pregnancy," said Mr. Beyler. "We're not even born yet. In a sense this is very exciting. Yet the frustrations and problems of trying to work together are rather difficult. We're doing this ahead of the sponsoring bodies."

Funded by the Schowalter Foundation and fraternal funds of Mennonite Mutual Aid, the center hopes to develop creative church leadership through sponsoring its own seminars and workshops for pastors and lay people and through publicizing training programs sponsored by its constituent groups.

"The first step is to pull together the training opportunities that exist," said Mr. Beyler. "We hold these opportunities to the attention of ministers and coordinate the activities.

"We (as six groups) are all too busy to be trying to do little things separately that aren't working," he said. "We are stronger if we cooperate."

The next event which the center is publicizing is a two-week interterm graduate program for ministers January 10-21.

Clarence Bauman, professor of theology and ethics at Mennonite Biblical Seminary, Elkhart, Ind., will teach a course on "Jesus and his word." The seminar will deal with the modern quest for the meaning and relevance of Jesus' teaching and the nature and significance of his person.

The only cost to ministers attending will be room, board, and transportation.

The annual School for Ministers, designed for inspiration and fellowship, is planned for March 7-9, 1972, at Hesston College.

Particularly successful last summer was a week on "Prospectives on the pastoral ministry," to which were invited pastors and their wives in transition between pastorates. Fifteen couples from as far away as Virginia came to the seminar, funded by the ministerial committee of the Mennonite General Conference and the fraternal activities committee of Mennonite Mutual Aid. Resource persons from Prairie View Mental Health Center also participated.

A similar seminar is being considered for 1972 with new attempts to cooperate with other Mennonite groups.

Also sponsored last summer was a Mini Youth Convention attended by fifty high school youth and their sponsors.

There have been failures, too. Two other seminars—one for congregational leaders and one for ministers and spouses—did not materialize for lack of registration.

Palmer Becker, board member for the center and General Conference Mennonite executive secretary of the Commission on Home Ministries, feels the center might be a forerunner of getting Mennonites together in other endeavors.

"The colleges are being pushed in that direction. Probe 72 is a step in that direction," he said. "This ad hoc board (of directors for the center) might have as many possibilities as anything."

Looking farther into the future, Mr. Beyler sees even more interdenominational cooperation.

"We deliberately left *Hesston* an *Mennonite* out of the name of th center," he said. "There may be time in the future when we may reac out to other church groups."

The Midwest Church Center is really a stepping-stone to further cooperation, he said.

Arvada church refuses to pay phone tax for war

The Arvada Mennonite Church, Arvada, Colo., has notified Mountai Bell Telephone Company that th congregation has agreed "to ceas voluntary payment of the 10 percen federal telephone tax levied agains the citizens of this country for th support of the war in Vietnam."

The money which would have bee spent on the federal tax will be contributed to the Mennonite Centra Commitee for alleviation of sufferin in Vietnam.

In its letter to the telephone company, the congregation said, "The decision to refrain from willingly payin a specifically legislated war tax is a expression of the sorrow and protes of the church over the suffering an loss of life in Vietnam, both American and Vietnamese, and the unwillingness of the United States to allo the citizens of that country engaged i civil strife to determine their own destiny and fashion their own future i relation to the world community o nations."

The letter said the church did no intend "to defraud our nation whic we love, or by secret means to depriv it of its claim upon its citizens fo support in its just and God-given duties. Rather we openly seek to mak this expression a call for justice an peace."

In such cases, the telephone company does not terminate service o collect the tax, but notifies the Internal Revenue Service. The Interna Revenue Service eventually takes th required amount plus interest fro the bank account of the individua or organization refusing the tax.

Know the agency before giving to Pakistani relief

The following statement was prepared by Vernon R. Wiebe, general secretary of Mennonite Brethren Missions/Services, Hillsboro, Kansas.

During the next several months you will be receiving many appeals for Pakistani relief. Be careful. There is a great need for Pakistani relief and there will be a great deal of chicanery in Pakistani relief appeals.

On my desk is the September 1971 National Information Bureau release on Pakistani refugee relief. Nib is a nonprofit service for contributors, founded in 1918. It is a reputable and trusted service.

The Nib *Bulletin* says that an estimated 8,000,000 East Pakistani refugees have crossed the border into India. India is making available basic needs for refugees including food, clothing, shelter, and camp sites. Contrary to popular belief, governments and people all over the world are rallying to aid the refugees; about fifty nations have sent money or supplies through governments of voluntary agencies. In spite of the massive help there is not nearly enough to alleviate the intense suffering.

The United Nations reported August 27 that the most acute emergency needs (conditions may change at any moment) were for cash to pay for internal transportation and to provide (mostly through purchases locally) high protein food for young children, sanitation supplies, medicaments, cloth, blankets, and shelter materials. There is also an acute need for sanitation and health services at refugee camps.

Nib states that voluntary agencies here break down into two general categories: (1) *experienced international relief agencies* that operate their own programs and (2) *fund-raising organizations*, without as yet general operating programs for Pakistani refugees. Mennonites should be pleased that the Mennonite Central Committee is listed in category I, together with such agencies as CARE and the American National Red Cross.

The concluding statement of the Nib *Bulletin* on Pakistani refugee relief will be worth remembering when you give.

"Generalities are always dangerous, of course, in such a complex and rapidly changing situation. At the moment, however, we believe that thoughtful contributors may wish to consider *first* the agencies in category I, *experienced* relief agencies that *operate* their own programs, thereby preventing double campaigning, with the attendant double administrative and fund-raising costs involved."

Editor's note: *Members of the General Conference in the United States can support* MCC's *Pakistani relief efforts through the conference's regular missions channels. In Canada donations should go to the provincial* MCC *treasurer. Despite the overwhelming needs in Pakistan, contributors should not forget to support the conference's on-going mission and service endeavors.*

Mennonite pastor helps set up Ottawa-area council

"Most of the great men of the faith," Frank H. Epp recently told a group of Ottawa churchmen and women, "felt drawn to their national or imperial capitals. Somehow they knew that their witness was not complete until the word of the highest God had been spoken on the highest hill of decision-making in the land."

The occasion was the preparatory assembly of the Christian Council for the National Capital Area, a new interfaith organization established in the Canadian capital to "give visible expression to the unity of all Christian believers and congregations" and "to assume responsibilities arising from the geographic proximity of the Ottawa churches to the seat of the federal government."

Dr. Epp, currently professor of history at Conrad Grebel College and editor of the *Canadian Mennonite Reporter*, was formerly pastor of the Ottawa Mennonite Church and during that time served as chairman of the strategy committee that brought the idea of the new council into being. He was invited back to Ottawa to address a preliminary assembly of the proposed council prior to its formal founding some time in December.

Dr. Epp reminded the Ottawa Christians of their special calling. In response to those who say that Christians should not "get mixed up in politics," Epp said he agrees that the church should not play politics; but for Christians, he added, "the issues confronting us are not political issues but religious issues."

"Unemployment may be a political issue for politicians, but for us it's a religious issue, a moral issue. Similarly, pollution is a religious issue. . . ."

Ottawa Christians had for some time felt that they needed a more effective and determined vehicle for their Christian witness—an organization better able to meet the unique opportunities and responsibilities that came with their "geographic proximity to the seat of the federal government." So on February 19, 1970, a special meeting of the Ottawa Council of Churches created a strategy committee to study the "future of Christian cooperation in Ottawa." And in an uncharacteristic move for established institutions, the CCC at the same meeting expressed its readiness to dissolve in favor of something better.

While the committee originally included only representatives from the CCC members, Roman Catholics and evangelical Protestants soon sent representatives and later the Orthodox churches also expressed interest.

The committee heard representations from various Ottawa area churches and individuals and brought in a recommendation for a Christian council for the entire national capital area, an area including Ottawa, the city of Hull, Quebec just across the Ottawa River, and several area townships.

A draft constitution was prepared and submitted for further discussions. Final arrangements for the founding of the Christian Council for the National Capital Area are in the hands of a special steering committee. *Ernie Regehr*

Who is a delegate to the World Conference?

Inquiries have come to the Mennonite World Conference office about the meaning of delegate status in connection with the sessions in Curitiba July 18-23. The question also has implications for travel arrangements since only delegates are eligible to participate in the MWC charter flights.

There are two categories of delegates: voting and nonvoting.

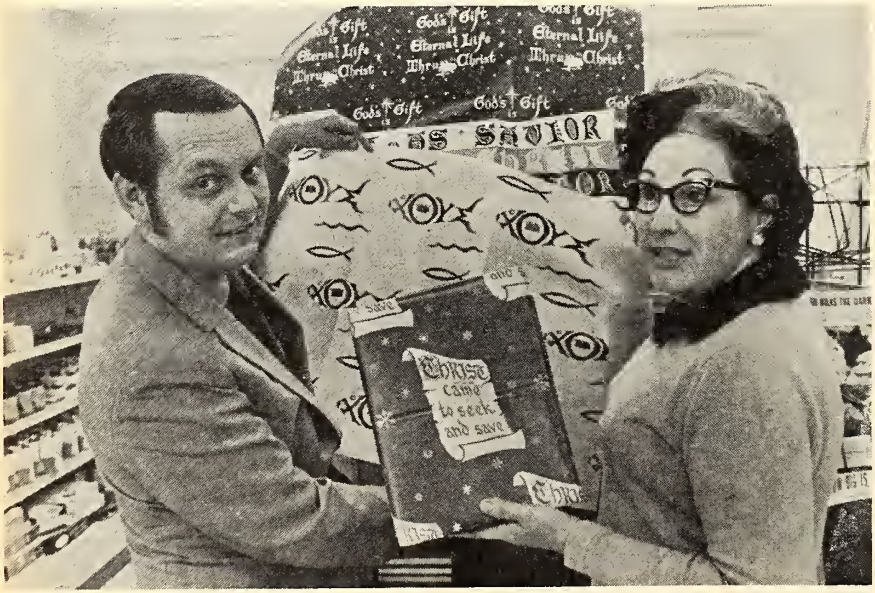
The voting delegates are appointed by the respective participating conferences and would number 175 if all were appointed in every country and conference.

The nonvoting delegates are Mennonites and Brethren in Christ in good standing in their congregations who desire to participate in the conference. Their delegate status will be certified by the MWC secretary after registration has been completed. A recent executive committee minute confirms this when it states: "Such delegates shall have full right to participate in the discussion of any and all issues brought before the delegates, but they shall not have voting rights in said delegate body." They are delegates by virtue of membership in a Mennonite or Brethren in Christ congregation and the membership of their conference in MWC.

Inquiries have also come about whether the number of delegates participating from North America is to be limited in order not to *swamp* participants from other areas, particularly the third world. MWC has no authority to do this. Instead of setting limits here, an effort is being made to bring as many persons from other parts of the world to Curitiba as possible. To do this each North American and European traveling to Curitiba is being asked to contribute $25 to the MWC travel fund for this purpose. This is included in the registration fee of $40, as is the cost of the proceedings of the conference which will be published later.

Registrations should be received as early as possible to facilitate housing and travel, but no later than December 31. Forms are available from the MWC office, 3003 Benham Avenue, Elkhart, Indiana 46514, or any Menno Travel Service office.

As announced earlier, four charter flights have been scheduled for the delegates. From Miami, July 10-24; from Toronto, July 12-August 2; from Winnipeg, July 13-August 10; and from Vancouver, July 13-August 12. *Cornelius J. Dyck*



Gift wrapping with a message. *Mrs. Doris Witmer, a Dallas housewife, displays the* Gospel message *gift wrapping paper she has had designed with assistance from an artist, Art Farstad. Mrs. Witmer, wife of Dallas Theological Seminary professor John Witmer, got fed up with her fruitless search for Christmas wrapping paper with a Scriptural theme and decided to do something about it. She now finds herself at the helm of a business enterprise, which has three Gospel message Christmas gift wraps and one all-occasion Christian wrap on the market. Many of the Christian stores in the Dallas area are now carrying the wraps, and orders have been coming in from around the country.*

Ministers' retreat ends with foot washing rite

Communion, baptism, and membership in the believers' church were discussed by twenty-eight pastors and wives at the Eastern District Ministers' fall retreat.

"Although some time was spent in recreation," said Ernest W. Neufeld, district president, "discussion, sharing, and some deep confessing to one another was the real outcome of the fall retreat."

After Bible lectures by Russell Mast, Souderton, Pa., ministers and wives in small groups raised such questions as:

"How can we change our life style to be more in keeping with the believers' church?"

"Why has communion meant so little to our experience of worship?"

"Does communion need to be served by the ordained clergy?"

"Has our church moved forward in the last fifty years?"

Some of the answers were:

"Not only the life style, but the church program must change."

"The early church was an imperfect church and is not necessarily the best pattern for us."

"Communion can be experienced with other than clergy, but a true sacrament involves the elements Christ used, the bread and fruit of the vine."

"The church fellowship must be a caring body of believers gathered around the word and then testifying what we have witnessed."

The retreat ended with the washing of each others' feet.

Congo Inland Mission may change its name

A new name may be in the offing for Congo Inland Mission, an inter-Mennonite group which has served sixty years in the country formerly called the Belgian Congo and the Democratic Republic of Congo—and now called Zaire.

However, the country's name change, which became official in late October, is not the only reason for a new name for the mission board. The board plans to begin new work in a country in south Africa, possibly Lesotho. And the executive committee is exploring new work with a group of separate Mennonites in eastern Kasai in Zaire.

Names suggestions for the board are being solicited from the constituency, Heinz Janzen, CIM secretary, reported after the executive committee's November meeting. No decision will be made until the spring board meeting.

Mr. Janzen said CIM is at a turning point this year. Administration of the Congo Mennonite Church has been turned over to nationals. The board is working on a revision of the constitution, and it is exploring board representation from other groups in order to broaden support.

The number of missionaries on the field is now about sixty-five, with twenty-three others on furlough or en route to the field in language study. More than two-thirds of CIM missionaries and financial support come from the General Conference Mennonite Church. The rest comes from the Evangelical Mennonite Church (Fort Wayne, Ind.), Evangelical Mennonite Brethren, Evangelical Mennonite Church (Canada), and other groups.

The work of CIM is primarily in south central Zaire along the Kasai River with the Congo Mennonite Church.

The executive committee in its fall meeting approved a 1972 budget of $115,060 above the usual support of missionaries themselves by their home boards.

The sixtieth anniversary celebration of CIM is planned next spring at Brookside Evangelical Mennonite Church, Fort Wayne, Ind.

Words and deeds

The Mennonite Economic Development Associates of the Area Latin America North (MEDA-ALAN) met recently to approve several recommendations for projects in 1972. Money will be invested in new projects in Costa Rica, Honduras, and possibly in Dominican Republic, Mexico, and Panama. Lloyd Fisher, executive director of MEDA, reported to the group on the possibility of MEDA's entering the Dominican Republic. He told of his October trip to this country at which time he and Dale Weaver, the chairman, met with representatives of the Evangelical Mennonite Church to discuss the MEDA concept. He noted that this church is very active in the Dominican Republic.

Robert Schmidt, under Congo Inland Mission, has reported good response to the mission's radio programs in Luluabourg. In September, 1,248 letters were received in response to the programs. The staff of the programs is considering production of religious records and cassettes to be sold throughout Congo. Staff is now involved with a visual-aid library, translation of radio scripts into Tshiluba, and distribution of New Testaments.

Alvin Toffler's best-selling book, *Future shock,* was named most significant book of the year by *Eternity* magazine's book reviewers and writers. Two books tied for second place. They were *Church at the end of the twentieth century* by Francis Schaeffer and *Conflict and conscience* by Senator Mark Hatfield. A predominance of the books related to the problems of culture and church rather than technical Bible reference works and Bible translations. Of special interest was the high rating (fourth place) given to Hans Kung's *Infallible? An inquiry.* "Our reviewers confirm Mr. Kung's publisher's view that this volume is a crucial one for measuring the explosive issues presently confronting Catholicism," said *Eternity's* executive editor William Petersen. Also tying for fourth place was Kenneth Taylor's modern paraphrase of the scriptures, the *Living Bible* (Tyndale).

The first U.S. clergyman to visit Communist China in two decades believes Christian churches could soon reappear there. "It would not be too much to expect," said Raymond L. Whitehead, a United Church of Christ missionary assigned to the special China program of the National Council of Churches. One young person in China told him: "China recognizes such progressive religious people as Martin Luther King and also recognizes progressive religious people within China." This young Chinese, one of many youthful Reds with whom the traveling clergyman spoke, said he expected that the theological school in Nanking would eventually reopen.

In a recent letter to Orie O. Miller, executive secretary emeritus of Mennonite Central Committee, Gerhart J. Lepp, Tallmadge, Ohio, reminded Orie Miller that it was fifty years ago on October 15, that Orie Miller had safely led sixty-two refugees from Russia to Lancaster, Pennsylvania. Mr. Lepp's letter went on to say that he remembered that upon arriving at the train station, each of the sixty-two people was given two blankets, and that all were happy to have reached America. In reply to Mr. Lepp's letter, Mr. Miller wrote that "the pilgrimage of Mennonite folk around the world in the twentieth century is still going on." He gave as an example the exodus of Amish people to South America.

The Christian believers of the Soviet Union will one day have an enormous impact on the rest of the church, predicts a British layman. Sir John Lawrence, sixty-four, is the author of five books on the USSR and has visited the country frequently since his term as press attache to the British embassy in Moscow during World War II. His last visit to Russia, Sir Lawrence said, showed him many signs of a genuine spiritual renewal—one that may well be more significant than anything that is happening in the West. "Soviet Christians," he said, "have learned something of the cross. Their sufferings and persecutions have given them depth and strength."

RECORD

Published

Clarence Hiebert, professor of church history at Tabor College, Hillsboro, Kans., will publish findings of his five-year *study of the Holdeman people.* The book is a sociological study of the 110-year history of the Church of God in Christ, Mennonite (official name of the Holdeman group). The historical situation and the biblically-stated reasons for the origins of Holdeman beliefs and life style are described. The book will be available in about six months from Tabor College Bookstore, Hillsboro, Kans. 67063.

Workers

Gary Wayne Shoe, Arvada, Colo., has begun a two-year term as a community worker with the General Conference Mennonite voluntary service unit in Arvada. Gary has attended the University of Colorado in Denver.

Calendar

Dec. 28-30—Mennonite Graduate Fellowship, Swiss Farm Conference Center, Bluffton, Ohio.

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

Feb. 7-11, 1972—Council of Commissions, Newton, Kans.

Feb. 22-26, 1972—Christian Citizenship Seminar, New York City.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Jan. 14-15, 1972—Mennonite Central Committee (Canada) annual meeting in Steinbach, Man.

Jan. 27-29, 1972—Annual council of boards of the Conference of Mennonites in Canada at the Canadian Mennonite Bible College, Winnipeg.

Feb. 12, 1972—Mennonite Central Committee (Manitoba) annual meeting, Winnipeg.

Feb. 14-25, 1972—Canadian Mennonite Bible College's annual ministers' and laymen's course in Winnipeg.

Pacific

Feb. 11-12, 1972—Albany (Ore.) Mennonite Church, all-unit meeting of the Mennonite Disaster Service.

Deaths

Ella Baumgartner, First Church, Bluffton, Ohio, was born Oct. 20, 1878, and died Oct. 26.

Peter H. Hiebert, Goessel, Kans., was born Aug. 23, 1881, and died Oct. 31.

Emma Krehbiel, Eden Church, Moundridge, Kans., was born July 24, 1912, and died Oct. 27.

Gertrude Larson, Carlock (Ill.) Church, was born in 1887 and died Oct. 8.

Harry Nitengale, Jr., Burrton Church, Buhler, Kans., was born July 6, 1933, and died in Chicago, Ill., Nov. 19.

Henry H. Plett, Turpin (Okla.) Church, was born June 4, 1904, and died in Liberal, Kans., Nov. 13.

Toby W. Schmidt, Bethlehem Church, Bloomfield, Mont., was born May 13, 1895, and died May 10.

Grace Steiner, Grace Church, Pandora, Ohio, was born July 2, 1904, and died Oct. 12.

Paul C. Stucky, First Church, Pretty Prairie, Kans., was born Jan. 12, 1944 and died Oct. 22.

Alfred C. Suderman, First Churc Newton, Kans., was born in 1902 an died Nov. 6.

Katie Thiessen (Mr. Ben), Grac Church, Dallas, Ore., was born Ja 17, 1887, and died Nov. 4.

Leo Voth, Alexanderwohl Churc Goessel, Kans., was born June 1 1903, and died Nov. 8.

Baptisms

Bethel Lustre Church, Frazer, Mont Nov. 21: David Pankratz, Donal Pankratz, Marion Ensz, and Ala Kliewer.

Tabor Church, Newton, Kans Nov. 21: Donald Voth.

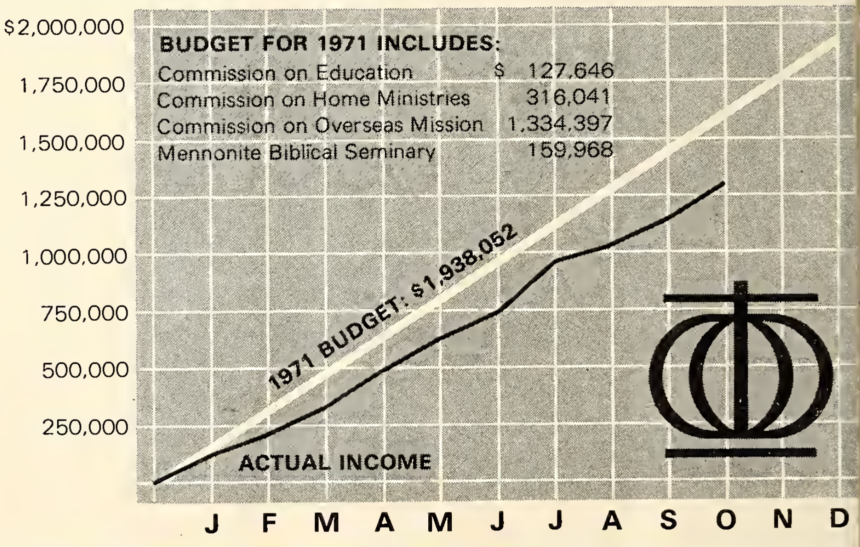
West Zion Church, Moundridg Kans.: Fred Becker, Arlen Fast, Ka Galle, Mariea Galle, Terry Kessle James Schmidt, Eric Stucky.

Marriages

Dennis Worman and *Jenny Strous* Zion Church, Souderton, Pa., Nov.

Conference budget

Octobe



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

October receipts were somewhat disappointing. Only COM received more i October than in October 1970. The other two commissions and the seminar fell pretty far short as compared with last October. Over-all, we are stil $47,000 ahead of last year at this time.

In terms of budget percentage, last year the figure at October's end wa 59.1 percent; this year it is 67.4 percent. The big difference of course reflect the lowered budget for 1971. *Wm. L. Friesen, conference treasurer*

Why overbusyness?

Levi Keidel

I UNLOCKED MY OFFICE DOOR and began the day's work, propelled by an acute sense of urgency. Rebel insurgents had overrun three-fourths of Congo's geographic area and were slowly advancing toward our city. Missionaries in these areas had either fled or been taken captive. My guarded questions to Congolese co-workers poorly concealed my anxiety about the welfare of my wife, my children, and myself. But regardless of what crisis the future might hold, the present had to be packed with work.

"Good morning, speaker."

This is the common vernacular term used for the white missionary. I turned and saw outside my office window an old Christian, Elder Tshimanga, leaning on his walking staff. He had undergone two operations for chest cancer and was again beginning to suffer pain. His home was about two miles distant on the edge of the city.

"Good morning, Tshimanga. Won't you come in?"

"Speaker, I've come to pray with you," he said. "I know these are hard days for you; I want to ask God to strengthen your heart."

We knelt by our chairs. For perhaps five minutes he poured out his heart to God on our behalf . . . that we would continue to give ourselves to the work . . . that we would not be afraid . . . that God would protect us in any eventuality. Then he rose, shook hands, picked up his walking staff, and with the slow measured movements of a man in pain, he turned and left.

I enjoyed a brief sense of warm gratitude for what the old man had done and returned to my work. Only later that day the impact of what had happened struck me.

That man had submitted himself to at least four hours of pain for the few minutes he spent with me. I could see him walking a few yards to lean upon a tree; then walking another short distance to where he could lean against a fence post. Why hadn't I offered to drive him home? What could make me so calloused and insensitive to the needs of a human being in pain?

Rebels never reached our city; and I was able to reciprocate the old man's kindness before he died. But the incident shocked me to an awareness of my guilt of the sin of overbusyness.

Many Christians will readily admit that they too are guilty. We so overschedule our lives that we are perpetually coping with crisis. We live unto ourselves, as sealed cylinders of busyness zipping past one another in separate errand tubes. In the name of *dedication,* we short-circuit our God-given resources of creativity, treat other persons as things, and slowly destroy ourselves.

Do we really follow Jesus? He cherished human relationships. He had time to sit down and talk about lilies and birds and clouds. He had time to heal, to love, to forgive, to restore. As my friend Elder Tshimanga, he had time to comfort those in distress. Alongside this example, can't you almost hear our lives rattle with a hollow busy emptiness?

Many of us readily admit this is true. But too few of us understand why we do it. What compels us to surrender ourselves to a pattern of emergency-oriented living which instead of building us, destroys us, and which dehumanizes others? My years on furlough gave me opportunity to study the problem, and I think I've found some answers; and understanding the *why* of overwork can help us find our way from emptiness to the kind of *fullness of life* Jesus wants each of us to enjoy.

I believe that often our compulsion to overwork is motivated by feelings of false guilt.

Guilt does have a positive role. We sense guilt when the Holy Spirit convicts us of sin. When we confess that sin, we enjoy the wonderful sense of his restoration, liberation, and joy.

But you'll probably discover that what motivates you to a life style of overwork is quite a different kind of guilt. It doesn't make you more Christlike. To the contrary, on occasion it probably makes you act very unlike Christ. It frustrates, incapacitates, and imprisons you. It imbues you with a morbid sense of self-hate and worthlessness.

Let's understand this clearly: any guilt which motivates me to become less than the whole well-adjusted liberated Christlike person he wants me to be, does not come from the Holy Spirit.

Then where does it come from?

Often it comes from environmental factors which were a part of my upbringing.

I may enslave myself to a schedule of overbusyness to compensate for guilt feelings of inadequacy in other areas. Maybe I tend to be an introvert and feel guilty because I find it difficult to develop deep relationships with other people; and so I immerse myself in work. Maybe I feel I must provide my children with things which my parents were unable to give me, and so I make it up to them by overwork. I may feel that I have no outstanding gifts which I can use for the Lord as do others whom I admire; so to keep from groveling in self-pity, I occupy myself with overwork.

Perhaps my parents were rigid disciplinarians and didn't balance their demands with praise for accomplishment. Because I was constantly reminded that I was falling short of their expectations, guilt became my constant companion. Because I have lived so long with it, I no longer feel comfortable without it. Instead of accepting the real worth I have in God's sight, I must continue trying to prove my worth by overwork.

Perhaps my parents or an influential teacher conditioned me to set unrealistic goals for myself. This has made me abnormally meticulous and perfective. I defend details with a crusader's zeal. Because I've set for myself goals which are humanly unachievable, no matter how far I excel others, I'm never satisfied. Because shortcomings are intolerable in myself, I cannot tolerate them in others.

Maybe with me, religion has always been a family thing. I've never grasped the real meaning of salvation for myself. Rather than God's saving me by his grace alone, I feel I must help him by doing *my part.* Yes, he's the

People who should benefit most from this article ar
least likely to. They are too busy to read it. This i
a good time of the year to ask why we're so busy

Good Shepherd and I believe I'm in the sheepfold; but there may be cracks in the wall. I must keep trying to seal all the cracks with my good works, lest I leak out somewhere and, in the end, fail of the grace of God after all.

To these environmental factors could be added many more. Any one of these examples can so imbue a person with a sense of guilt that he wears it as a perpetual cloak. He accepts it as a necessary part of his spirituality. Some people commit crimes to guarantee themselves suffering they feel they deserve. Devotees to pagan religions lie on spikes or lash their backs to become more holy. Many of us as Christians do essentially the same thing. We flagellate ourselves with false guilt year after year, mistakenly feeling it is a necessary part of our spiritual dedication.

So to effectively deal with the problem of overbusyness, I must expose and deal with the feelings of false guilt which may motivate it. How can I find liberation from such feelings, so that I can with a clear conscience undertake to alter my life style?

Jesus promised that those who follow him would never come under condemnation (John 5:24). The apostle Paul exultantly declares, "Who will accuse God's chosen people? God himself declares them not guilty. Can anyone, then, condemn them? . . . For I am convinced that nothing in all creation will ever be able to separate us from the love of God . . ." (Romans 8:31-39 TEV).

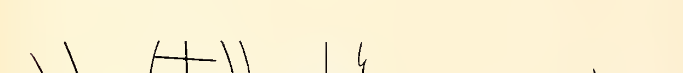
Just as the truth of Christ's death upon the cross for our salvation is rejected or accepted, the above truth about deliverance from guilt is likewise either rejected or accepted. After the scriptural promise that nothing in all creation has power to separate us
from his love, mentally we can do
ourselves. We can persist in condemn
ing ourselves. When God says, "I ser
my only son to liberate you," we ca
reply, "But we don't really want
that way. We find more comfort i
feeling condemned. We reject it."

Or we can really accept for ou
selves the truth that "there is no long
er any condemnation whatsoever f
those of us who live in union wit
Christ Jesus," and rejoice in it. (Rom
ans 8:1 paraphrase) When we unde
stand that our guilt feelings do n
come from God, but are being exploi
ed by Satan to incapacitate us, w
can resolutely repel their further i
vasion into our thinking. We can be
lieve that God is working with u
toward freeing us. By persistently di
ciplining what occupies our attentio
our thought patterns will be shifte
away from guilt and become fastene
upon the wonderful truth of our libe
ation.

When I am free from feelings c
false guilt, I am likewise free to focu
my attention upon dealing with m
problem of overbusyness. I must r
arrange priorities and restructure pro
grams so that I pursue a life styl
which will bring me into the mai
stream of abundant living . . . th
kind of living Jesus meant for me t
enjoy in the first place . . . a life styl
which will build me and others towar
becoming liberated creative whol
persons.

This is not easy. It means cuttin
out for myself each day a more re
sonably sized task; it means conten
ing myself with a reduced pace whic
allows me a reserve of energy to mee
emergencies. People may misunde
stand me. Guilt will fight to its bitte
end to accuse me.

Yet overwork is not different fro
other sins. We have the promise th
it need not have dominion over u
(Romans 6:14). The energy I onc
expended to maintain that hectic d
personalizing pace, and the energ
once dissipated to feed false guilt, ca
now be used to help me be the kin
of person my friend Elder Tshimang
was trying to be: a loving healing pe
son in the world.



WHAT DO YOU MEAN, I'M NOT AS SPIRITUAL AS I COULD BE? I BOWL IN ***THREE*** CHURCH LEAGUES, DON'T I?"

MEDITATION

A spark in the Belgian night

FOR A BRIEF MOMENT tonight, the dreary curtain of Belgian impersonality parted to receive a ray of human warmth.

The setting was the almost deserted tram 44 returning on its soliary 11:30 P.M run to crowded Brussels from the tree-studded environs. The source was MCCer Marilyn Toews, the bright, exuberant Protestant office secretary, her autoharp, and ten Mennonite Central Committee colleagues.

A time of song earlier in the evening had celebrated the joys of brotherhood and Christian love. Now the empty tram and a long track ahead beckoned us to follow the impulses left by those lingering melodies.

"Should I?" she asked.

"Yes, Marilyn, get out your autoharp and sing something. We'll help you."

She did, and we helped. Self-consciously at first, but then with increasing confidence and joy we sang, and the sad Belgian face began o smile.

A rapid prelude of the contagious "Michael row your boat ashore" immediately grasped the wispy attention of two elderly gentlemen, who had boarded the tram as the concert began. That their erratic steps and elevated spirits betrayed an evening of frothful Friday-night fun was immaterial; seated unsteadily in the front, they beamed at us, directed, applauded, and gestured to us for more when a chorus ended.

Right on the chorus went, right up to the 44's driver, who, only moments before, had climaxed a weary day by being subjected to an MCCer's offering of an illegitimate tram ticket. Now he flashed a toothy mile into his mirror. We smiled back and waved.

Now we were warm, the glowing Belgian audience was warm, and 44's descent into a reverberating subway tunnel only encouraged a inging of greater force and stronger conviction. "Swing low, sweet chariot," "Allelu, allelu," and "This land is your land"—all outounded the intense tunnel echo, all outglowed the brash tunnel lights as 44 and its happy load slowed for the sprawling station beneath Avenue des Arts.

As we rose to leave, in a no doubt unprecedented gesture of gratitude, 44's driver signaled his thanks by blinking the tram's interior ghts. The elderly gentlemen, now happier than ever, waved.

As 44 rumbled on into the long darkness of the tunnel ahead, the words of one of our songs continued to resound: "It only takes a park to get a fire going, and soon all those around will warm up to its glowing."

That's how it is in God's love, the song says. Yes, that's how it is.

And sometimes, as we and a few Belgians learned, it can be that way with human love too. *Philip Bender.*

Immanuel

Shepherds and sheep . . .
    Stars and angels . . .
        Straw and sparrows . . .
            Camels and cows . . .
                Census and crowds . . .
Innkeeper and bystander . . .
    Curious and concerned . . .
        Gold and myrrh . . .
            God and man . . .
JESUS IS BORN!

Jerry J. Griffin

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COVER

The cover picture depicts Jacob and Esau. It is one of the vivid portrayals of biblical people drawn by Dutch artist Kees der Kort for a series of Bible stories composed by Protestant and Catholic specialists in Holland for young children and mentally handicapped people.

CONTRIBUTORS

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Woe to those at ease

John Drescher

W. T. PURKHISER, editor of *Herald of Holiness,* quotes a pastor who points out that "from Old Testament times till now a secure, stable, undisturbed, and unruffled church has meant spiritual death. That's why the prophet Amos came thundering to the sleek establishment of his day: 'Woe to them that are at ease in Zion!' That's why Jesus stung the consciences of the comfortable with his demand that eyes be opened to the misery of a neighbor, and ears sensitive to the call for compassion."

Being "at ease" in this sense refers to a lack of concern about that which really matters. It does not mean we should not receive strength and solace when we worship. We should be restored spiritually. Yet one of the greatest sins is the trading of real spiritual life and vitality for an established form of security which demands no commitment. It is the exchanging of compassion for the safety of unconcern and uninvolvement. It is consuming on ourselves that which should care for others.

When is a church at ease? A church is at ease . . .

—When it sees spiritual, physical, and social needs, and even discusses such in depth, yet does little or nothing specifically or sacrificially to relieve them.

—When it is annoyed by those who stir its conscience.

—When it feels hurt or threatened if its program or patterns of operation are questioned.

—When there are those in its community who have soul or body needs and yet are left unnoticed or uncontacted.

—When it becomes more concerned about being served than with serving.

—When it is more interested in its committees or organization than its people.

—When giving this year is approximately the same as last year.

—When worship becomes so regularized, times of testimony seem out of place.

—When prayers are said without a feeling of fervency and love.

—When tears are absent in service after service.

—When Bible study involves only a small few.

—When the community outside the church does not know what is said or done inside the church.

—When members think of the pastor as the one who is supposed to do the praying, preaching, and Bible study.

—When working for the church replaces working as the church.

—When the differences between church members and non-Christians are difficult to discern.

—When there is resistance to those who speak against the sins in the church or in the community.

—When it is content to deal with social needs without dealing with spiritual needs.

—When it likes everything settled and predetermined in its services and is disturbed if things are not as usual.

—When it has an inner fear of a new work of God through the Spirit.

—When it can look at the wealthy or the poor in its midst and feel comfortable.

—When it respects the word of the questionably rich above the word of the godly poor.

—When it can allow any sin among its members without fasting and prayer.

—When it cannot point specifically to a miracle of God among its members in the last year.

DEC 14 '71

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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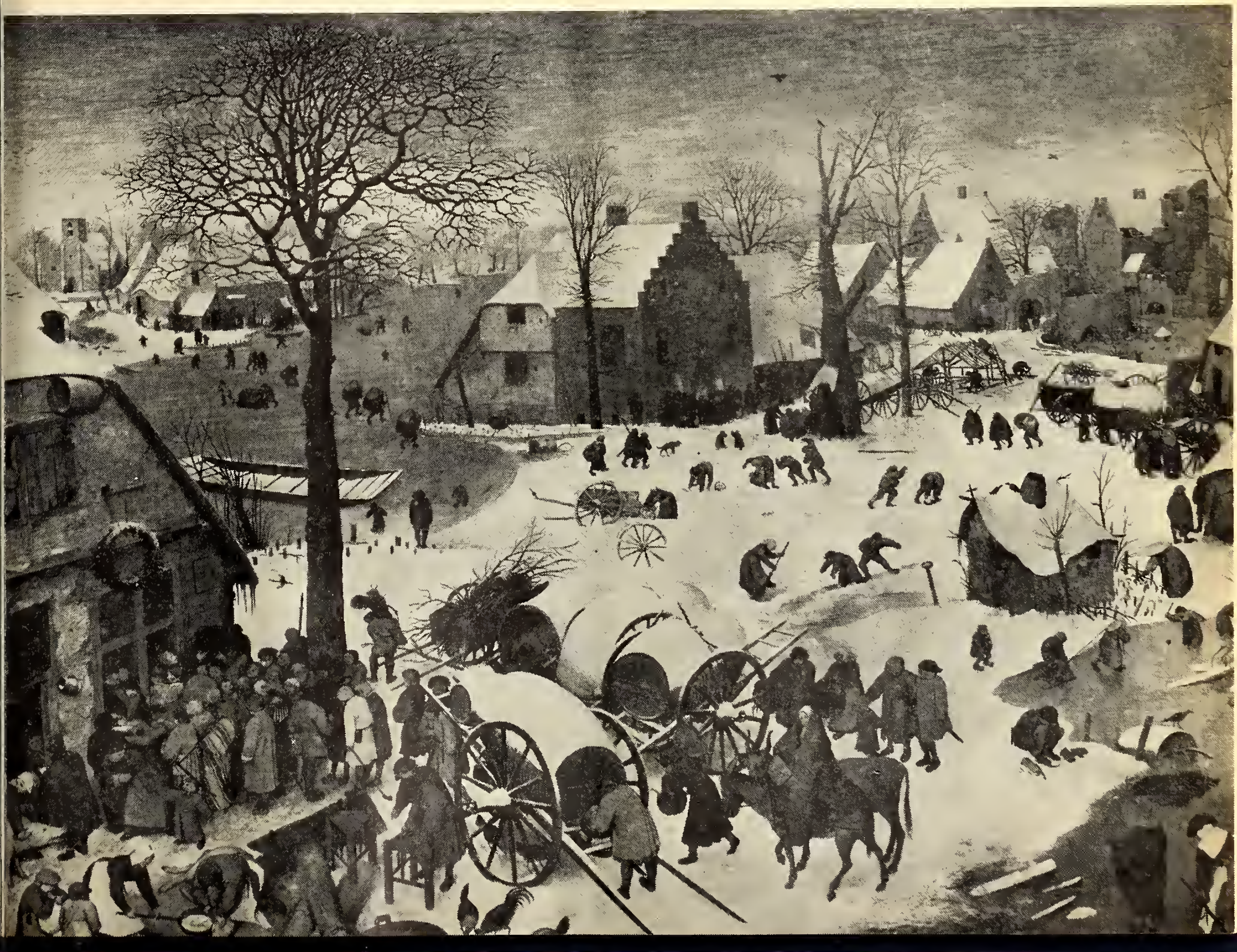

Roy Klotz

ROOM 708

"Well, I did it!" Rick said triumphantly, turning on that wide grin Kathy admired so much.

"Did what?"

"I found the meanest, nastiest contemporary card I could and sent it to the old woman in 708. On the outside of the card there was this gorgeous bouquet, and inside there was a Frankenstein-type character, real ugly. The verse went:

Roses are red,
Violets are blue.
I'd rather be a monster
Than a crab like you."

"Rick, you shouldn't have!"

"After all those stories you told me? She deserves it. Anyway, you always said you'd like to send her one, so I just saved you the trouble."

Kathy hoped to be a nurse, and when she was accepted as a volunteer on Wednesdays after school and Saturday afternoons at Woodmere Hospital, she was delighted. Kathy expected to enjoy every moment. She didn't, though, and all because of Miss Bramson, the patient in 708. Miss Bramson seemed to have a special dislike for Kathy. Even on Kathy's first day as a volunteer, Miss Bramson made life miserable.

"Come here, I want you," Miss Bramson had called out sharply on that first Wednesday after school. Kathy went into the room, eager to help, but nothing she did pleased Miss Bramson. It seemed forever before Kathy could leave 708 on that first day. and she was shattered by all the criticism she had taken from Miss Bramson.

"Of all the floors on this hospital," Kathy had said to Mrs. Hendricks, the head nurse, "why did I have to be assigned to this one?"

"You'll get used to Miss Bramson," Mrs. Hendricks laughed. "She's a tough one to deal with, but don't let it get you down."

But it did get Kathy down. Day after day it continued. Miss Bramson never said please, never thanked Kathy, only heaped abuses and demands on her. Once Kathy almost worked herself to the point of quitting when Mrs. Hendricks said, "Glad to see you, Kathy. You're the only volunteer with us today, and Miss Bramson needs some special help. Take care of it, please?"

"This is going to be a fun-type day," Kathy sighed, resigned to hearing Miss Bramson's sharp tongue. Miss Bramson was waiting for her.

"You're late. I want you to write a letter for me."

"Yes, Miss Bramson."

"Well, don't stand there. Get the paper.

"This is to my sister," Miss Bramson spat out. "I wouldn't be writing if I didn't have to. She's my only relative and she lives in California. She probably doesn't want to hear from me, anyway."

Then she began dictating the letter, which was brief and to the point. It concerned tax matters on some property Miss Bramson and her sister owned jointly. When the letter was finished, Kathy handed it to Miss Bramson.

"I don't want to see it. I assume you spelled all the words correctly? No, probably you didn't. You young people can't do anything right. Here's the address. Mail it on your way home."

"Yes, Miss Bramson." Kathy go up to leave.

"I'm not finished yet. I want yo to do something else for me." An Kathy spent another half hour arranging Miss Bramson's things in th locker that served as a closet.

"She give you a bad time?" Mrs Hendricks asked later.

"Yes. I don't understand her. Wh is she so mean and ugly?"

"She's a heart patient, honey. Bee here quite a while. People under th constant threat of death react in different ways. Some lose all hope an don't care what happens to them. Others accept whatever might happen an seem to gain strength, especially thos who are Christians and have faith i God. Still others are frightened an take it out on everyone else. Mis Bramson is one of those. Really, honey, she can't help it."

"She certainly can," Kathy wante to say—but what Mrs. Hendrick said about Christians really hit Kath between the eyes. She hadn't been a all Christian in her attitude. She ha only complained to everyone, especially to Rick. She hadn't thought t pray for guidance to help her with Miss Bramson. She hadn't even

Roses are red,
Violets are blue
I'd rather be a monster
Than a crab like you.

hought to pray for her. Kathy did not know if she really would have ent a nasty card as she had often hreatened she would, but she had given the idea to Rick. She knew she was to blame.

"Did you sign it, Rick?" she asked.

"No. The old crab will never figure out who sent it, but she'll get the point."

"But Rick, she *will* figure it out. She hasn't any family here in the city, and she hasn't any friends. The card could only come from someone in he hospital."

"So what? Who cares what she hinks?"

"When did you send it?"

"Last night. Why?"

"Maybe I can get to the hospital before the card is delivered. I know he girl who sorts the mail. Maybe here's still time. . . ."

Kathy dashed to the hospital and stopped breathlessly at the front desk.

"Mary," she said to the candy-striper who was sitting behind the desk, "have you sorted the mail yet?"

"Just finished. Why?"

"Did Miss Bramson get a letter?"

"Yes. First time I've seen one for her."

"Could I have it?"

"Too late. I sent the seventh-floor mail upstairs five minutes ago."

The next Saturday Kathy dreaded going to the hospital. When she saw Mrs. Hendricks she asked, "Is there anything special you want me to do?"

"How about refilling the water pitchers? For a change, you don't have to go to 708. Miss Bramson has been very quiet these past few days."

Kathy went from room to room, removing the water pitchers and then refilling them with fresh ice water. Invariably, each patient responded with a friendly remark. Kathy replied as cheerfully as she could, but her mind was on Miss Bramson. When she reached 708 she paused, then went in.

"Hello, Miss Bramson. Would you ike some fresh ice water?"

There was no answer.

Kathy quietly withdrew. She would have given anything to have Miss Bramson snap at her the way she used to do. At the end of her five hours on duty, Kathy returned again to 708.

"Is everything all right, Miss Bramson?"

"Yes," she replied in a flat, quiet voice. She said nothing more, and Kathy left.

On Monday, Kathy decided to send Miss Bramson a cheery get-well card. She wondered how to sign it. Finally, she signed it, "A friend."

Wednesday's visit to 708 was a repetition of Saturday's. Miss Bramson was very quiet. Kathy sent another card, signed, "A friend," on Thursday, and when she returned to 708 on Saturday, Kathy noticed her cards on the shelf where other patients kept their bouquets and plants. Once again, after her five-hour tour of duty was over, Kathy stopped by 708.

"What do you want?" Miss Bramson asked. She spoke slowly and softly.

"I wanted to see if you need anything."

"It's after your regular time, isn't it?"

"Yes. I'm on my way home, now."

"No, I don't need anything."

"Good-by, Miss Bramson."

"Good-by."

Kathy felt a little better. She stopped at the drug store and looked over all the get-well cards. She selected one which told of friendship and later, at home, addressed it to Miss Bramson. She almost signed her own name, but then changed her mind and signed the card, as usual, "A friend."

Kathy began dropping by the hospital every day after school. She found that Miss Bramson would listen when Kathy talked about things she thought would be of interest to her. Occasionally Miss Bramson would nod or make some slight comment.

On Friday, Rick asked Kathy to an after-school meeting. She explained she wanted to drop by the hospital.

"You're spending all your extra time with that battle-ax," Rick complained.

"She has no one else," Kathy said.

"That's because no one else can stand her."

"Maybe," Kathy laughed. "Come on, you can buy me a Coke and help me pick out a card for her."

This time Kathy had the courage not only to sign her name to the card, but to add a little note as well.

Then came final exam week at school. Kathy canceled her hospital visits and didn't stop by the hospital until Friday afternoon. She waved at Mrs. Hendricks.

"I'll be right back. I'm going to say hello to Miss Bramson."

"Sorry, Kathy. She's gone."

Kathy was delighted. It meant Miss Bramson had at last got well enough to go home. Perhaps she would be staying with her sister in California.

"That's great!" Kathy said, smiling. "Do you know her address, Mrs. Hendricks? I'd like to send her a card."

"Oh, Kathy, you misunderstood. Miss Bramson died yesterday. It was strange, Kathy. She was angry at the world for so long, but then she changed these last weeks. I think you did it, Kathy. She enjoyed those visits, and she was thrilled with that card you sent her. She talked about it when it came, and if she read it once, she read it a hundred times. She told me over and over, 'This is from my friend, Kathy'."

Kathy turned quickly. She didn't want Mrs. Hendricks to see the tears in her eyes. Kathy left the hospital and walked homeward through the dusk. She thought about Mrs. Hendricks' remark that Miss Bramson had changed. I'm the one who really changed," Kathy thought to herself. Her unhappiness lifted a little when she recalled the note she had written on the last get-well card, the one Miss Bramson talked so much about: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Kathy turned around and looked back at the huge hospital building. A light had just been turned on in 708. There'll be a new patient there tomorrow," Kathy thought. She continued homeward, thankful she had known Miss Bramson.

Frieda Barkman

A BIRTHDAY GIFT FOR JESUS

The Lord still comes incognito. We may still find him in the guise of today's needy.

WE GIVE GIFTS at Christmas, but the best gifts may not be found under the tree. Love, hope, and joy are too intangible to be packaged.

Yet at Christmas love must be "clothed in visible vestments." If love is only an emotion that does nothing, it ends in a morass. We cannot keep our love within our own hearts or walls. Love must "end in an expedition," Dr. Louis Evans said.

Between March and July we make our expedition to the department store for some special Christmas shopping. Avoiding the package dilemma of December, we pack these Christmas bundles in summer for our church project to clothe the needy in other lands. The children buy clothes, toys, and other necessities, such as soap, toothbrush, and comb for *Giesala, Pedro*, or *Myung Chul*, who take on real personalities as the children talk about and plan for these whom they will likely never see.

Clerks took note when daughter, selecting a sweater in July said with great deliberation, "*Giesala* will like this for Christmas. It *is* cold in her country, isn't it?" The clothes were tried on to see how *Giesala* or *Pedro* would look; they were folded and arranged till they might almost pass for used. And always these parcels were wrapped with a prayer for the girl or boy who would receive them.

Then on a hot summer Sunday these bundles were dedicated at a church service after which they joined the carloads of other bundles on their way. "Bearing gifts we traverse afar." I wondered whether the recipients at the other end of the long trek could possibly have as much joy in receiving as we had in giving. It was as if I saw our children's hands touching those outstretched hands—some malnourished, some crippled, and some of other colors. This is the miracle of Christmas reenacted in miniature.

The distance does not matter. The stifling July heat makes it no less wonderful, for Christmas can be anywhere, any time that love reaches out *in the name of Christ.*

There is value in the children's giving first and then receiving their own gifts. Or is it only the parents' conscience that is eased when we give lavishly to our own, having remembered first those less fortunate?

It was Edna Hong who said:

If I have put a wall around my private
castle
And shut out all who suffer and lament;
If I have made this joyous time
A thing of weak and selfish sentiment
Then batter down the walls, O God,
And pluck me and mine from the
snares of selfish pleasure.
Let me not walk through the Christmas season
With eyes that see not those whom thy
eyes saw first:
the lonely and forgotten ones,
the sick, the old and blind,
the lost souls and the fallen,
the hungry in body and soul,
the anxious and worried,
and those who mourn and are not
comforted.

Every year I must ask myself, "Do my sympathies remain confined within my four walls or do they go out to God's neglected? The cup of cold water is in my power to give."

Our family reads the German legend of the Christmas guest in which Conrad was told in a dream that the Lord would visit him on Christma Day. Only a beggar, an old woma and a lost child came his way, an Conrad thought he had missed th Lord. But softly the voice cam "Three times my shadow crossed yo floor, three times I came to your lon ly door—for I was the beggar wit bruised, cold feet—I was the woma you gave to eat—and I was the chil on the homeless street."

The Lord still comes *incognito.* W may still find him in the guise today's needy.

The Christmas bundle is sent i summer and forgotten. On Christma Eve our family gives a birthday gi to Jesus. As children grow, logic d mands that the gift get to its destina tion by Christmas, so our project now selected on Thanksgiving Da We may buy Bibles for Greece library books for a mission school i South America, or fill the rice bow of starving refugees from Pakista Whatever it is—medicine to the sic food to the starving, or Bread of Li to the lost—it is our gift to Jesus c his birthday. With Jowett we hav found "there is a secret nutriment i the bread we give away."

Because God gave himself, we, to must give a bit of ourselves. Wit King David we say, "I would not off offerings to Jehovah my God, whic cost me nothing." Under our tree a little gold velvet lined box that r ceives nickels and dimes from th children's allowance, dollars an checks from the parents through D cember. When we kneel around th creche to give our *gold, franki cense, and myrrh,* it must be mo than all our other gifts combined.

On Christmas Day last, I retreate to the kitchen after our own gift o ening to do a little mental arithmeti Had we stayed within our rule? Wh with electric racing cars, transist radios, perfume, and. . . ? We st hadn't given him much more than manger bed.

We wrote another check.

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NEWS

Coops are alternative to retail buying

"Some of us see People's Food as a cheaper, more convenient Safeway, some of us see it as a great bunch of people to spend time with, and some of us see it as a revolutionary model for our entire society—all of us working together to meet our needs instead of taking advantage of each other."

Whatever the reasons for their being, food cooperatives like People's Food in Champaign-Urbana, Illinois, are springing up in many urban areas.

As the cooperatives usually work, a group of people place orders, someone buys food from wholesalers, then the people pay the cost of the food plus sometimes a small operating expense.

Ed Dick, a former Bethel College student now in Champaign, is an employee of People's Food, which buys fresh produce from Chicago wholesalers once a week.

All members of the coop are expected to help with the work in some way. There are about 1,000 people who eat what is bought through People's Food. Many are street people, many are students, many are ordinary working people.

"Most of us help in some way," Mr. Dick said, "taking orders, bagging groceries, cleaning up, driving our truck to Chicago to the wholesale produce markets, cutting and weighing cheese, etc.

"There are five of us who are paid $30 a week for subsistence living for what is considered a full-time commitment to the food conspiracy," he said. "But we want to change the straight $30 to a system of paying for rent, food, and spending money quite similar to the Mennonite voluntary service system."

He said that People's Food sees itself as a definite part of the counterculture movement to undermine the values of "pseudo-individualism and competition (basic alienation of man from himself and his brothers)." The coop has been in operation for a little more than a year.

People's Food has a sister meat and dairy coop and is part of a community council which, through a 2 percent community tax on products, is paying for a $9,000 printing press and has helped purchase a truck to transport the produce.

There are other cooperatives in the community which, Mr. Dick says, involve only employees in policymaking. But employees are paid only rent, food, and a small allowance; and prices undercut established retail outlets substantially.

A garage repairs foreign-made cars and teaches owners how to repair; a general store sells such items as clothing, heavy cookware, and canning supplies; there is a food store, a community restaurant, a repair shop for electronic equipment such as stereos, a record store, a store selling handmade clothing, a bookstore, and a community print coop which publishes its own newspaper.

On a smaller scale is a food coop with twenty families in Arlington, Massachusetts.

Rebecca and Weldon Pries have been involved in the coop since last spring. Biweekly the group get produce (fresh vegetables, fruit, nuts, apple cider, and honey) from the Chelsea Market, which services all supermarkets in town. Eggs are bought from a separate dealer, and day-old bread from a bakery.

"In general, we pay half to two-thirds what we would have to pay in a regular supermarket," Mrs. Pries said.

On Saturday one coop member calls the market for prices for the week. This member posts the prices at his door, and by Sunday night every member is to have stopped by the house to place his order for that week.

Orders are then compiled and the person ordering has to judge for which items there is enough demand.

"I must say that we rarely have had trouble getting rid of extra produce because prices and quality are so good," Mrs. Pries said.

The order is called in on Monday, picked up on Tuesday, and brought back to one of the members' homes for bagging. Each family then goes to the house where bagging has taken place, pays by check, and takes its order home. If there seems to be a lot of extra food, coop families call non-coop friends who might want to buy the extras.

"It sounds like a lot of work probably, but the savings are substantial, one's turn comes around only every several months, and it gives one a chance to meet new people and work with them in a common task," she said.

Mennonites are involved in similar food cooperatives in Arvada, Colo.; Chicago; and Washington, D.C.

According to *The Wall Street Journal,* the number of cooperatives, credit unions, and other "alternate institutions which have formed, particularly in college towns, is burgeoning."

The North American Student Cooperative Organization currently has 314 member coops in thirty-two states and six provinces, and the number of independent coops is many times that.

Some of the coops not only provide food and clothing, but arts and crafts, construction materials, bicycles, housing, and legal aid.

Some coops fail financially. Others are like North Country Food in St. Paul, Minnesota, which opened last May and was grossing $1,500 by the end of the school year.

The urban coops seem to be one substitute for the rural independence from commercial retailers and cooperation within the community. *G. C. News Service*

Anniversary celebrated at Portland church

The Alberta Community Mennonite Church of Portland, Oregon, recently celebrated its fortieth anniversary. *Looking back* was the theme for morning activities, and *Looking ahead* was the theme for the afternoon, when Elmer Friesen was installed as pastor.

During the morning service, Mr. Friesen held a live telephone conversation, amplified for the congregation, with Catherine Niswander. Miss Niswander started the Portland Mission in 1928. The church was officially organized three years later.

Northern District ministers share theology, feelings

Fellowship and study of church doctrines were combined at the annual Northern District ministers' retreat recently at Swan Lake Christian Camp, South Dakota.

Theme of the retreat was "Doctrines of the church: biblical exegesis." Instead of inviting an outside speaker, the program committee had ministers within the district prepare papers on such subjects as "The Bible is the voice of God," "The efficacy of the atonement of Jesus Christ," "Should children be permitted to partake of the communion elements?" "How can we maintain a separated life in a secularly oriented society?" and "How can a Spirit-led Christian witness to a warring nation?"

"In the discussions that followed each paper, the men really started getting to know each other," said Malcolm Wenger, Northern District conference minister. "After an experience like that, it's not so easy to categorize each other."

One minister new to the conference commented, "I feel like I belong to something now."

In preparation for the communion service, each minister was asked to choose another minister he did not know well and to get acquainted and pray together.

About twenty-five persons attended the retreat.

Prior to the retreat, Northern District committees met. The most urgent matter was a deficit of more than $6,000, even though committees are underspending the budget. Only five months of the district's fiscal year have passed.

The home missions committee has pledged promotion of Probe 72 and Key 73 evangelism efforts. The retreat committee has under way a drive to reduce the debt on Swan Lake Christian Camp facilities. The education committee is working with Freeman Junior College on arrangements for Christian education courses to be offered to persons in the surrounding communities. *G. C. News Service*

High school engaged in crucial fight for survival

Westgate Mennonite Collegiate, a private high school in Winnipeg, has suspended its constitution and bylaws for six months and elected an interim board of directors to try to get the school out of a deep financial hole.

Westgate, which is operated by the Mennonite Educational Society of Manitoba, had a deficit of $22,000 during the last school year, bringing its cumulative deficit to $93,000.

To add to its woes, the school experienced a sharp drop in enrollment for the second straight year. In 1969-70 it had 166 students from grade seven to grade twelve. A year ago it had 111, and this year it has 84.

Part of the reason for the decline in attendance is now thought to be a 90 percent increase in tuition fees instituted just prior to the 1970-71 school year. To rectify matters, the society decided at its annual meeting in November to lower tuition fees for the 1972-73 school year by $100 and to give additional discounts to families who send two or more children to the school. The new cost for junior high students will be $325 per year and for senior highs $425.

An ad hoc group has met several times during the autumn to find ways of keeping Westgate alive. It proposed to the annual meeting that the constitution and bylaws be temporarily tabled so that an interim board of directors could take extraordinary measures to regain the confidence of the eleven participating Mennonite churches and to draw up a new model for operating the school.

One of the board's and faculty's early tasks will be student recruitment for next year. The finance committee suggested that the school must have a minimum of 140 students next year to continue its operation.

The board must also find some way of beginning to reduce its indebtedness. This year it is costing Westgate $100 per student just to service its various loans and overdrafts.

Subscription price going up

Subscription rates for *The Mennonite* will be increased for 1972, by action of the general board of the General Conference Mennonite Church, new sponsoring agency for the church's papers.

Both individual subscriptions and Every Home Plan rates will go up. The increase for *The Mennonite* is fifty cents per year, subject to the price freeze in the U.S. The Every Home Plan rate will be $4.00, and individual subscriptions $5.00.

Heinz Janzen, general secretary, said increased cost of production and a plea from mission agencies to reduce subsidies to the publications have led to the rate increase. He said board members felt that, in view of the prosperity in most Mennonite homes, that readers of *The Mennonite* would prefer to pay more of the paper's costs in order to reduce the subsidies from mission and relief contributions.

The subscription price for the General Conference's German-language paper, *Der Bote*, will also be increased. Under the Every Home Plan, the price will now be $5.00, while private subscriptions will be $6.00.

This year *Der Bote* readers paid $4.00 of the $7.65 cost of producing their paper. The average subscription to *The Mennonite* is subsidized by about half the amount of *Der Bote's* subsidy. South American readers get *Der Bote* free, but pay a modest sum which is then used for mission work in their area.

The Every Home Plan was approved by delegates to the General Conference in 1950 and reaffirmed in 1962. Under the plan a congregation contributes in a lump sum for subscriptions to each family.

Through the Every Home Plan, subscription bookkeeping costs are reduced, and a large number of church members can be provided with news of conference work and needs which should be met.

The mutual aid ideal is part of baptismal covenant

"The mutual aid ideal," Dwight Stoltzfus said in his speech to the fourth biennial delegate meeting of Mennonite Mutual Aid Association, "is that each church member assumes unlimited liability and responsibility for each other person."

Mr. Stoltzfus, director of field services for MMAA, presented the main address to the eighty-one delegates, directors, staff, and guests at the meeting.

The forty-three delegates represented twenty-five conference districts of the participating (Old) Mennonite, Mennonite Brethren, General Conference, Evangelical Mennonite, and Brethren in Christ denominations.

Mr. Stoltzfus enlarged on the mutual aid ideal theme by stating that the ideal is a covenant accepted at baptism. "Each congregational fellowship," he continued, "has gifts for sharing living relationships. These gifts may be limited by the quality of commitment within that particular brotherhood."

He also pointed out that the primary unit for both spontaneous and organized mutual sharing is the local fellowship. "However," he added, "sometimes the size of the emergency may exceed the size of the resources, showing the need for multi-congregational sharing."

The speaker traced the growth of Mennonite mutual aid programs in relation to the ministry of the local congregations during the 1950s and 1960s, and projected a look into the 1970s. It is as the MMA field office works with pastors, elders, and congregational representatives in seeking out needs and the resources to fill those needs that MMA will fulfill its role of servant to the congregation, Mr. Stoltzfus concluded.

Business, financial, and other legally required reports were presented by Harold Swartzendruber, executive secretary of the board and general manager of MMA. Swartzendruber also introduced three staff members who gave MMAA *in Action* reports. LaMar Reichert, director of mutual aid services, explained the catastrophe aid and survivors' aid programs. CHIP, the congregational health improvement program, was discussed by Earl Sears, educational director.

Elected to serve on the MMAA board of directors for the next two years were Abram Hallman, Akron, Pa., president; Howard Raid, Bluffton, Ohio, vice-president; William Zuercher, Harlan, Ky., treasurer; Howard Baumgartner, Berne, Ind.; John Bender, Goshen, Ind.; Luke Birky, Elkhart, Ind.; R. Wayne Clemens, Souderton, Pa.; Justus Driver, Waynesboro, Va.; William Dunn, Bloomington, Ill.; Paul S. Gross, Bridgewater, S.D.; Edwin Karber, Fairview, Okla.; J. Robert Kreider, Goshen, Ind.; Larry Newswanger, Salunga, Pa.; Orval Shoemaker, Hesston, Kan.; Samuel S. Spicher, Phoenix, Ariz.; Maurice Stahly, Morton, Ill.; and Daniel Yutzy, Harrisonburg, Va.

Following the meeting several persons remarked that, from the perspective of twenty-five years of Mennonite Mutual Aid work, the 1971 delegate meeting was a high point.

Relief operations continue despite new restrictions

In his report of November 2, Vernon Reimer, Mennonite Central Committee director in India, wrote that as of the previous week, no foreigners are permitted to go to the border refugee camps without special permission. However, MCC supplies continue to reach the East Pakistani refugees living in the border camps.

"We have been continuing our supportive role," wrote Mr. Reimer, "and feel assured all our supplies have gone to the refugees and are being well utilized. The Christian Agency for Social Action (CASA), an Indian agency, has set up a new camp, and we sent in a truck load of much needed tarpaulins yesterday."

The advantage of cash donations over goods to be shipped is evidenced in Mr. Reimer's statement that MCC is buying blankets locally for immediate distribution, while the MCC shipment of goods will not arrive for another six to eight weeks. "Blankets," said Mr. Reimer, "are needed right now."

A summary of MCC relief activities to date includes distribution of 5,146 tarpaulins housing about 75,000 of the now more than nine million refugees in India; 55 tons of rice and molasses; 30,000 blankets bought locally; 13,000 mats bought from refugees working on a self-help basis; soap, clothing, and other goods.

"MCC was one of the agencies that supplied soap right from the beginning," wrote Mr. Reimer. "At this point I must give special recognition to our ladies and everyone else involved in soap making. The soap is very much appreciated by the people here in the hospitals, hostels, and camps."

Good response to Pakistan appeal, general funds lag

The following report comes from William T. Snyder, MCC *executive secretary-treasurer.*

The tragedy that the world is witnessing in the movement of Pakistani refugees into India is accompanied by some of the most intense suffering man has ever experienced. The newspapers and other media have touched the hearts of people worldwide.

The Mennonite Central Committee will happily receive any and all gifts that Mennonites of North America wish to make for the Pakistani emergency, and will see that these gifts are used well. It is likely that the goal of $350,000 will be met within the next month or two. Those people who feel the Lord's leading to give for East Pakistan purposes should not hesitate to do so.

We would encourage congregations that are taking special offerings for relief between Thanksgiving and Christmas to consider supporting the regular programs as well, in order that these may not be neglected. There has been a decrease in contributions to the MCC general relief funds, and we believe the strong response for East Pakistan is a factor. We would further encourage that giving to constituent mission and service boards which support the general program of MCC not be neglected at this season of the year.

Toys fashioned for Indonesian children

A young woman missionary with a graduate degree in child psychology volunteered her services at a school for mentally retarded children in a small town in Indonesia. She was appalled to find that there were no educational materials or toys there to help the children develop some basic skills.

At the same time her husband in his ministry to university students was searching for jobs for some students who needed money to remain in school. So together, Anne Marth and Peter Paul van Lelyveld set up a toy workshop in their home, employing six students to fashion copies of educational toys designed by European and American companies from the available materials in their city, Jogjakarta. The students work five to six hours a day and are paid 2400 rupiah (about $6.50) a month, which is enough for very simple lodging, probably with a family, and a basic rice diet. The money for materials and salaries comes from the sale of the toys.

The workshop has been operating just a year, but already it has a large market for the many items advertised in its catalog. Many preschool groups —as well as the special education institutions—are now ordering them because they are cheaper than the expensive imported toys and much more useful for teaching such things as hand-eye coordination than the locally made toys.

Although only about 4 percent of the pre-primary age group attends a nursery or kindergarten in Indonesia, the number of these schools is growing rapidly. Most of them are not considered to be educational centers, however, and Mrs. van Lelyveld, after visiting many schools in major Indonesian cities, feels that "many teachers excel more in goodwill and enthusiasm than in expertise." Many teachers find that the toys are helping them teach the children some basic skills in their play schools.

As the concern with the basic educational use of the toys they produce grew, the van Lelyvelds became interested in studying early childhood experience in Java (the most populous island in Indonesia where about two-thirds of its 120,000,000 people live, and where Jogjakarta is located). What they discovered made them wonder whether the informal learning taking place at this crucially formative age would normally produce adults who could be helpful in the country's struggle to develop and modernize itself.

The young Javanese child is *spoiled* by an almost absolute indulgence—he gets whatever he wants, is rarely allowed to cry, and as a result learns that "satisfaction comes from his relation with the people around him."

They have few toys, especially the kind (like building blocks) which would help develop a mastery of objects, skills, and constructive ability. What toys there are seem to lead the child into a fantasy world. Even the students whom the van Lelyvelds know often retreat into fantasy when frustrated, go to astrologers, and attend the traditional *wayang* (shadow puppet play) to live vicariously the exciting lives of those heroes. The attitude of never pushing children to do things on their own continues even to the university level where students seldom are given the chance to take part in classroom discussions and are expected passively to absorb material from lecturers which they return verbatim in exams.

The toys made by this *mini-development project* in a missionary's home won't solve Indonesia's problems, but the van Lelyvelds hope it will be the catalyst for much more research on how Indonesians can reorient childhood learning to deal more directly with reality objects, which some sociologists think may help the nation adjust and advance more rapidly in our technological world.

They are beginning to tackle the problem in a very direct way, and the children and their teachers love it!
Barbara Howell in Kerygma Features

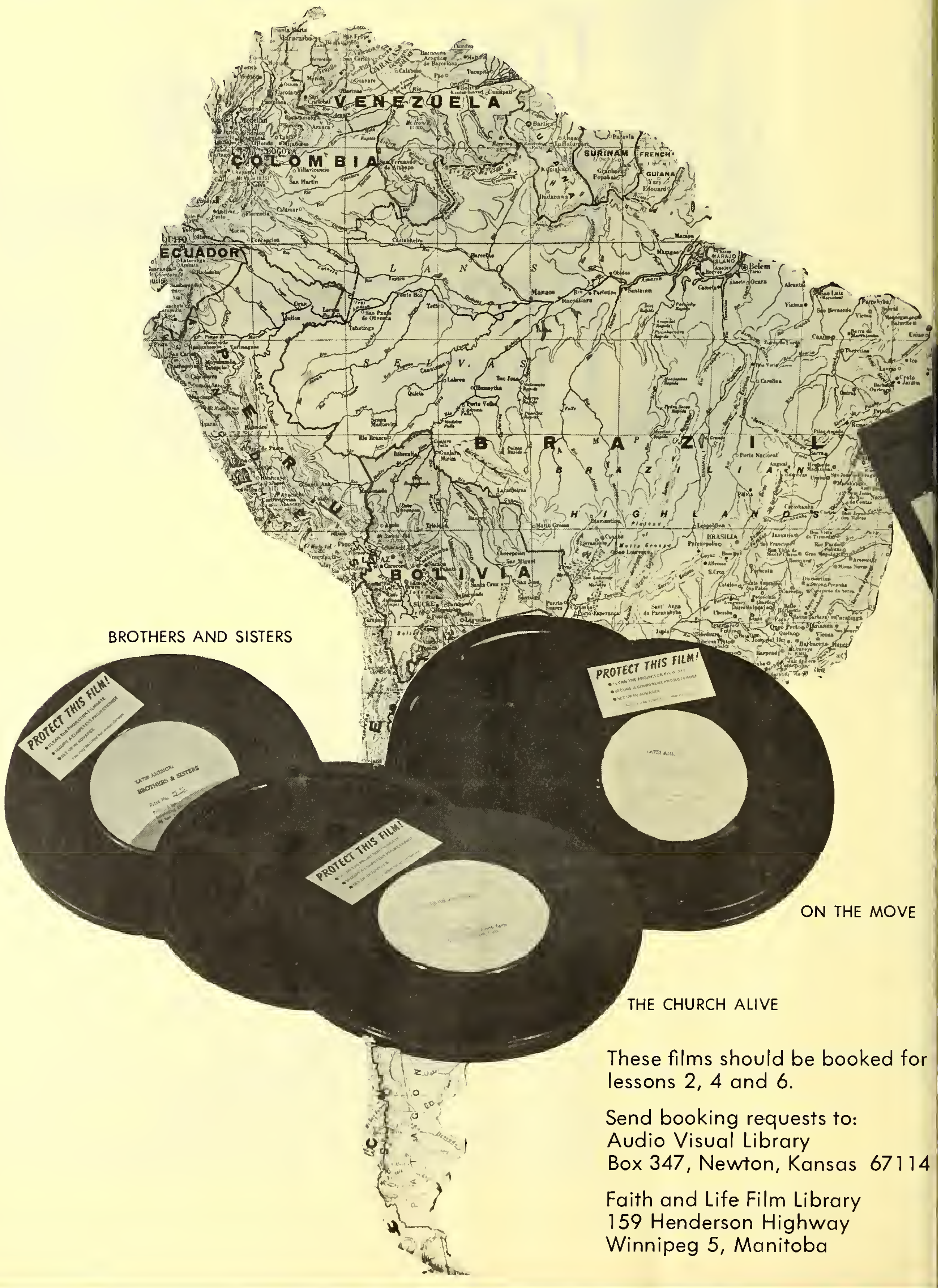
Javanese child playing with new educational toys.

The Church in Latin America Lives!

We are living in an exciting era of expanding inter-Mennonite cooperation. This is especially true as it relates to our overseas mission and service program in Latin America. Various North American mission service agencies have joined together our resources in the area of mission education. This has resulted in the joint preparation of new multi-media mission study materials for 1972.

The Church in Latin

a mission study program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	Packet of Six Study Leaflets	$ .50	
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	Children's Leader's Resource	1.00	
	Map of Latin America	1.00	
		TOTAL	

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MISSION SERVICE AGENCIES INVOLVED IN MISSION STUDY MATERIALS.

The five Mennonite mission and service agencies involved in this cooperative venture are the following:

-Commission on Overseas Mission (COM), General Conference, Newton, Kan.

-Eastern Mennonite Board of Missions (OM), Salunga, Pennsylvania

-Mennonite Brethren Board of Missions and Services (MB), Hillsboro, Kansas

-Mennonite Central Committee (MCC), Akron, Pennsylvania

-Mennonite Board of Missions and Charities (OM), Elkhart, Indiana

All these agencies are involved in vital ministries in Latin America. Mission and service programs are being carried on by the five cooperating bodies in Argentina, Bolivia, Brazil, Colombia, Honduras, Panama, Paraguay, and Uruguay.

PRODUCTION OF THE LATIN AMERICAN FILMS.

One part of the mission study program is the three Latin American films which were produced professionally by the Ken Anderson Studio. The first film, entitled **Latin America—On the Move,** graphically portrays the contemporary Latin American scene. The second one, **The Living Church,** focuses on the vitality of the Mennonite church in Latin America. The third film, **Brothers and Sisters,** depicts our relationship to the Latin American brethren and our partnership with them in mission. We believe the production of these three films on Latin America is of particular significance at this time. During 1972 two events of major importance will take place in Latin America: first, the meeting of the Second All-Mennonite Conference, to be held next summer; and second, the convening of the World Conference of Mennonites in Brazil in August, which for the first time meets on Third World soil.

The
Church in
Latin
America
Lives!

PRODUCTION OF ADDITIONAL RESOURCE MATERIALS.

The three films are only one aspect of the total multi-media package. Additional resource material has been prepared as part of a mission study series entitled "Mennonite Churches in Latin America." These are additional materials:

—**A youth-adult leader's guide.** The leader's guide suggests an approach to six study-discussion sessions and provides background information and illustration, worship materials, and additional reading materials on Latin America.

—**A children's leader's guide.** The children's guide contains six stories from Latin America, a variety of Latin American games, and family projects, as well as worship suggestions. It can be adapted for children of all ages in the church.

—**A packet of six leaflets,** featuring the nine countries in which Mennonite mission and service work is being carried on. Each leaflet contains relevant information about each country, the work of the Mennonite church there, and a brief commentary on a current issue affecting Latin America.

—**A large map** is available to highlight the geography of each country to be studied.

PURPOSE AND USE OF MULTI-MEDIA MISSION STUDY RESOURCES.

We envision the purpose of the total mission study package as assisting the North American brotherhood to become more aware of the kind of world in which our Latin American Christians live. It will also help us to feel a closer kinship with the Mennonite churches in Latin America and the problems they face in their lives and witness. The materials also attempt to show some new developing patterns for encouraging and assisting one another in our common mission task. We believe this carefully prepared mission study program will assist pastors and study leaders in presenting our mission-service work in Latin America in an informative, inspiring, and interesting way. This new multi-media approach to mission study lends itself for people of all ages in your congregation.

Ontario group changes support for Poverty Fund

Regular Poverty Fund support in Ontario will be dropped and the funds channeled instead to a new inter-Mennonite mission agency, according to a resolution passed at the recent annual Conference of the United Mennonite Churches of Ontario.

Poverty Fund money collected will be given to the Mennonite Mission and Service Board, a cooperative effort of General Conference Mennonite, Mennonite Brethren, and Mennonite churches in Ontario.

The mission committee of the conference reported that the money would be combined with Compassion Fund money for such Ontario projects as ministry to low-income families in London, a rescue mission in London, and possible support of mission work among Indians.

Both the Poverty Fund of the General Conference and the Compassion Fund of the Mennonite Church were begun in 1968 to help eliminate some of the causes of poverty in North America and overseas. The Poverty Fund now supports a project called Linking of Needs and Resources (LoNaR), an information and referral service in Hamilton, Ontario, in addition to two other North American projects and two in Taiwan and Zaire (Congo).

Poverty Fund director Gary Franz said that administering the money directly in Ontario eliminates some of the Poverty Fund's control over projects, but local people are better able to plan and work on their own projects.

Channeling the funds through the Mennonite Mission and Service Board will mean that no Ontario church contributions will go to other Poverty Fund projects, including the one in Hamilton. Individuals, however, could still contribute to such projects.

Hamilton projects, however, were not ignored by the conference, which voted to take up $1,800 a year in mortgage payments on the Welcome Inn, the voluntary service unit house in Hamilton.

The conference also discussed the question of union with the Western Mennonite (Mennonite Brethren) and Ontario Mennonite (Mennonite Church) conferences. Some people were concerned about loss of individual identity and whether such a large body would be beneficial. However, the consensus appeared to be that the larger structure could be beneficial for larger programs and projects.

The executive committee was commended for inter-Mennonite cooperation in the past and encouraged to pursue pulpit exchanges and perhaps pulpit placement across conference lines. However, delegates urged that this union not be hurried. It should include the membership at large, not just conference executives and ministers.

After building up a $14,000 surplus in 1970-71, the conference adopted a budget of $47,100, with a $10 per member levy. The budget includes $6,200 for a youth worker and $2,000 for a director at Silver Lake Mennonite Camp.

A subsidy to Conrad Grebel College in Waterloo was dropped, since the college operated with a surplus of funds last year. The $8,000 budgeted for Conrad Grebel last year plus $715 more will be used to liquidate the college's capital fund debt.

Words and deeds

A director is needed for East Central Improvement, a nonprofit corporation which renovates old houses in Fort Wayne, Ind. George Lehman, director of voluntary service, said the voluntary service unit in Fort Wayne has placed a number of volunteers in the housing corporation over the years. Three are working there now. However, the position of director would not be under voluntary service, since a longer-term commitment is needed. By February 1, the corporation needs a director with experience in carpentry, housing reconstruction, and general management. Starting salary is $10,000 a year. The corporation is currently renovating about one house a month, but hopes to do twenty a year. Interested persons should contact Mr. Lehman, Box 347, Newton, Kans. 67114.

Roman Catholic bishops in the U. S. have approved a declaration which states: "In the light of the gospel and from an analysis of the church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war 'because of religious training and belief'." Such a declaration requires the approval of a minimum of two-thirds of the bishops. "As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection and selective conscientious objection as positive indicators within the church of a sound moral awareness and respect for human life," the declaration says. The bishops say efforts must be made to provide Catholics with adequate draft counseling and information services. They encourage those Catholic organizations which could qualify as alternative service agencies, providing meaningful employment for the conscientious objector, to do so.

A new course, "Introduction to Peace Research," has been approved by the Bethel College faculty and is scheduled for Interterm, January 4-27. This course, offering four credit hours, is the study of peace-war problems from a variety of disciplines such as psychology, political science, sociology, economics and others. Special instructor will be Jim West of the Canadian Peace Research Institute, Dundees, Ontario, with plans for other visiting guest lecturers.

The government of India has released figures showing an increase in the number of Indian pastors and a decrease in the number of missionaries in that country. The figures show 2,469 missionaries serving in India, as compared with 5,783 in 1954. Observers say the figures do not include missionaries from the British Commonwealth nations, but do indicate what is considered a general trend: increasing strength on the part of churches in India, and a decline in the number of missionaries needed from overseas.

RECORD

Marriages

Steve Butcher and *Cindy Reschley,* Wayland (Iowa) Church, Oct. 16.

Randall Flueckinger and *Sheryl Davidson,* First Church, Berne, Ind., on Nov. 12.

Marlin Roy Funk and *Sharolyn Kay Plenert,* Trinity Church, Hillsboro, Kans., Dec. 11.

Pete Garcia, Jr.. and *Donna Woodley,* Zion Church, Donnellson, Iowa, on Oct. 9.

Wayne Harder, Garden Township Church, Hesston, Kans., and *Beverly Ediger,* Hoffnungsau Church, Inman, Kans., on Nov. 6.

Stanley J. Koehn, Bethel College Church, North Newton, Kans., and *Kay Smith,* Presbyterian Church, Everest, Kans., on Oct. 31.

Ed Mannister and *Rozella Beachy,* Wayland (Iowa) Church, Oct. 9.

Richard Northrup and *June Eileen Drexelius,* Grace Church, Dallas, Ore., on Oct. 30.

Gary Lynn Schattak and *Carolyn Kay Ewert,* Trinity Church, Hillsboro, Kans., on Nov. 27.

Glen W. Voth, First Church, Halstead, Kans., and *Kathileen Buck,* Church of Jesus Christ of Latter-Day Saints, Logan, Utah, on Nov. 11.

Deaths

Ella Baumgartner, First Church, Bluffton, Ohio, was born 1878 and died Oct. 26.

Henry Gilliom, First Church, Berne, Ind., died Oct. 12.

Gertrude Larson, Carlock (Ill.) Church, was born in 1887 and died Oct. 8.

Colleen O'Neal, First Church, Sugarcreek, Ohio, died Oct. 14.

Carolina Voth Reimer (Mrs. D. U.), North Newton, Kans., was born Feb. 20, 1897, and died Nov. 20.

William Schad, Carlock (Ill.) Church, was born March 24, 1885, and died Nov. 16.

Grace Steiner, Grace Church, Pandora, Ohio, died Oct. 12.

Emma A. Stucky, First Church of Christian, Moundridge, Kans., was born Feb. 13, 1899, and died Nov. 26.

John D. Walters, Congerville (Ill.) Church, was born in 1882 and died Oct. 26.

Workers

Buchanan

Brian Buchanan, Scarsdale, N.Y., will join the Fort Wayne, Ind., voluntary service unit January 3. He will spend two years as a hospital worker. He has attended Hamilton College, Clinton, N.Y., and is a member of Scarsdale Congregational Church.

Dennis Quiring, First Church, Mountain Lake, Minn., began a two-year term of voluntary service with the General Conference Mennonite Church Nov. 29. He will work in the Hutchinson, Kans., voluntary service unit as a day care worker and ambulance driver. Dennis has received an AA degree from Freeman Junior College, Freeman, S.D. He is the son of Sam and Elva Quiring.

Ministers

John Jackson was installed as pastor of the Grace Mission Church, Meadow Lake, Sask., Nov. 7.

Mr. and Mrs. Gerhard Lohrenz, Winnipeg, were honored for their years of service to the Sargent Church at a special program Nov. 14. Mr. Lohrenz was pastor of the congregation until his retirement this fall.

Audiovisual

The Medium Is . . . ? is now available from the audiovisual library of Faith and Life Press. The filmstrip, a TV valuation project, concerns values which television programs and commercials communicate and ways in which viewers can influence the quality of programs televised. The filmstrip may be ordered from Audiovisual Library, Box 347, Newton, Kans. 67114. Rental fee is $1.00.

Calendar

Dec. 28-30—Mennonite Graduate Fellowship, Swiss Farm Conference Center, Bluffton, Ohio.

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

Feb. 7-11, 1972—Council of Commissions, Newton, Kans.

April 13-16, 1972—Probe '72, All Mennonite Consultation on Evangelism, Minneapolis, Minn.

Canadian

Jan. 14-15, 1972—Mennonite Central Committee (Canada) annua meeting in Steinbach, Man.

Jan. 27-29, 1972—Annual counci of boards of the Conference of Mennonites in Canada at the Canadian Mennonite Bible College, Winnipeg.

Feb. 14-24, 1972—Canadian Mennonite Bible College's annual ministers' and laymen's course in Winnipeg.

Central

Jan. 14-15, 1972—War tax workshop at Hively Ave. Church, Elkhart, Ind.

Pacific

Feb. 11-12, 1972—Albany (Ore.) Mennonite Church, all-unit meeting of the Mennonite Disaster Service.

Western

Feb. 3-5, 1972—Annual seminar of the Mennonite Council on Mass Communications in Hesston, Kans.

Genealogy

Genealogy research on the *descendants of Peter Sprunger* (1757-1840) is being conducted with the eventual publication of a family record. Research is based on a Sprunger family book published in 1890. All descendants are urged to assist by sending for a form to be filled in with family information. Information is not only needed from Sprunger name relatives, but also from descendants through marriage, including Amstutz, Beer, Burri, Gerber, Gilliom, Habegger, Lehman, Lichty, Moser, Neuenschwander, Nussbaum, Reusser, Scheidegger, Schnegg, Stauffer, Stucky and Zurcher (Zuercher). To obtain forms, contact Willis E. Herr, 1477 S. Barrington #16, Los Angeles, Calif. 90025.

Remodeling the church for new settings

John M. Janzen

A YEAR AGO a group of Mennonites in Montreal began meeting on a monthly basis. It is perhaps appropriate now, with the benefit of hindsight, to assess what has happened, and to relate this spontaneous Mennonite meeting back to the Mennonite establishment and draw some conclusions. The views I am expressing here are more on the order of personal judgments than official pronouncements, but a number of participants in the meeting have seen them and approved.

The reason for my family's coming to Montreal in 1969 was to take up a research and teaching position at McGill University, a good professional reason that did not take into account participation in a particular church fellowship. Yet as we began attending a Baptist church we often wondered why the sizable group of Mennonites in the city—as we later learned, more than 200—did not meet together, let alone worship together.

As a *foreigner* from the U.S., I did not consider it my task to contact or congregate such people. But when others called a meeting, we were more than happy to get together with people of common heritage and like mind.

In time we learned that our newly conceived group was the third endeavor in and around Montreal that could be called Mennonite. An (Old) Mennonite mission with church services, a camp in the country, and a book outlet was founded in Montreal North some years ago by Tilman Martins. A Mennonite Brethren mission under the direction of Ernie Dyck has worked at St. Therese and St. Jerome north of Montreal for some years. Both missions work in French with predominately lower-middle class people, amongst a public almost totally of Catholic upbringing. Both are located a considerable distance from the residences of most of the Mennonite immigrants to the city like us. Thus for language and transportation reasons it is not easy for the English-speaking Mennonites to participate in these French-language projects.

Almost all of the Mennonites in Montreal coming from points west (except two families) have either found no church affiliation here or have joined the Baptists, Presbyterians, or some other denomination rather than participating in the Mennonite missions. It is as if the two prevailing concepts of the church—congregation and mission — both of which are present in the area, the congregation in the form of the immigrant Mennonite seeking a church home, and the missionary reaching the *lost* or witnessing to a need, do not meet or merge. This would perhaps not constitute such an issue, were it not also for the fact that this disjuncture between Mennonites' notion of congregation and mission in the area supports and reinforces the prevailing language and cultural cleavages of Quebec society. *But to that later.*

At the first meeting of the Mennonite fellowship in November 1970 a group of about twenty participated. We were a diverse group, with all of the Old World Mennonite centers—Swiss, Dutch, German, Russian—represented. We also represented a variety of contemporary professional groups.

In typical Mennonite fashion, we spent the meeting sharing our pedigrees until we were all—or almost all—safely linked genealogically to historical Mennonitism. While perhaps comforting to some, this distinctly alienated those others who were *in-law* and not *born* Mennonite. One such person suggested that if all it meant to be Mennonite was to have the right ancestry, then he wasn't interested, for neither Christ nor the early Anabaptists had had this in mind. We came from this first meeting aware of the great diversity of the Mennonite community, but more conscious than before of the importance of the church by faith as opposed to the church by birth.

We decided to meet again. The next meeting came in December and it would have been appropriate to deal with the Christmas message and its relationship to a gathering of Mennonites in Montreal in 1970. But we in Montreal had just come through the period of political violence first in the kidnappings of the FLQ (Quebec bec Liberation Front) followed by the War Measures Act. We were not particularly in the *Christmas spirit* with the cloud of an unsolved political murder over our heads, and the city occupied by soldiers.

An appropriate parallel between these events and the Mennonites at another time suggested itself by Victor Peters' study of Nestor Makhno, Russian-Ukranian anarchist leader whose bands dealt harshly with the Mennonite farmers in the Ukraine in the tumultuous years around 1917. Some Mennonites were killed for being wealthy landowners (*kulaks*); others had their property seized and redistributed to the peasants. Surely here was a point of comparison with the misery and alienation that had given rise to a movement like the FLQ in recent Quebec history. And surely the Christmas message must speak to us of reconciliation as redemptive leaven in a world of alienation and hostility, be it the Ukraine of 1917 or Quebec of 1970.

At the next meeting, Harold Ruesser, a farmer, led the group in a consideration of "The manifestations of the Spirit." To develop this topic he took us back to the Swiss origin of Anabapitsm, the moment when George Blaurock, Felix Manz, Conrad Grebel, and others through the study of the Scripture decided to make the conclusive step of baptizing one another. A long discussion ensued on how we might in the twentieth century find our unique manifestation of the Spirit, made visible to us. We soon rejected such forms as the *new spiritism* or *speaking in tongues* as sensationalist, except where they appear in the accompaniment of Scripture study and prayer as with some pentecostal groups, the Jesus People, or the Children of God. Despite the challenge of the discussion, the meeting ended without a clear definition of *manifestations* of the Spirit.

But when we were ready to go home, something interesting hap-

The question is: how can traditional churches renev effectively and vitally so as not to just duplicat miniature models of the home church away from home'

pened. One couple spoke up about a burden they would like to expose to the group. They had been harboring a U.S. draft deserter for some months and the continual presence of this depressed, distraught young man in the house over a long period was becoming too much to bear. They were stuck with him because, lacking proper registration papers, having used false identification, and other issues too sensitive to mention, he had gone *underground*. In making the group privy to their technically illegal act, i.e., aiding such a person, they were making it everyone's problem.

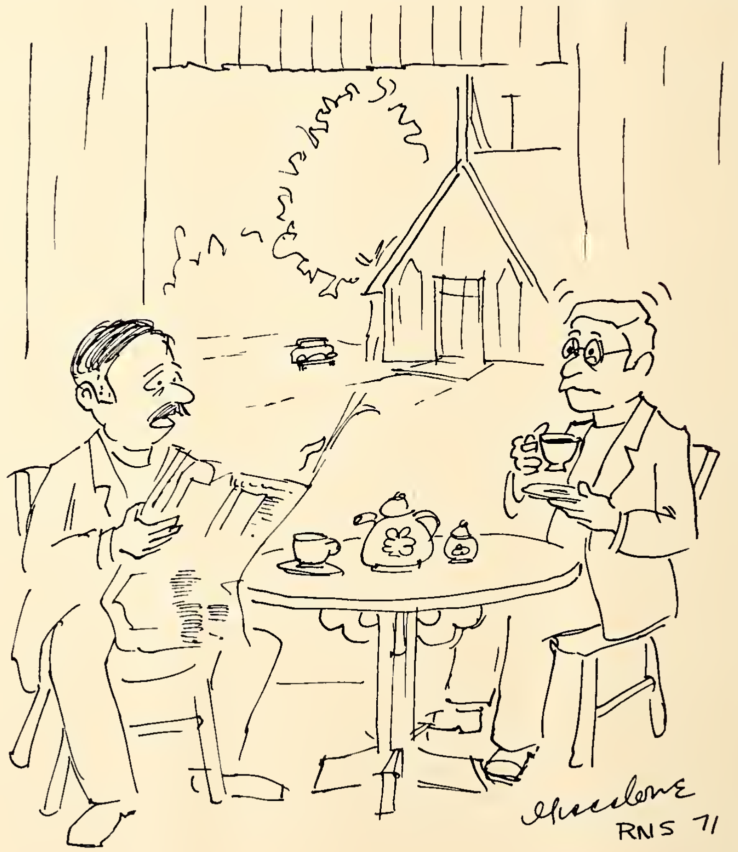
We agonized over what to do. And soon partial solutions appeared. Another family decided they could keep the young man for a time; we others took up an *offering* to help out. One participant with legal training looked into the affair later to try to regularize the young man's status. With hindsight I now feel that indeed we did not know what the manifestations of the Spirit were that night until we looked at ourselves and saw that one man's need locates another's gift. As Paul put it: "In each of us the Spirit is manifested in one particular way, for some useful purpose" (1 Cor. 12:7).

In a fourth meeting a month later Joe Martin, research neurologist at the Montreal General Hospital, led us in a discussion on commitment. He again brought our attention to the identity of our group, and an exploration of possible goals. What were the requirements of a group in which all participants would be committed to Christ? to Anabaptist ideals? Were we willing to explore the avenues of a common trust larger than a coffee klatsch? In effect, were we interested in becoming a church, even if not perhaps in the traditional sense? Few were then willing to go that far; more prayer and thought were required.

The next meeting was to be led by Sandy Morrisson, welder, at the home of Henry Rempel, a man born in Russia and married to a French Canadian woman. The leader couldn't come, so we were left that night to carry on without a *speaker*. We needed to eat a bit more cake than usual to get started, but this constituted really no problem. The talk went in various directions first, but eventually moved to the subject of the image which Mennonites convey to *the World*. Someone suggested this image outwards, at least in North America, was often a mixture of repression of some matters, and a cultivated exaggeration of others. Who was responsible for this?

One participant wanted to know what was really going on at Bethel College. The *smoke-screen* releases during a time of crisis did not reveal much. What was being hidden? Why? And was this typical of Mennonite communication in general? Another individual noted an article on Mennonites by the commercial press. The *Montreal Star* had just that wee printed a feature in the travel sectio on the Amish and Mennonites o Lancaster County, Pennsylvania, praising them, as usual, for their goo farming abilities, their sound fruga way of life, for their peace-lovin quaint folk qualities, an image tha conspicuously omits the emphase many Mennonites claim is at the cor of their identity: the separation o church and state, believer's baptism and radical pacificism and service.

This latter image could have bee served by the then recent testimonia of the MCC Peace Section to th U.S. Senate Armed Services Committee with reference to the draft bil But this direct confrontation with th world received only second-page coverage in many Mennonite newspapers



OH-OH! RALPH NADER IS INVESTIGATING OUR SOUL SAVING EFFICIENCY.

It should be possible to fashion a model of the church which combines congregation and mission.

and probably none at all in the popular press. In sum, it almost seemed, we as a group thought, that the Mennonite image outward, while claiming feebly that it has something the world needs, often conspicuously conceals it at the same time. We then wondered whether this might not partially explain the demise of the *Canadian Mennonite*.

To us on the geographical fringes of Mennonite institutions and communities, where many of us felt we were, it often appeared that the Mennonite organs of communication were much a function of a sort of tribal world whose messages beyond betrayed an ambiguity, hiding as much as revealing, meant more for internal consumption than for witness.

One participant took objection to our critical bent, arguing that all this was evidence that the Mennonites simply knew how to protect a good style of life. He saw the Mennonite heritage rooted in a way of life that could best be preserved by living in relative isolation, incommunicability, which embodied a constant critique of war institutions in society. Yet he was, in turn, soundly criticized by another for not speaking to the immediate issue in Quebec.

The point remained though that we felt a relationship held between the ambiguous message of Mennonite *external* communications and our own somewhat ambiguous status as a group here in Quebec. Somehow, in the Quebec case the Mennonite church had not been able to create a viable model for going beyond itself, for keeping up with itself in history, or for feeling at home in a large minority culture in North America. Evidence of this was forthcoming later this fall when the MCC executive came to Montreal for the Quebec Consultation. Few of these leaders were aware of the sizable Mennonite emigré population in Montreal, or of the existence of a Mennonite fellowship. They were only aware of the missions. It is as if Quebec is a place were missions go because there are *problems*. Not a place where normal Mennonites live, or a place where you would find a need for a congregation for such people.

We continue to meet for picnics, singing, discussions on the eventuality of separation or independence in Quebec, and other matters. Numerically, we have from twenty to thirty at every meeting, and at each meeting we hear of others who have moved to the city.

We may not be closer to an articulated identity than we were as a group a year ago, but perhaps we are now in a position to see the questions more clearly. Why are we meeting? Why did we get together for the first time? Should we become a church? Are we a reluctant church already? On what basis, if at all, should we organize further? What should be done in the relationship of this fellowship to the nucleus within the French missions?

And what about the charge that as an English-language Mennonite fellowship, we are tacitly not only reinforcing the contradictions of the traditional Mennonite institutions between home church and mission but also thereby reinforcing rather than alleviating local Quebec cleavages? Is redemption to be found in fellowship amongst brethren of common language, origin, and faith? Or is it to be found in new structures such as bilingualism (for those who can), interfaith dialog, and the like, embodied in the very makeup of our activities?

It seems clear that the Quebec Mennonite endeavors, as they have developed, ought to be studied carefully by the home congregations and administrative bodies. In being somewhat extreme, as it is perhaps, the Quebec case is typical. Most of the issues mentioned could probably be duplicated in large cities such as Chicago, Toronto, Los Angeles, or New York. But principal of these issues is the one that a juxtaposition exists between *emigres* from the traditional communities who look for a church in which to worship, to which to belong, at the same time as next door there are *our missionaries* out to save souls or solve other problems. And the two branches aren't fusing, as if congregation and mission are two totally separate compartments of the Mennonite doctrine.

It might be argued that we are at fault for not pitching in and helping out with the missions. But the language barrier is a compelling and formidable one for many, and perhaps a French congregation has a place in an increasingly French society such as Quebec. It should, I think, be possible to fashion a model of the church which combines congregation and mission. And even the language duality of Quebec has its plausible solutions. Pentecostal churches in Montreal, for example, hold separate French and English language services within the same corporate community structure. The mechanics of the solution are available.

But the issue, in its broadest sense though, is one of church renewal, and this involves more than a few marginal people far away in Quebec. Without finding imaginative alternative models of the church to the home congregation and mission, we cannot really say we are keeping up with history, or renewing our vision apace with society. The question is how can traditional churches renew effectively and vitally so as not just to duplicate and form miniature models of the home church away from home, but to send out models of solution that are redemptive in new settings: the sprawling metropolis, the university, the ghetto, the multiple ethnic setting.

Derived from the experience recounted here, I am convinced of several principles of the Anabaptist-Christian vision, and offer them here as axioms for church renewal in unfamiliar settings. (1) Rhetoric is in vain unless the structure of the community of believers embodies within its makeup the elements of redemptiveness; (2) the manifestation of the Spirit grows out of a sharing of needs and gifts and in the process the gifts of the Spirit are discovered; (3) the Spirit resides in diversity and not sameness, in generosity rather than barriers, in embracing rather than exclusiveness.

LETTERS

Janzen and Epp on target

DEAR EDITOR: I am currently serving a prison sentence for draft violation, and I can tell you the articles on prisons by David Janzen and E. W. Epp (November 16) were very realistic and quite on target. I myself have little to gain from prison reform—my sentence is short, I am not a "habitual offender," and I probably will not experience as much difficulty in returning to the outside world as many. For the sake, though, of the millions of North Americans who are in much harder situations, as well as for the sake of North American society as a whole, I would urge those who seek and find the leading of God in this direction to carry out the excellent suggestions of these two writers, and in addition I would like to offer these few other thoughts.

The first thing you can do to *help prisoners* is to get to know some people who are in jail. Visit prisons and get to know *personally* the men and women who are there.

What every person needs from another person is to be treated as worthwhile individuals are treated—as a *human being,* not as an underling, not as a lower animal. How do you deal with a convict? How do you treat him? Well, how do you treat your Uncle Frank? How do you treat your grandson? How do you treat your wife or husband? You relate to a prisoner the same way. Whatever you do, don't become a do-gooder in your own eyes. You should not think of prisoners objectively as *these poor people* whom you are helping. Think of him or her as *you, . . . friend.*

One very practical thing you can do for the inmates you get to know is to give them jobs when they get out—better still write letters offering them jobs while they are still in. A solid job offer greatly improves a man's chance of making parole. If you as a businessman, farmer, teacher are in a position to employ people or to influence the employment practices of others, give or get jobs for the women and men returning from prison or jail to your community. Again, no *do-gooding.* That's why it's better to know people personally before helping them find work—so it's a friendly favor and not a self-conscious *act of mercy.* Nevertheless, even a blanket community appeal for the hiring of ex-convicts is better than there being no jobs at all.

In connection with this I have heard that there is a Quaker group in North Carolina which is organizing a loan fund for the use of prison inmates returning to their county. A man must have some way of getting food and shelter while he finds a job and a place for himself in the community. If your action team is able to set up some such easy-access, low-interest (or no-interest) loan fund for prisoners, it would be an important help.

Every federal prisoner (and state prisoners as well, for all I know) must have a parole adviser on the outside before he can be paroled. This adviser must not be a relative or employer, and must be stable and respectable enough to be responsible for the returning inmate, to counsel and help and generally to advise him. Get in touch with the local federal and state parole officers (check the government offices in the phone book) and let them know that members of your team are willing to act as parole advisers for prisoners who cannot find advisers on their own (it's not always easy). I don't know what the officers will say—but keep at work on it.

While you are doing whatever God lays on you to do for offenders, don't be shy about accepting favors or presents from them, too. It's a long time while you're locked up that you can't do anything for anybody, and it feels good to *give* again — especially to someone who has done something for you.

Don't neglect the inmates' families either. The wives and small children of prisoners may often have as difficult a time as the men themselves. Meet them, know them, go to church with them. Mrs. Mennonite, could you raise three kids and be pregnant with a fourth while trying to find and hold a job and run a household, with your husband in prison 250 miles away and you unable to afford even to visit him more than once every couple of months . . . and not even have any friends to help out?

There's a lot to do. None of the above things will do much to abolish prisons, but they may help to abolish prisons for a few individuals, and that's a start. Remember, as Dave Janzen said, "We serve persons, not institutions." If you love whom you serve, they will respond with love—and if they know the reason you love them, they may want to have the same reason for loving, too. *Dave Rensberger, Box 888 No. 18676, Ashland, Kentucky 41101.* Nov. 19

Blind spots revealed

DEAR LARRY: I don't feel "Conversion of JoAnn" (September 28) missed the boat. I haven't read anything quite as poignant in a long time to show us our own blind spots in our witness. I had hoped pseudonyms were used because *Marvin Friesen* could have been many of us, as could have *Mrs. Harder.*

And thanks to Edgar Stoesz for the "Bridge to the Third World." Just when I had decided to enlarge my closet for an overflowing wardrobe, he tells me I may be overtaken by complacency and compassion fatigue.

We need our consciences probed, and *The Mennonite* continues to do this. *Frieda Barkman, 876 South Pasadena, Pasadena, California 91105.* Nov. 11

Editor's note: *The names used in the story were pseudonyms. The characters were fictitious, although some of the incidents described in the story were inspired by a composite of actual events.*

MEDITATION

Candled

I couldn't write today—
Christmas is coming
but we had been quarreling
and the light in our hearts
was very dim. . .

And so I baked
Christmas cookies cut as candles
and in the cutting of the pattern
again . . . again . . . again . . .
peace began to comfort me,
remembering how often he
was spoken of as Light. . .

Like the Psalmist affirming
that God would light his candle,
I affirmed the enlightenment
his birth brings to my life. . .

And suddenly, a candle-poem
flowed from my floundering heart,
and I could seek you out
with love once more aflame.

Pollyanna Sedziol

Beneath Bethlehem's star

A new day, a new era began
in a stable,

Beneath the star of Bethlehem
when Jesus the Savior was born.

They came to worship and serve
the promised messiah:
Angels from the glories of heaven,
Shepherds from the hills,
Wise men from afar.

Many are they, that even today are
launching out in faith,
engulfing the earth,
reaching out to worship and serve
their savior and redeemer.

Because—
they take seriously
the star,
the cradle,
and the cross.

Clarence Unruh

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A celebration of new relationships

"Christmas," wrote Father Andrew Greeley, "is one of the worst times of the year. Suicide rates go up, more people die of *natural causes,* marriages fall apart, psychiatrists' patients suffer regressions, religious communities are torn asunder, new family feuds are begun, and many alcoholics venture forth for technicolor binges."

It is a dark view. Some will not agree with Father Greeley's assessment because for them Christmas is still a genuine feast of joy. Others, however, will have no difficulty in recognizing the terrible degree to which Christmas has been raped.

"So much of the religious dimension has vanished from the midwinter festival, to be replaced by obligations," says Father Greeley, "that one suspects the only way to recapture the religious is to jettison a good deal of the obligation. But the obligations have such tremendous sentimental power in our culture that one runs the risk of becoming an utter deviant if one does jettison them. Under such circumstances, the guilt and ambivalence in the dark recesses of our personality take over and we engage in holiday behavior which is guaranteed to make us unhappy and angry."

As one youngster once said, "Isn't it a shame that Christmas has to come during the holidays?"

Christmas is to be a celebration of new relationships. In Christ's coming, God demonstrated his desire to initiate a lively, lovely new relationship with us. And his wish was and is that we should have similar relationships with one another.

Carl J. Sanders, a Methodist minister, once related the following story: For centuries the *Marienlied* has been sung at two o'clock every Christmas morning at Goldberg, Germany. The practice began in 1353. The Black Death, a fearful plague, was claiming victims by the thousands that year. Men fled in terror. Neighbor turned against neighbor. Families shunned one another. They became like wild beasts, devoid of pity and mercy. This continued until Christmas Eve. Then one Goldberg resident, believing himself to be the only one left alive, unbarred his door and went out into the street in the middle of the night. He wondered if life was worth continuing, but as he stood in the midst of the deserted town, memories of Christmas came back to him. He began to sing:

To us this day is born a child
God with us!
His mother is a virgin mild—
God with us!
God with us! Against us who dare be!

Through a barred door came another voice in response to his own. The door creaked open, and a man joined him in the street, singing with him. Together they wandered through the town. Their song woke strange echoes. From the barred and shuttered houses came more men, women, and children. Twenty-five were all that were left.

As they plodded through the streets together, they sang with new courage, "God with us!" Their fears and animosities vanished. The plague had run its course. They buried the dead, returned to their homes, and began the task of trying to put life back together again.

Modern life, bent on individualism, has made a shambles of many homes, congregations, and communities. Christmas, with its hard-sell emphasis on competitive gift-buying and its flurry of programs, banquets, and other events which draw people together only superficially, accentuates rather than stems the diverse tide of individualism.

Members of congregations can help each other to celebrate Christmas in ways which avoid the meaningless cycle of *obligatory* rituals and activities by offering them encouragement and by assuring them that they are not *utterly deviant.*

The young people at the Peace Section assembly in St. Louis this fall raised serious questions about the gift-exchange ritual. A congregation might wish to start its discussion at that point. The delegates also suggested that Christmas should be the time when Christians demonstrate in some concrete way that for them there is no such category as *enemy.* LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

86:47 DECEMBER 21, 1971

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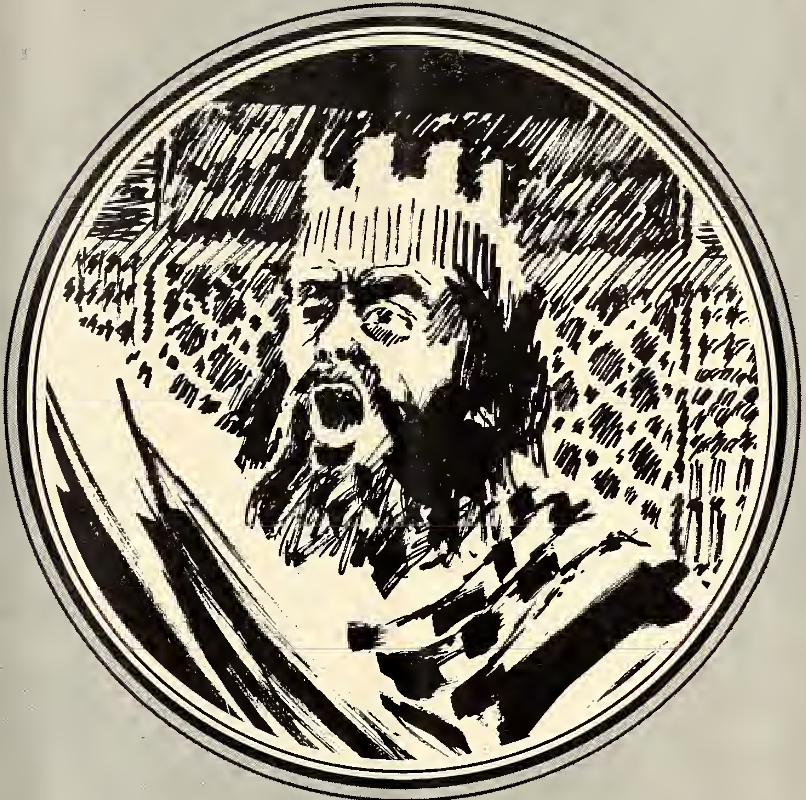
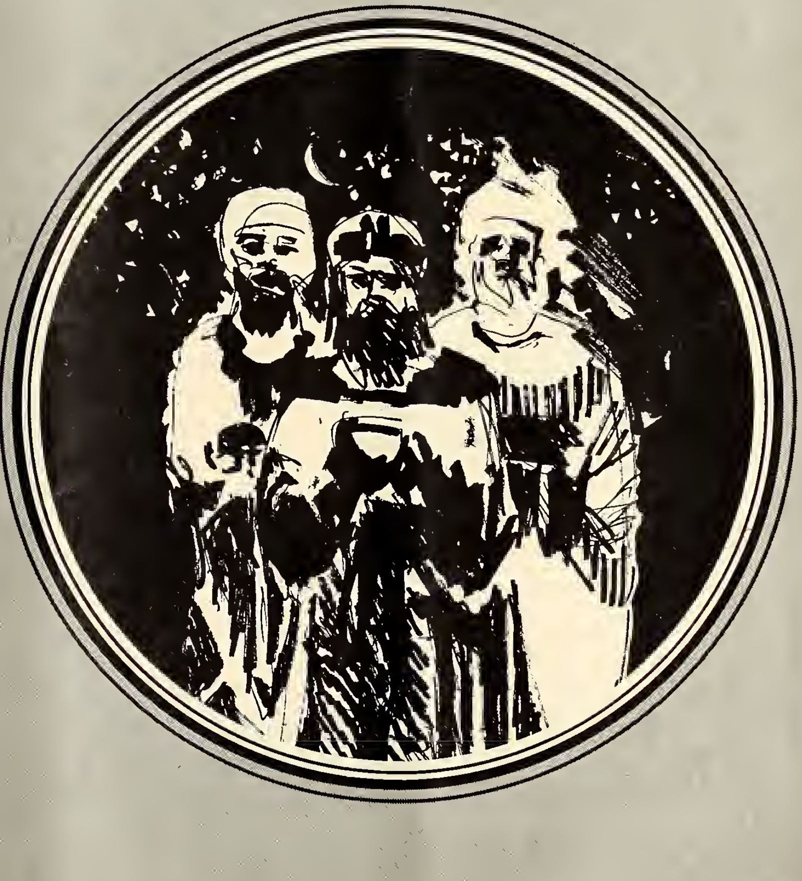
Joseph and Mary went up from Nazareth to the city of David…

In that region there were shepherds…

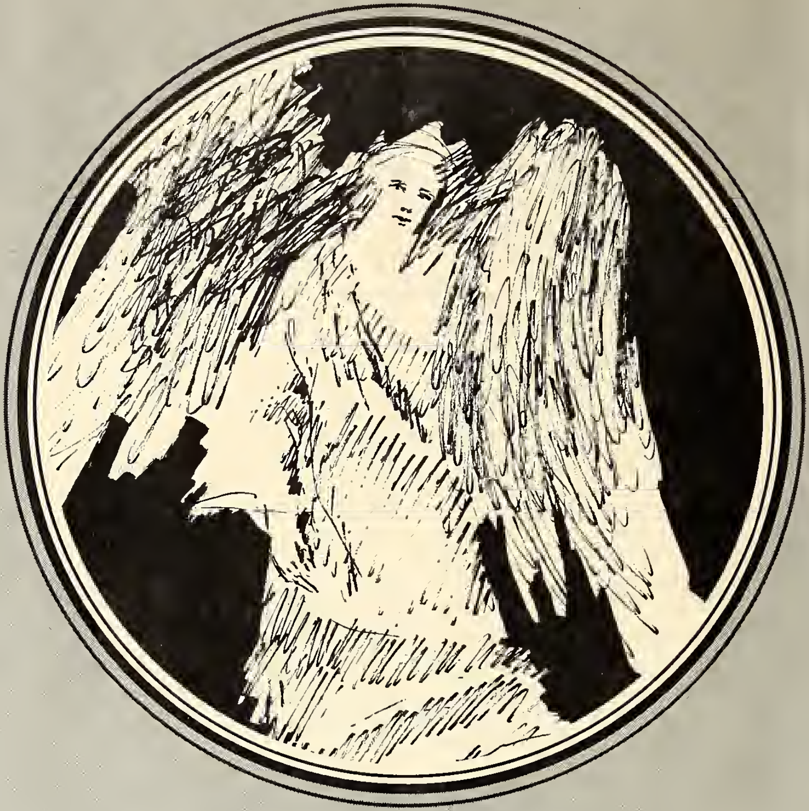
When Jesus was born in the days of Herod...



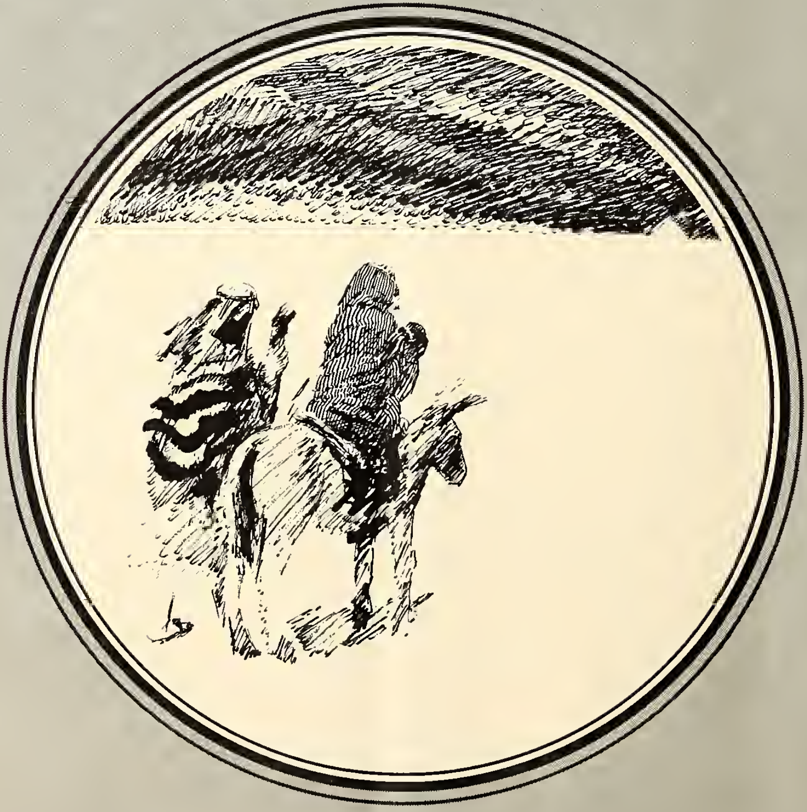
Where is he who has been born king...



An angel appeared to Joseph...



and flee to Egypt, for Herod...



Two days to Christmas

)avid Head

CROWDED STREETS. Crowded shops. Crowded counters. Crowded hours. Crowded thoughts.

The season for making and spend-ng money. Tinsel and decorations, holly and mistletoe, cards and pres-nts.

What is behind it all, apart from the dust gathering ready for the next spring cleaning?

A commercial Christmas. A holy Christmas.

Frantic the day. Holy the night.

Inspiration — something more than breath for blowing up balloons.

Uplift — not only to the seventh floor and the Fairy Garden, but to a wider view of the universe and my life.

Two days to go. What are we in for? Giving the children a good time; Father Christmas and Jesus Christ; remembering friends picked up through the years and otherwise put down; visiting the old and the sick; being together in families; too much good food; too little good sleep; gaiety and excitement; anticipation with a dash of disappointment; excuse of excuses; feelings of tolerance; gifts of charity; carols and bells; romance and mystery; even holiness; "Isn't it over quickly?"; "Thank goodness it's only once a year."

This year it shall not be allowed to slip by. Tomorrow is Christmas Eve. There is something elusive I must catch; a breath of air lost in other years in the happy but stuffy atmosphere; a morning light, hidden behind the colorful curtains in the smoke-filled, heat-filled, noise-filled room.

I will corner and catch and choke the lurking sentimentality, and go after reality.

For these few moments, I will reverently put on one side the star and the shepherds, the kings and the gifts, the parents and the manger, even the baby as a baby.

Get behind the symbol to what is symbolized.

Get beneath the fact to the meaning.

I do not want exalted feelings, nor romantic pictures, nor misty dreams. I want truth.

Either this universe has a meaning, or it has none. I cannot conceive that it has no meaning.

What is the meaning?

Either we can know nothing about it, or we can know something.

It is a man who looks for a meaning in things.

The answer must have something to do with man, man who looks for a meaning.

Has the answer also something to do with God?

If there is God, he must have a perfect nature. Anything else is inconceivable.

He must have wanted men to be happy, to live to some purpose.

Why don't they?

The Bible says it is because they are no longer aware of God, they are not the sort of people who naturally know him and love him.

I must take this idea seriously.

Something has gone wrong, never mind how, never mind what.

Something in the human heart? Something to do with a man's use of his freedom? Something that affects the total life of the human race, and my personal attitude?

The Bible says that God is doing something to put it right.

What could God do?

How could he act, without withdrawing the human freedom to choose which he had given?

He could not shout and stamp and thunder and insist. What could he do?

He could tell a man here and a man there, and send them out to tell others.

He could warn at least one nation of promise and send them out to tell others.

He could offer his help to men who would be helped.

But man's heart is proud, deaf. Those who did the telling had a bad time.

What more could God do? Could he send a deliverer? Men knowing something expected it. How could a deliverer deal with the heart of the trouble, the heart of man?

Perhaps the best that God can do for an animal is to let him enjoy his freedom to be himself—cursed be all narrow bars—or else to bring him into contact with man to produce new loyalties, richer pleasures.

What is the best that God can do for man, man twisted, man with his ounce of freedom?

To become a man himself?

Impossible! Not so impossible, if God had made man in his own image, with a divine likeness.

Peculiar! Not so peculiar if man was not only made by God, the finite and dependent loved by him who is infinite being, absolutely self-determined, utterly free.

Disgusting! Only disgusting if flesh and bones are disgusting. Only shameful if man is fundamentally to be ashamed of.

Wonderful! Certainly that. Sometimes I look at my toes and laugh. What an animal — humorous, self-opinionated, clumsy, restless, lost.

God became man? Something to dream of? Something to dismiss as fantasy too amazing?

Christmas says he did!

Who can say what would be involved, cramming the infinite into a bag of flesh?

Who can say it couldn't happen, didn't happen?

The battle had been lost in human flesh. That was where it needed to be won.

The battle lost in me. Can the incarnate God win his victory in my life?

Will he who came so low now raise me up?

Beds to make, cakes to bake, cards to write, parcels to wrap, friends to phone. . . .

And now the doorbell to answer.

Tomorrow is Christmas Eve.

Yes, dear, I'm just going.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial office: 600 Shaftesbury Blvd., Winnipeg 29, Canada. Business office: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Revival shakes up Saskatoon

H. David Letkeman, pastor of the 100-member Pleasant Hill Mennonite Church in Saskatoon, gave altar calls at his congregation's worship services during the four Sundays in November. Fifty people responded.

The action at Pleasant Hill was part of a revival that sneaked up on Saskatoon's churches and unexpectedly shook them to their roots. Most of the Protestant congregations in the city, including the ten Mennonite and Brethren in Christ groups, are experiencing the heady thrill of wholesale renewal.

Broken marriages have been mended. Alienated church members and relatives have been reconciled. People who have had long-standing emotional and physical illnesses have been healed. Both church leaders and laymen have publicly confessed their shortcomings and sins and made restitution where possible.

"People have taken off their masks and have come to their fellow church members for forgiveness and support," said Nick Willems, pastor of one of the Mennonite Brethren churches. Mr. Willems described the revival as a cleansing of the institutional church.

No communitywide evangelistic campaign had been planned for the city this winter. A Barry Moore *crusade*, costing the sponsoring churches $13,000, had been held recently, although with only a so-so response. The next broadly based series of meetings was to have taken place in April 1972, when Myron Augsburger has agreed to come.

But the time was suddenly ripe for revival this winter, and it took only a little spark to ignite the flame. The flash that set it off was an obscure evangelistic team from Mansfield, Ohio: the Sutera twins, Ralph and Lou.

The twins came in October, without fanfare or advertising, to hold a series of meetings in the small Ebenezer Baptist Church. Pastor Bill McLeod invited the Suteras against the advice of some of his church trustees.

Despite this inauspicious beginning, it took only a few nights before the 400-seat Baptist church was no longer able to accommodate the large crowds which were coming to hear the Italian-American revivalists. Arrangements were quickly made to move the services to an Anglican church which has almost double the capacity. It too was soon too small.

The next stop in the floating revival was the University Drive Alliance Church, whose sanctuary has room for 1,200 people. Finally they moved to the largest church in town, the Third Avenue United.

The Suteras extended their stay week by week as the revival spread. They held a concluding pair of services in the city's spacious concert auditorium Sunday afternoon and evening, November 28. Although the first service competed directly with the Grey Cup telecast from Vancouver (Canada's equivalent to the Super Bowl), the 2,000-seat hall was filled almost to capacity.

From Saskatoon the twins moved south to Regina, the provincial capital, where interest was already running deep as a result of the visit of small advance teams from Saskatoon. Moose Jaw and Swift Current, two other Saskatchewan cities, are tentatively on the Suteras" itinerary for pre-Christmas meetings.

In Saskatoon, meanwhile, the popular Sunday evening rallies will likely be continued under local leadership. The first meeting without the Suteras was scheduled for the Knox United Church on December 5.

Participants and observers are hard pressed to explain the success of the rallies. Mary Bartel, a pastor's wife, admitted that she was skeptical at first. "We weren't prepared for it," she said, "but when we saw how it was changing people in our church, we took a second look."

Three Sundays after the meetings began, B. Harry Dyck, pastor of the Martensville Mennonite Mission, gave the usual opportunity at the worship service for people to share their experiences and concerns. The testimonies, inspired by the Sutera rallies, lasted until 12:30. The guest speaker, Paul Boschman, didn't get to deliver his sermon that morning, but he was invited back on a later Sunday.

Testimonials have also taken up major blocks of time at the morning services in the Pleasant Hill and Mayfair churches during the past month

A unique feature of the revival wa the series of *after-glow* meetings which were held after almost every rally and on a number of special occasions. Several evenings after-glow were arranged in a number of churches simultaneously. Many times they lasted until the wee hours of th morning. One cab driver rubbed hi eyes in disbelief when a lady aske him to take her to church after midnight. Some churches remained crowded long after twelve o'clock.

At these special meetings individuals made public confessions, aske for counsel in special problems an decisions they were facing, and requested prayer.

A man employed by the liquo control commission asked for support in his decision to change jobs Another confessed that he had cheated the Workmen's Compensatio Board out of a large sum of mone by filling out a false report. He indicated that he wanted to make restitution. He is now working with th board to reopen the case so that h can repay the sum which he obtaine fraudulently.

More important was the reconciliation of alienated persons which th revival helped to bring about. Tw brothers who had not communicate with each other for thirteen year forgave each other. Many husband and wives who were experiencin difficult marital problems were helpe to see each other in a new, more positive light. Church members who ha been at loggerheads with each othe straightened out their differences

One thousand women attended special *after-glow*. Dozens of wome asked for prayer and counseling Louise Friesen, a pastor's wife, volunteered to help with the counselin when the number of people seekin help grew much larger than anticipated. Quite by coincidence, she wa asked to counsel another pastor' wife. Together they shared some of he specific frustrations and problems they faced, and Mrs. Friesen felt that both of them had been helped.

The following Sunday morning, an attractive young divorcee, one of seven people who testified at the Mayfair church, told how the prayers and supportive witness at the ladies' *afterglow* had helped see her through a crisis in her life. Some of her new friends from the ladies' meeting had been ready to come to her house late that night to help her through a particularly powerful and depressing "attack by Satan."

Testimonials were a key ingredient n the revival. The Suteras devoted large blocks of time at their rallies to people who wished to share how they had experienced God in a new way. At a number of meetings Lou Sutera delivered only a short sermon, and a few times none at all, because the testimonials took up most of the time.

The twins' approach is low-key: *play-it-by-ear*. They formerly used a more traditional evangelistic format, but two years ago when they were conducting meetings in Abbotsford, B.C., they noticed how effective a tape-recorded testimonial was. They began experimenting with a more informal style.

Many participants commented that all the rules for mass evangelism were broken in the crusade. The music was described as mediocre. Lou Sutera's sermons did not get a high rating for either content or delivery. There was little advertising and promotion. But there was a spirit afoot which somehow transformed these modest efforts into an authentic spiritual breakthrough. Christians' honest reappraisal of their own failures and their dependence on God, in turn, attracted a number of people to the faith who had not been believers before.

People of all ages responded to the rally's appeal. Lois Dyck, a university student and former Mennonite Central Committee volunteer, went to some of the earlier meetings with some indifference and skepticism. She admitted having hangups about the apparent emotionalism in such meetings and the emphasis on coming forward. But finally she did rededicate her life to Jesus, and she feels good about it. She now feels much more free to talk to others about her faith. The revival is having an impact on the University of Saskatchewan campus, she said.

The Mennonite pastors in Saskatoon are enthused about the results of the revival. Their question now is: Where do we go from here? Or as Henry V. Friesen, pastor of the Mount Royal congregation, put it: "What do we do about chapters two and three?"

All of them agree that a strong effort must now be made to deepen the faith experiences which have been stimulated by the revival. There must now be a teaching program which emphasizes discipleship.

Dave Letkeman sees some hopeful signs for this teaching ministry. At his congregation, the Pleasant Hill church, the attendance at the midweek Bible study has quadrupled in recent weeks.

The pastors are also hoping that Probe 72 will give them further help in taking the renewal a step further. There is already some talk about chartering a bus from Saskatoon to attend the Probe 72 sessions in Minneapolis next April. *Larry Kehler*

The Holy Spirit is happening

The following account was written by Lois Dyck, a university student in Saskatoon and a member of the First Mennonite Church.

Jesus is a reality. The Holy Spirit is an active, tangible presence. Being born again, Jesus in us, liberates our soul. Dying to self fills us with the Spirit. If our past conversion experience is the only highlight of our testimony, then our understanding of the New Testament is rather limited. We Mennonites have been nurtured n a religious atmosphere. Most of us can recite a conversion experience. This is valuable only if it is a part n the continuous spiritual process. We must not be self-satisfied with our past progress. What can we relate of our spiritual adventures within the ast twenty-four hours?

Saskatoon, in two intense months, has been experiencing things that are unprecedented in the history of the city. Just as Jerusalem was amazed at the enthusiasm and boldness of he formerly reticent disciples, Saskatoon is wondering at the impact of its Spirit-filled residents in its schools, businesses, hospitals, university, and neighborhoods.

Perhaps of greater interest to some would be the resurrection of formerly dead churches throughout the city, churches where the love of God was dying out, where the remaining young and old were growing numb together, where some were still hoping for a way out, concerned about the lifeblood of the church and loved ones.

The ideal church in Acts is "a whole body of believers united in heart and soul." People within First Mennonite Church are becoming united with each other, discovering the pleasures of the spiritual life together. Youngsters in Sunday school are confronting themselves and their teachers with honesty and perception. Lives of individuals have become more dramatic than the eternal flickerings of *The edge of night.* University students are relating their discoveries to their friends and families, overcoming intellectual hangups within a dimension greater than academic knowledge. Older people, aware that the church is in a transition period, are anticipating a brighter future and feel that their contributions are being appreciated.

Our future far exceeds our past and present. Eternity starts now. May we be generous with our acceptance and encouragement, realizing that our love for each other now will indicate what we will become together in the future.

Boot camp teaches fighting for peace

About sixty high school young people from three Mennonite groups attended the Northern District Conference's largest pre-draft boot camp November 26-27 at Swan Lake Christian Camp, South Dakota.

In past years, General Conference Mennonite boys had attended. This year there were a carload of (Old) Mennonites from the Iowa-Nebraska Conference, a number of Mennonite Brethren, five girls, and an MCC trainee from Indonesia.

The Northern District pre-draft boot camp, like those of other districts, is an attempt to introduce young people to how one works for peace as a conscientious objector, said Palmer Becker, boot camp director and executive secretary of the General Conference's Commission on Home Ministries.

"The question is not whether you fight, but how," said Mr. Becker. "We don't want to let evil go. That's what people often think of conscientious objectors. You fight for peace with love."

The boot camp began with a simulation game on what causes wars and conflicts. Each participant paid fifty cents to play, and the three persons who played best divided the income. Participants began to feel the heady temptations of power and wealth, or the helplessness, indifference, and anger of the poor and powerless as they struggled for the control of the "taxes" each had paid.

The participants then dealt with four options to solve the conflict the unequal distribution of wealth created: (1) revolution to take the money away from the winners and redistribute it, (2) police action by the boot camp staff to keep the revolution from happening, (3) hoping that things would work out and no one would feel too bad, or (4) voluntary redistribution of the wealth by the winners.

The three winners caucused and decided on the fourth option.

Former Paxman Doug Hostetter talks to young men between sessions of th Northern District pre-draft boot camp.

Much of the weekend was spent viewing films, including *Live love,* a new slide set that interprets the General Conference voluntary service program. Walls were covered with posters showing how people work for peace. Participants did push-ups and other exercises inside while snow fell outside. Harold Regier, secretary for peace and social concerns, gave four presentations on the *Way of peace* statement. There were fact sheets available on the military, noncooperation, Pax, Teachers Abroad Program (TAP), and voluntary service.

Alternatives to military service were offered by several speakers, according to Malcolm Wenger, Northern District Conference minister.

Larry Schmidt found the opportunity in earning 1-W service to work with disadvantaged youth at Methodist Youthville in Newton, Kansas.

Dennis Koehn asked the group to list reasons for and against refusing to cooperate with the draft. Later questioning revealed that he was free pending an appeal of his sentence for refusing to cooperate with a system that made war possible.

"The first year of service was complete hell. You don't do anything. You don't know why you are there." Lynn Roth, Mennonite Brethren staff person for the boot camp, was not talking about military service but about his experience in voluntary service in the inner city, where he was chosen as a community organized for a black Catholic organization. Things changed at the beginning of his second yea A conference-wide day of prayer, challenge to his prejudice by a blac pastor, and a new immersion in th Bible helped Mr. Roth "say yes life."

While in Vietnam, Doug Hoste ter, a former Paxman, had freque personal contacts with people as d verse as the Green Berets and th Viet Cong. Neither turned out to the evil persons some pictured ther He was driven to ask why good ho est Americans and good honest Vi namese kill each other.

The young people at the boot cam pledged allegiance to the United Stat flag, Mr. Becker said, recognizi that government has certain respons bilities. But supreme allegiance w pledged to Jesus Christ.

Reactions to the boot camp we varied. One young man from He derson, Nebraska, said, "my mind smoking. I have never had so muc material on one subject offered to n in such a short time."

Another person who wanted to into Pax left frustrated by the ne draft rulings which eliminate stude deferments.

"The boot camp was frustrati because it was so short," Mr. Beck commented. "The military spen $68,000 to train and equip one s dier. We've got $8.00 a fellow."

Christian community's job: Keep government on track

"A Christian must pray for, respect, and obey the government, realizing it is not perfect. But he does not owe unconditional allegiance to the government."

Elmer Neufeld, chairman of the philosophy department at Bluffton College, thus described the role of the Christian in Bluffton's convocation series, *The responsibility of citizenship.*

His talk was the last in a series which previously had featured Sanford Gottlieb, director of SANE, an organization devoted to change in the governmental process through education and legislative action, and David Harris, draft resister who has refused to cooperate with a system he does not believe in.

"Basic function of government, according to the Bible, is to maintain order and peace," Mr. Neufeld said. "The Bible says that while government is important, it is secondary to carrying out the work of the kingdom of God."

Mr. Neufeld said that God's work can be done better when there is order and peace, and that is why Christians should cooperate with government.

The role of the Christian community, he said, is to keep government on the right path, to warn it when it goes wrong.

"One's relation to government becomes strained when one disagrees with government's actions," he said.

Mr. Neufeld said that both Mr. Gottlieb and Mr. Harris had some good ideas for working for world peace, but he felt Mr. Harris was perhaps too idealistic.

"The Bible takes a more realistic approach to human affairs," he said. "I don't think we need a political revolution at this time, but we have to ask if government is becoming so corruptive, so oppressive that we must rebel against it."

He asked several questions which many people in the country are now asking: Is it right to finance through taxes? Can we make government aware we oppose war even though we pay our taxes? Is conscientious objection to war a strong enough protest, or is resistance to the entire system necessary? Should we love our enemies by performing charitable acts to the North Vietnamese war victims?

Discussion of these questions with the audience ended the program.

Christian views discussed in Soviet publication

Believers and nonbelievers have been allowed to exchange their opinions on the pages of *Nauka i Religiya* (Science and Religion), the Soviet Union's leading atheist journal.

"I do not understand what harm faith in God does to man," wrote a twenty-one-year-old man who identified himself as Viktor N. "Christianity is based on love for people—including nonbelievers."

A retired woman who said she did not believe in the "God of the church" declared that "Viktor does not know what harm faith brings to people."

"I say," she asserted, "faith leads you astray from the correct life path. Believers put off everything, hoping for existence after the grave. But I think it is necessary to be useful on earth, in society."

The debate, which began in the December issue of the atheist journal, was continued in the July issue. It is considered as one of the rare exchanges in which believers in the Soviet Union have been allowed to express their opinions in official publications.

There are an estimated 30 million believers among the 240 million population in the USSR, according to a report on the journal debate by the *New York Times.*

The *Times* noted that the debate "does not indicate any revision in the atheist ideology, but rather an effort to lend more credibility to the continuing drive against religion by showing readers the *correct* way to criticize believers."

In its reply to Viktor N., the journal pointed out that "religion ruled for many centuries in the minds of millions of people but society in all that time did not achieve either good or truth, just the opposite."

The journal said it has received letters from all over the country supporting and opposing the view of Viktor N. Among the supporters was V. Belova, a young woman from Kazan, who agreed on the need for God because "for ten years I was between life and death.

"But the church saved me," she said.

A twenty-year-old lecturer on atheism declared that he thought it amazing in these "quick-moving times, a modern youth would believe in God and enter a monastery." (Viktor N. said he entered a seminary at seventeen.)

"It must be explained to him," the lecturer wrote, "that religion brings great harm to believers, but it is necessary to do this gradually so as not to offend him."

COM announces South America mission tour

The Commission on Overseas Mission of the General Conference Mennonite Church together with Menno Travel Service is sponsoring a group tour of South American mission work in July 1972. Three main items include the Mennonite World Conference in Curitiba, Brazil, a visit to the Mennonite colonies in Paraguay, and a firsthand look at the church and mission work in Brazil, Paraguay, and Colombia. Both General Conference and Mennonite Brethren mission work is included.

Veteran missionaries to South America, Gerald and Mary Hope Stucky, will lead the twenty-one day tour. At local levels, ample opportunity will be provided to get acquainted personally with Mennonite leaders, including those who speak Spanish, Portuguese, or English, and to see the church and mission work in depth.

The tour is limited to thirty persons. Inquiry may be made to Commission on Overseas Mission, Box 347, Newton, Kansas 67114, or to Menno Travel Service, Box 505, Newton.

Plans made to motor to conference in Brazil

Plans to motor through Central and South America are being made by some individuals and groups to coincide with Mennonite World Conference to be held at Curitiba, Brazil, July 18-23, 1972.

The World Conference secretariat has asked Virgil J. Brenneman to collect travel information and coordinate and travel plans. To date, a singing group, a group of friends from a community, college students, seminarians, former Pax workers, and a group interested in traveling in a caravan of motor homes have indicated interest in land travel.

Mr. Brenneman is ready to do the following:

(1) To share information on insurances, road conditions, travel resources, and other data as a convenience for the persons interested in such an adventure;

(2) To become an avenue of exchange of data and information between persons and groups which are pursuing this on their own;

(3) To help coordinate the interest by bringing together groups who are seeking for additional passengers or individuals who are seeking to tie in with someone who has additional space;

(4) To explore the possibility of arranging for making up a group for which there is no other space available.

Because of the distance and road conditions, the decision to drive to World Conference by the PanAm Highway will require a three-month commitment.

The three-month commitment allows only a minimal amount of time for sightseeing and cultural exchange and ideally should be lengthened. Another factor that persons should be aware of is that the costs will be almost double the costs of the charter flights arranged by Menno Travel Service.

Anyone interested in making use of or availing themselves of the information and coordination efforts of Brenneman should write to Student Services Committee, Box 370, Elkhart, Indiana 46514.

Mennonite missionary dies in mainland China

Loyal Bartel, who chose to remain in mainland China when his family returned to the United States in 1948, has died following an illness. The former missionary's death was reported to Mrs. Loyal Bartel, who is living in Chicago, by a business contact.

Memorial services were held for the late Mr. Bartel in the Mountain Lake, Minnesota, Evangelical Mennonite Brethren Church November 28.

Mr. Bartel was the oldest child of the H. C. Bartels, who were also missionaries in China. Loyal himself went to that country as a missionar in 1927 to direct a Bible trainin school.

Mrs. Bartel and the children returned to North America in 1948 but he stayed in China to continu the work. Mrs. Bartel did not see he husband during the last twenty-thre years. Only limited correspondenc was possible. His last letter told o the destruction of church property b the Red Guard and the burning o much of the Christian literature.

War and peace. *The Civil War monument in front of the Williamspor Pennsylvania, city hall generally stands alone, a reminder of a past war. B during the Christmas season, the lone trumpeter is joined by another musicia an angel symbolically heralding the birth of the Prince of Peace.*

Mennonite missionary elected mayor again

Neill von Gunten, working under the native ministries division of the Conference of Mennonites in Canada, has been reelected mayor of Manigotogan, Manitoba.

The metis community of 186 organized only last year, with Mr. von Gunten as mayor and eight councilors. During the past year, the village has obtained several substantial grants from governmental and other sources. The sports grounds have been renovated; public buildings were painted; a locally run cafe was started; garbage piles along the river banks were cleared; wrecked cars were pulled out of ditches and hauled to the garbage heap. In addition a local park and camp ground has been developed around a waterfall on the Manigotogan River.

Before the first mayoral election, Mr. von Gunten had serious reservations about taking the lead role in a village hierarchy, according to Menno Wiebe, executive secretary of Mennonite Pioneer Mission, Mr. von Gunten's mission board.

But Mr. von Gunten, well aware of the hazards of white mission paternalism, took the risk because of strong local demands for his candidacy and his conviction that he could help the community.

Mennonite Pioneer Mission holds that Christian action consists of responding to those areas which hurt more in a community. Deficiencies in organizing skills can be one of those areas, and these deficiencies are exaggerated in communities where the acculturation process is occurring.

Mr. Wiebe said that by providing the mechanism of organization, the community is aided more than if material aids were supplied directly.

Mr. von Gunten's wife, Edith, edits a monthly *Manigotogan Newsletter* which reports on activities of the council and current news items about Manigotoganers.

"All the churches ever wanted from us was money," said one prominent member of the community. "But von Gunten and those who preceded him really help us."

Voluntary service workers gather, share concerns

Personnel from the majority of General Conference voluntary service units in North America have met during the past month in four regional sessions to get acquainted with volunteers from other locations and to work on common problems.

George Lehman, voluntary service director, and Judi Janzen, assistant director, said groups of from eleven to forty people had met at Camp Friedenswald in Michigan, Prescott Pines Baptist Camp in Arizona, and twice at Bethel College Mennonite Church in North Newton, Kansas.

The Camp Friedenswald group included units from eastern United States and Ontario; the Prescott group, units from California, Arizona, and Colorado; and the two Newton groups, units from Kansas and Oklahoma.

The primary topic of discussion at most of the sessions was local church-unit relationships, since some units and sponsoring congregations have had little common activity. At Camp Friedenswald, the group included about six people from congregations which relate to voluntary service units.

Other topics included finances, alternative life styles, voluntary service office procedures, office-unit relationships, and organic gardening.

Mr. Lehman and Miss Janzen hope that the gatherings will encourage units to visit each other more often and to share what they are doing.

"We've found that the reasonably small voluntary service gathering is valuable," Mr. Lehman said.

Ontario site considered for General Conference

The 1974 triennial General Conference may be in St. Catharines, Ontario, according to Heinz Janzen, general secretary of the General Conference Mennonite Church.

Some conference sessions would be held in local Mennonite churches, with general sessions possibly in the hockey arena.

St. Catharines is located on the Welland Canal in the fruit-growing region of Canada near Niagara Falls.

Third catastrophe hits south Asia

India's Orissa State, southwest of Calcutta, was struck by a 150-foot tidal wave with 120 mile-per-hour winds and torrential rains October 29. This was one of the worst cyclones ever to hit the coast of India and is believed to have taken between 20,000 to 25,000 lives. Many of the victims were refugees who had fled earlier from East Pakistan to escape the man-made violence there.

Besides the thousands of dead, nearly one million people were left homeless as a result of the storm. The cyclone followed closely on the heels of exceptionally bad floods at the time of the monsoons which had hit many of the local villages and many of the congested refugee camps.

South Asia director Vernon Reimer has asked Mennonite Central Committee for $10,000 to be sent to India for Orissa cyclone relief to buy food and blankets for those left homeless. MCC has responded to his request and will stand by to be of further help if needs arise.

This is the third great tragedy to hit Pakistan and India in the last year. On November 12-13, 1970, a typhoon hit East Pakistan killing nearly 500,000 persons. The survivors of that storm had scarcely recovered from that tragedy when civil war broke out in East Pakistan in March and more than nine million refugees poured into India. MCC has responded to all these tragedies by sending blankets, food, and money.

Nationals manage Zaire bookstore, press

Within the past year, nationals have been assuming management of LECO (Evangelical Library of Congo), an interdenominational bookstore and press in Kinshasa, Zaire (formerly Democratic Republic of the Congo). Henry Dirks, General Conference Mennonite missionary, has written that Andre' Diangikulwa has become LECO Press's first Zairan press manager; Rostand Munungu, the first Zairan business manager; and Andre' Massaki, its first Zairan head of the editorial department.

RECORD

Workers

R. von Riesen

M. von Riesen

W. Stoesz

N. Stoesz

Sol and Lavina Ediger, Bethel Church, Inman, Kans., will leave shortly after Christmas for a six-month period to help in the building of a hospital in Tshikaji, Zaire (formerly Congo). He will assist Sam Ediger, his business partner, who will be supervising the construction.

John Gaeddert, pastor of Tabor Church, Goessel, Kans., and member of the Commission on Education of the General Conference Mennonite Church, has assumed part of the executive responsibilities for the commission one day a week. Frank Ward, appointed interim executive secretary after the death of Arnold Nickel, said Mr. Gaeddert would take over part of the work of the executive secretary.

Walter Neufeld, pastor of Eden Mennonite Church, Moundridge, Kans., and member of the Mennonite Disaster Service executive committee, went to Texas for a week in November to observe progress and give direction for future goals there. MDS units have been repairing roofs and floors of the homes of mainly Mexican-American families in the Sinton and Falfurrias communities damaged earlier this year by hurricanes.

Randal and Maxine von Riesen, Beatrice, Neb., have begun a two-year term of voluntary service at Junior Village, Washington, D.C., where they will be working with homeless and neglected children. Randal is a graduate of Beatrice Senior High School and attended Bethel College. His wife is a graduate of Goessel High School and also attended Bethel College. He is a member of the First Church, Beatrice, and Maxine is a member of the Alexanderwohl Church, Goessel, Kans.

William and Naomi Stoesz, Randolph, Man., recently began a thirty-month term of overseas service in Chania, Crete. He will be involved in the bee-keeping project and his wife will serve as unit hostess for the Agricultural Development Center in Crete. William is a graduate of the University of Manitoba with a BSA major in economics. He is a member of the Bergthaler Church, Steinbach. Naomi is a graduate of the Steinbach Bible Institute and was employed as a secretary before entering service. She is a member of the Evangelical Mennonite Church, Steinbach.

Calendar

Dec. 28-30—Mennonite Graduate Fellowship, Swiss Farm Conference Center, Bluffton, Ohio.

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

Feb. 7-11, 1972—Council of Commissions, Newton, Kans.

Feb. 22-26, 1972—Christian Citizenship Seminar, New York City.

Canadian

Jan. 14-15, 1972—Mennonite Central Committee (Canada) annual meeting in Steinbach, Man.

Jan. 27-29, 1972—Annual council of boards of the Conference of Mennonites in Canada at the Canadian Mennonite Bible College, Winnipeg.

Central

Jan. 14-15, 1972 — Workshop on war taxes in the Hively Ave. Church, Elkhart, Ind.

Ministers

Gary Harder, who will be completing his studies at Mennonite Biblical Seminary, Elkhart, Ind., this month, has been invited to become pastor of the First Mennonite Church, Edmonton Alta. His duties will commence in January 1972.

Published

English liberalism and the state: Individualism or collectivism by President Harold J. Schultz of Bethel College has been published by D. C Heath and Co.

This volume, one in the serie *Problems in European civilization* grew out of his honors course o *Ideas and men in conflict,* which h taught at Stetson University in Florida before assuming the presidency of Bethel College. The course deal with the questions of freedom an authority, liberty and justice, individualism and the state, urbanization, and democracy.

Deaths

Patricia Ruth Bleam, East Swamp Church, Quakertown, Pa., was bor in 1966 and died Nov. 11. Patrici was the daughter of Mr. and Mrs Frank Bleam.

Mrs. Nick D. Esau, Buhler (Kans. Church, was born March 21, 1889 and died Nov. 26.

Bernard Huxman, Eden Church Moundridge, Kans., was born Oct. 30 1898, and died Nov. 18.

Emma G. M. Klopfenstein, Wayland (Iowa) Church, died Oct. 11.

Estella Thurman, Wayland (Iowa Church, died Sept. 15.

Katharine Fehdrau Toews, (Mrs Abraham H.) Bethel Church, Inman Kans., was born Nov. 24, 1878, an died Nov. 16.

Mary Kleinsasser Tschetter, Hutterthal Church, Freeman, S.D., wa born May 16, 1906, and died Nov 11.

Inez Unzicker (Mrs. Daniel), Silver St. Church, Goshen, Ind., wa born May 3, 1891, and died Nov. 29

John J. Widmer, Wayland (Iowa Church, died Nov. 11.

My Christmas non-gift list

Katie Funk Wiebe

I WOULD LIKE to present what I call my Christmas non-gift list. These are the things I don't want for Christmas.

First, I do not want less commercialization at Christmas. I have come to see that buying and selling is a normal condition of our society. Jesus performed his ministry in the midst of rank commercialism. He watched the temple abused by the money changers. He ejected a legion of devils from the man of the Gadarenes and sent them into a herd of swine, fully aware that the village people were more concerned about their financial loss than the healing of the man. Jesus did not run away from commercialism or merely decry it.

What I do want is the perceptivity to know when the power of commercialism is controlling my life. I want the courage to resist the pressure to make card lists, gifts, food, clothes, and parties more important than people and personal relationships. The latter was Christ's concern.

Secondly, I do not want the mystery of God demystified. I do not want God reduced to a simple mathematical equation so that I can feed the data about him into a giant computer to find out why he loves sinful mankind, how he works in an individual's life to bring him to the knowledge of forgiveness, or even why a person's heart hungers to know him.

I do not deny the longing which overcomes a person at times to reach out in the darkness and to feel his skin or to hear his voice audibly. Yet to have the revelation of God completely analyzed and reduced to concrete terms would bring the meeting of God with man to the level of an encounter with the milkman.

Within man is a constant pressure to analyze and to systematize what he does not fully understand, so the great truths of the Bible are hammered into a three-point alliterative sermon or four simple spiritual laws. The events of God's relationship to mankind are cut up into dispensations; the experience of God's indwelling the believer becomes a diagram with circles and thrones and dots and arrows; and the end of the age and the Lord's return show up as a complicated chart with lines and curves.

All of these may have their place at some time, yet to be able to systematize, to organize, to put into order gives the individual a sense of power and control whether this concerns a shopping list or the revelation of God to man.

This Christmas I want to stand in awe and wonder with the shepherds and wisemen at the glory of the Incarnation. I want to experience with Isaiah "the Lord high and lifted up." To demystify God is to do away with faith and worship and make a totally secular being.

Thirdly, I do not want things seen to become the evidence of things not seen. In Hebrews 11 the Apostle Paul tells us that our faith-life is to be the evidence of the supernatural world—the things we cannot see with the physical eye. By faith we are to believe in Christ, in sins forgiven, in life after death, in Christ's return, in his power to work through us.

I do not want jeweled crosses or lapel pins, badges and buttons, mottoes and posters, Jesus watches, bumperstickers, certificates, emblems, and constitutions to become the evidence of the Christ-life. Instead, this Christmas, I pray that the cup of cold water for a thirsty person, the walking of a second mile with a weary individual, the gift of a coat may be more clearly the "evidence of things not seen."

Lastly, this Christmas I do not want an end to questioning. I realize that often a person's faith is judged valid to the extent he accepts all ecclesiastical pronouncements without embarrassing questions. The person who makes others uncomfortable by his probing is labeled unspiritual and out of order. I believe we need more questioning about the church's responsibility regarding race prejudice, drugs, and abortion. We need more questioning about what is happening to the family and the unity of the church. We need questions and a readiness to follow the leading of the Spirit in the answers.

LETTERS

Reality tester

DEAR EDITOR: *The Mennonite,* in my opinion, is one of the best links of communication that the North American Mennonites have.

On many occasions it has proven to be a true *reality tester* for me in that through this paper I evidence the work of Christians in a real society with very real problems. David Braun's involvement as a prison chaplain (November 30) impressed me deeply. Here all the fancy wraps are off and he is working man to man with no superficial bypasses.

I work in a high school setting and become intensely involved in the lives of these young people. Your paper could carry a few more pertinent articles relevant to this age group. Many things happen on the youth scene, positive and otherwise, that should be shared with your readers at large.

I most sincerely compliment you on the paper you put out. *Ernest J. Epp, principal, Rosthern Junior College, Rosthern, Saskatchewan* Dec. 1

Alaska and the fast buck

DEAR EDITOR: Though I have never visited Alaska, as Dr. Gaugler of eastern Pennsylvania (Letters, November 23) obviously has, I have been to eastern Pennsylvania, which is town-on-town-on-town and sign-on-sign-on-sign, and it makes me sick. . . . It is part of 450 miles of tangled freeways, toll roads, Hess gas stations, Howard Johnson restaurants, houses, and unbreathable air. How could a person from there realize it when the same thing is happening in the west and north?

As a person who has lived and worked in both the eastern United States and in the west and north of North America, I believe there is room for both the wide spaces of the west and the town-on-town situation of the East. The East is contaminated and hopeless now, only in the eyes of the westerners. The land grabbers of the East see space and don't realize that the West (especially Alaska) must retain different standards of space allotment.

If Dr. Gaugler was working in Alaska, he was one of those condemned for wanting the *fast buck.* If he was visiting, he was feeding the *fast buck eaters.* (Think of that next time when you read the tourist pamphlets.) These same people have made a zoo of the Lancaster County Mennonites in Pennsylvania. . . . *David Hiebert, Goshen College, Goshen, Indiana 46526.* Nov. 29

What can be justified?

Dear Editor: It would be enlightening to hear from Dr. George Gaugler (Letters, November 23) just what can be justified! *William H. Stauffer, Stonecreek, Ohio 43840* Nov. 29

Christ or Medici?

Dear Editor: In the April 13 issue of *The Mennonite,* I spoke of the danger signs on the road to Brazil. After reading the article by my good M.B. friend, J. A. Toews (November 9), I feel compelled to write once more.

The Reformed World Federation in Nairobi had as its theme: *God reconciles/ and frees/ the strong and the weak,/ the rich and the poor,/ the old and the young.* Eduard Schweizer, who had the Bible study, mentions at one point how we see injustice in the world, but only that which is on the other side of the rock-barrier, never in our own haven where we always want to see calm waters undisturbed by any wind.

When I read the article by Toews on the theme of the Mennonite World Conference, *Jesus Christ reconciles,* I was deeply troubled. His examples of hostility are: the *wall of shame,* the *iron curtain,* and the *bamboo curtain.* In the context of what Schweizer says, he stands condemned for seeing only the injustice on the other side of the rock-barrier. The phrases he chooses were created by the West in condemnation of the East. No mention is made of the sins of America and Brazil. Do the flesh-pots of these two countries blind us?

C. T. Rowan says, *"The silent American* will surrender some of his personal liberties, a large measure of his individual freedom, if he thinks that will clear the streets of troublemakers and restore the quietude that he associates with the America that was good and great. And that is why the threat of this society is not communism, but a dictatorship of the right." The same commentary could be made on Brazil. Is this the type of reconciliation which we are seeking?

When an obvious sin in Brazil is the political situation, can we remain silent about it and still claim to go there in the name of Christ? When President Medici dictates the terms to us: "Do not touch my sins!" then we are going to Brazil in the name of Medici and not in the name of Christ. Then Medici reconciles us and not Christ. He reconciles us to him by demanding silence regarding the sins of Brazil. His slaves will monitor what is said. The threat of imprisonment hangs over anyone who violates his rule.

Now our leaders know all this and have accepted this bondage to Medici. How can they then speak of going to Curitiba to witness together in the name of Christ? Christ went to Jerusalem to die, not to make his peace with the authorities by accepting their lordship.

Gollwitzer reminds us that if only Christians would accept the real risks and decisions in political matters, then the old language, the religious speech, the pious words would again become immediately credible. He claims that the powerlessness of today's preaching is due to the fact that the church neglected to make important decisions and to take risks in matters of atomic weapons, German restoration, involvement in the cold war, and the profitable use of the situation by the large churches, so that Christianity has become a yawning matter. Our words will only become powerful when our speech and action will form a unity.

The reference which Toews makes to MCC and Christian service programs as forming a unity of demonstration and proclamation merely clouds the issue in the present context. It is a red herring which distracts attention from the real issue. Who is Lord, Christ or Medici? *David Janzen, Niagara-on-the-Lake, Ontario* Nov. 24

It's getting worse again

To the Editor: There is something wrong with a church paper when you use art such as you have on the front page of the November 16 issue. Our son and his family belong to the Christian Church and they get their church paper in our mailbox. There is nothing like that on their front page. . . . I thought when you took over maybe we would get something for our churches, but it looks as though it is going to be worse again.

The article by David Janzen does not make much sense to me. I don't think the prisoner should be mistreated, but what are we going to do with the violators when we turn them out and they do the same thing again and again? We live about twenty-two miles from a city of 170,000. Every night we read of robberies, sex violence, murder, drunken driving, and so on. According to Mr. Janzen we should leave them out to do it again.

The same with E. W. Epp. Have these two men any experience in life? I don't believe in what happened in Attica, but just think of what would have happened to the hostages if the law hadn't stepped in. . . .

And next you have a felon's picture, with long hair and sideburns. As I heard in a sermon a year ago. Why does a Christian want to look like the world—the Beatles, the hippies, the criminals, the movie stars. . . . *Paul B. Lehman, Route 4, Decatur, Indiana 46733* Nov. 2

MEDITATION

Mighty day

ALMOST EVERY YEAR at Christmas time someone whom I know becomes deeply concerned about December 25, insisting that that is not the real birthday of the Christ child. Perhaps it isn't. The Bible nowhere gives the exact date of that important birthday. The Bible does say, "But when the fullness of the time was come, God sent forth his son" (Gal. 4:4).

Whether December 25 is the birthday is of little concern to me. But I need to be reminded often of the fact that Jesus left the glory of the heavenly Father's house, and took upon himself a human body and was subject to hunger, thirst, weariness, and loneliness.

Our firstborn was twelve days old on his first Christmas. As I learned to take care of him I suddenly realized that the baby Jesus was like our baby, and my heart was filled with awe and wonder at the great love that brought him to earth to bring the gift of salvation.

Last Christmas I enjoyed a new Christmas record we had purchased. We played it over and over. One song stood out, perhaps because it was new to us.

Wasn't that a mighty day, Wasn't that a mighty day,
Wasn't that a mighty day, When Jesus Christ was born!

True, we do not know the exact day when the baby Jesus was born; but we do know that he came. Let us sing along with the chorus that echoes from shore to shore: Wasn't that a mighty day when Jesus Christ was born!

Christena Duerksen

Christmas

A time
for all to remember
the birthday of Christ—God's son,
his gift of love to all mankind
and yet—special for each one.
A time
for happiness and cheer;
to get in touch with our friends
and ask him to bless each one
with the joy his presence lends.
A time
when we give to others,
sing carols praising his name,
for he is the world's greatest hope;
the glad tidings we proclaim.
A time
to know his star still shines;
if we follow, it will guide
into paths of worthwhile living
where love and peace abide.
A time
for all to celebrate,
to wide open keep our hearts
there must be room for the Christ Child
or lose all this gift imparts.
A time
for honest appraisal
lest tinsel crowd out the gold
while Christ is outside knocking
and his rejection is retold.

Ona Jane Meens

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Anticipation

Ronald J. Hunsicker

With great anticipation the children care-
fully mark off the days on their
favorite calendar.
The snows come.
Colored lights are turned on.
Toys line the store shelves (some of them
toys of destruction).
It's Advent.

ANTICIPATION . . . ANTICIpation . . .
anticipation
What is it that we are waiting for?
Are we waiting for something to happen?
Of course that's it.
We want something to happen.
What's that you say? We are responsible for
something to happen?
That's a strange thought.
We have been waiting for something to
happen, but maybe we're the ones
who should be making it happen.

The people who walked in darkness
have seen a great light:
light has dawned upon them,
dwellers in a land as dark as death.

Light is the eradicator of fear, distrust,
hate, violence, and evil.
We can be that light.
The example is there, Jesus, we must follow.
It's so simple. Instead of always anticipat-
ing, we can *be*.
Maybe Christmas will help us stop talking
and begin some concrete *doing*.
Then we will become the light.
Watch out world
this next little life
that makes it through
the fleshy tunnels of heaven
may just be the one
that saves you. (Robert Jones)
Somehow and some way the *incarnation* is
about the *word* becoming flesh.
We are flesh, so are we part of the
incarnation?
If we are, maybe we can bring some light to
the dark areas of people's lives.
We can pledge ourselves to an honesty and
integrity which will help us to be-
come that light.
We can work together to overcome our
hang-ups and move on out as the
light.
Maybe this Christmas we will be able to say:
Hey, world, the light is still shining!

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Awful goodness

Andrew C. Lawson

IT IS DISTURBING to many that Jesus was so critical of the obviously good people in his day and so lenient toward the obviously bad. No one could accuse the Pharisees of being bad people. Their morals were above reproach. They were devoutly religious, observed all the fast days, and said all the required prayers. Religion was to them the most important thing in life. Nonetheless the most blistering words of denunciation Jesus ever delivered were directed to them.

On the other hand, Jesus was tolerant and forgiving toward the bad. One could hardly expect the doors of religion's Hall of Fame to open wide to the woman taken in adultery, or that other woman who had had seven husbands and the one she was living with not her husband. It is unlikely anyone would have noticed even the semblance of a halo above Zacchaeus' head. Yet Jesus treated such people with a warmth and affection which was not apparent in his dealings with the good. Surely we are not to gather the impression that he was condoning their conduct and discouraging goodness.

I suppose the trouble with the Pharisees was that they were awfully good. There is no doubt that goodness is something to be striven for by all Christians; but like all good things there is a danger that it can be perverted; and we must watch very carefully to see that our goodness is by nature attractive rather than repelling.

What do we mean about goodness sometimes finding itself in the category of the awful? Sometimes goodness is nothing more than legalism. Someone has said: "Laws can be kept by thieves and commandments obeyed by murderers." It is the spirit of the matter which is important.

I can recall a man whom everyone recognized as being very good. One could find no flaw in his conduct nor weakness in his character. I am ashamed of myself, but whenever I saw him coming down the street, I had the inclination to cross over to the other side or duck around the corner to evade him. That he was a good man there was no doubt; but the fact remained that for all his goodness he was not attractive to me, and the only consolation I had was that others seemed to feel as I did. Goodness is not necessarily all sweetness and light; but this man's goodness seemed to be too severe, too denunciatory and lacking in kindness.

The strongest argument for Christianity should be the Christian life, but in this case it seemed to work in reverse. I suppose it is true to say that the reason most of us are Christian today is not really due to what we have been taught, but rather because we have been able to see the reality of Christian goodness in some peoples' lives which constituted an argument which could not be refuted.

Awful goodness is that kind which is difficult to live with. I recall the story of a young man who practiced that almost-forgotten custom of asking the girl's father if he could marry her. The father, a minister, said: "No, you couldn't get along with her!"

"What do you mean?" said the stunned young man. "Isn't she a Christian?"

"O yes, she's a Christian all right," said her father, "but there are some people whom God can get along with but nobody else can!"

Awful goodness expresses itself in narrowness of mind, hardness of heart, coldness of soul, and prejudice, all of which add up to a bad disposition. In many years of counseling with people, I have had almost every sin in the catalog confessed to me except one—the sin of a bad disposition. It sometimes happens that one may consider himself a good Christian and never recognize that he has a bad disposition. Such goodness is an awful thing. It repels rather than attracts.

Awful goodness is that which expresses itself in timidity. So many Christians seem to be afraid of c
troversy, opposition, or being thoug
eccentric. We are sprung from ra
cals and outcasts. Many of our Pr
estant forefathers were regarded
criminals and thrown into jail. H
strange sometimes to see their o
spring walking on tiptoe for fear
jarring someone's sensibilities,
afraid of taking a definite stand
some matter.

Awful goodness is negative. It co
centrates upon the evil one refrai
from committing rather than the go
one does. How often we hear: "H
a good man. He doesn't drink
smoke or gamble." Frankly I am n
at all impressed. I have actually hea
it said that Hitler was not such
bad man; he didn't smoke or drin
My heavens—look what Hitler di
I want to know the positive good
man does before I can judge wheth
he is good. Show me at least a li
of his attempts if you cannot co
up with a list of his accomplishment

Where did the Good Samaritan g
his name? Not from the New Test
ment. There, he is simply referred
as a Samaritan; but men througho
the years have seen that Samarita
get down off his donkey, pick up
hurt man in his arms, and care f
him. And universally they have said
"There is a good man." While
stands to reason there are many thing
a good man will not do, surely this
not the standard of judgment co
cerning goodness. Absence of evil i
one's life can mean no more than
vacuum. If goodness comes to th
place where it means being good, b
good for nothing, then surely th
comes under the realm of the awfu

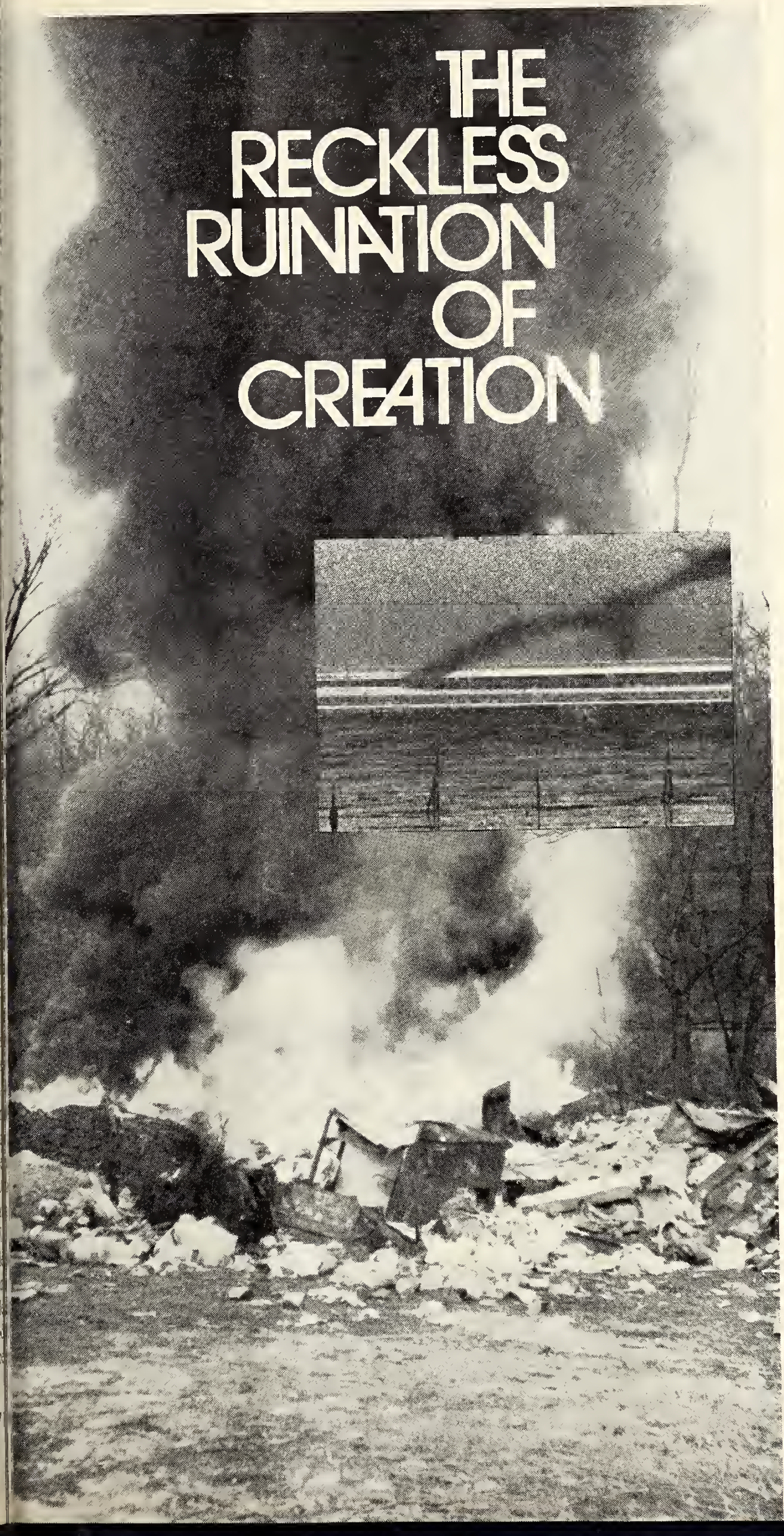
It would appear that the apostl
Paul had this thought in mind whe
in the twelfth chapter of his epistl
to the Romans he gives this goo
advice: "Let not your goodness b
evil spoken of."

> Awful goodness concentrates upon the evil one refrains from committing rather than on the good one does.

And God saw everything that he had made, and behold it was very od. . . .” Men are called today to make the same statement—or to ke whatever steps are necessary to be able to say this about this lanet, God’s creation, over which man has been given dominion.”

Rudy Abramson

THE RECKLESS RUINATION OF CREATION



Last year, in his second attempt to drift across the Atlantic in a papyrus boat to prove that Egyptian pharaohs could have sent expeditions to the new world many centuries before Columbus, Norwegian explorer Thor Hyerdahl radioed from the middle of the ocean:

“At least a continuous stretch of 1,400 miles of the open Atlantic is polluted by floating lumps of solidified asphaltlike oil. . .; it is entirely possible that the pollution area spans the entire ocean, from the coast of Africa to the coast of tropical America.”

A few years ago, a report like that would have been greeted by shock, if not outright disbelief. But no more. Man’s reckless pollution of the environment has been gathering momentum for years, and now it has reached the point where it is even becoming apparent in the vast oceans which cover nearly three-fourths of the earth’s surface.

More than 10 percent of the shellfish waters bordering the continental United States have been declared unusable because of pollution.

Fly into nearly any major city in the world today, and the chances are you will find hovering around it an acrid shroud of yellow or brown or gray smog poured into the atmosphere by automobiles, power plants, industries, and garbage incinerators.

Breathing city air today is said to have an effect on the lungs comparable to heavy cigarette smoking.

Indeed the lung cancer rate is nearly double that in rural areas. Ailments associated with air pollution—bronchitis and emphysema — are among the fastest-rising causes of death in America today.

Smog problem began in L.A. The full implications of air pollution began to emerge years ago when officials in Los Angeles started efforts to combat smog. Despite tight restrictions on open burning and production of smoke by industry, the eye-burning pall continued to surround the city. Eventually, the automobile emerged as the real villain; experts recognized that invisible gases in auto

North Americans are greater polluters than their counterparts in Asia who wrestle a living from rice paddies and use neither electricity, automobile, nor disposal pop bottles.

exhaust were interacting with the sunlight to create the smog.

Today it is estimated that motor vehicles account for 60 percent of the two hundred million tons of pollutants poured into the air each year. The government has placed increasingly tight requirements on auto manufacturers for pollution control.

But progress in combating pollution from automobiles is slow. The number of cars on North American highways is increasing by over three million each year. Between now and 1980, the number of new cars manufactured each year is expected to double.

More than the air is polluted. The major streams in the United States and Canada are overburdened carriers of domestic and industrial wastes. The Ohio River, for example, has its water used four times before it finally empties into the Mississippi on its way to the sea.

Even streams flowing through the countryside, we have now learned, are contaminated more than we would have suspected with chemicals used by farmers and ranchers to kill agricultural pests. Some of these chemicals—like DDT—are virtually indestructible; year after year they accumulate in the tissues of animals which eat plants sprayed earlier to increase their yield.

It has been estimated that two-thirds of all the DDT ever produced and used are still chemically active in the environment.

Cities find themselves more and more overwhelmed in their efforts to dispose of solid wastes, now produced at a rate of 145,000,000 tons per year and rapidly increasing. More than 70 percent of our solid wastes are hauled to open dumps. Studies have shown 10,000 to 12,000 municipal dumps and 225 of 300 incinerators that are available are inadequate.

Shaken out of apathy. Perhaps it was our country's bountiful heritage in natural resources that made us careless over the generations. There were always open spaces to claim new homesteads, new lands to trap and hunt, never-ending forests to build new cities. But in recent years, there has come a widespread understanding and appreciation for the fact that resources in North America and the world are limited, that the environment must be protected for future generations.

Public concern over damage to the environment took a dramatic upturn in 1962 when Rachel Carson published her now-famous book, *Silent spring,* spotlighting the effects of man-made chemicals on the environment. Five years later, there was a worldwide reaction when an oil tanker named the Torrey Canyon broke apart at the western entrance to the English channel. In seventy-two hours thirty thousand gallons of oil spilled into the channel, and in less than a month, it covered 120 miles of coastline in Britain and crossed the channel to France.

President Nixon's first official act of the 1970s was to establish a three-man Environmental Quality Council with independent authority to study major pollution problems and recommend national action. A few days later, the President emphasized his concern over environmental matters in his State of the Union message, and the following month, he sent Congress a special message calling for wide-range antipollution legislation.

In all, the message requested twenty-three new federal laws and proposed fourteen additional actions to be taken by the President. It established a long-range goal of developing a smog-free automobile — perhaps an electrically-powered or steam-driven vehicle. It also proposed fines up to $10,000 a day against industrial firms which continue to violate anti-pollution laws.

The President, in an effort to solve the problem of abandoned autom biles, called for a law requiring t purchaser of a new automobile to p a salvage fee when he gets a new c The salvage fee would be added each time the car changes han and the final owner would receive t bounty payment when he finally sen the worn out machine to a junk yar

Because worn-out automobiles ha become virtually worthless, owne now find it easy to simply aband them on public streets. Some 50,0 cars are abandoned like this in Ne York City every year.

The biggest program proposed the President would see a $10 billi effort to improve water quality building new sewage treatment pla and updating old ones. Under t plan, the federal government wou spend $4 billion and the states wou contribute $6 billion to build 1,5 new sewage plants and remodel 2,5 others.

Not an easy commitment. Such commitment cannot be fulfilled ea ily. It will require sacrifices; it w increase the prices consumers pay f goods.

At the rate the United States ar Canada are growing, their electric energy demands double every te years. But now, almost every ne electrical power plant becomes source of controversy—plants whic burn coal pollute the air, while nu clear plants increase the temperatu of the streams used to cool the There are vast untapped oil reserv on Alaska's north slope, but co servationists have stringently oppose a pipeline to carry the oil to port f fear it would melt the arctic tund and forever damage the natural env ronment. Environmental experts hav also fought the United States' effor to build a supersonic airplane o grounds that its noise will be unbea able near airports and that its son boom will make life miserable f anyone living beneath its flight pat

But the people who are most di

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Hol Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editoria office: 600 Shaftesbury Blvd., Winnipeg 29, Canada. Business office: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

21 ways you can give the earth a chance...

The following suggestions were distributed in pamphlet form in one North American city recently. The advice offered is valid everywhere.

1. Keep your car tuned.
2. When buying a new car make sure it has an anti-smog device.
3. Share a ride whenever possible.
4. Ride a bicycle or walk whenever possible (autos cause 60 percent of the air pollution).
5. Cut out or cut back the use of fertilizers, herbicides, and pesticides.
6. Buy your milk in bottles.
7. Buy drinks in returnable bottles.
8. Do not depend on paper towels—use a sponge or towel.
9. Use linen table napkins.
10. Use fewer electric appliances and fewer motor-run appliances.
11. Use baking soda and scouring pad instead of detergents.
12. Re-use bags and boxes whenever possible.
13. Use detergents which are low in phosphate (40 percent of the phosphates in water pollution come from detergents).
14. Use less power in winter by keeping your house a few degrees cooler.
15. Do not burn leaves or use outside incinerators.
16. Do not buy shampoos, lotions, or similar products in plastic bottles.
17. Do not let your car idle while waiting for someone.
18. Do not smoke (there are 500,000 tons of tobacco pollution annually).
19. Do not use paper cups, plates, and other similar paper products.
20. Do not wear suntan lotion or other pollutants when swimming.
21. Write to your congressman or member of parliament demanding environmental action. Speak out. The future of your environment and our lives does not just depend on what the other person does. It depends on you!

DO NOT ALLOW THIS PAPER TO BECOME LITTER.

urbed about the condition of our urroundings make it clear that they eel the costs must be borne. Indeed ome have raised the possibility that ontinued pollution of the air and he seas could lead to global catasrophe.

Some have suggested, for example, hat polluted air might eventually ilter out enough sunlight to decrease he overall temperature of the earth ınd trigger another ice age. Others ıave said continual addition of carɔon dioxide might turn the earth into ın enormous greenhouse, raising the emperature enough to melt the polar cecap—an event which would raise he sea level enough to flood some of ɔur coastal cities.

Root cause is population. The root cause of the worldwide pollution problem is population. People are responsible for pollution, and new members are being added to the human family at a rate that makes even small improvement of the environment incredibly difficult.

By the end of this century—when children born last year are just thirty years old — the population of the world will have reached six billion, and possibly seven billion. Some scientists believe this is the maximum number of people who can live on earth.

Our problem of overpopulation nowhere nearly approaches the severity of that in some Asian and Latin American countries where there is too little food and the industrial revolution is yet to make its impact. Indeed, the food problem in the United States and Canada is still that our capacity to produce food exceeds the demand.

But the population of our continent contributes more than its share to the world's pollution problem. In our highly advanced society, each person uses more natural resources—more water, more power, more raw materials. He produces more waste. In short, he puts more pressure on the environment because he is a greater polluter than his counterpart in Asia who wrestles a living from a rice paddy and uses neither electricity, automobiles, nor disposable pop bottles. We, therefore, are responsible for both the problem and the answer to our environmental crisis.

NEWS

Botswana stamps develop theme of giving

The following observations on Christmas in southern Africa were prepared by James Juhnke, MCC *director in Botswana.*

Christmas is approaching in Botswana. At Advent time, the days get longer, the sun hotter. It is time to reflect on the meaning of God's gift to mankind at Bethlehem.

Botswana's special issue Christmas postage stamps for 1971 develop the theme of giving as at the first Christmas. In each of three stamps a brilliantly-robed king is offering a costly gift. The Christmas star is in the background. One king is white, one is brown, one is black. In a fourth stamp, the kings are together acclaiming the star with raised hands. The stamp showing the three kings together costs 20 cents. It is more valuable than the other three combined.

In Botswana, blacks and whites will celebrate Christmas together this year. In the countries surrounding Botswana — South Africa, Southwest Africa, and Rhodesia — blacks and whites will celebrate Christmas separately. The government policy in white-ruled southern African states is designed to keep men separate — apartheid. God's gift is to bring men together.

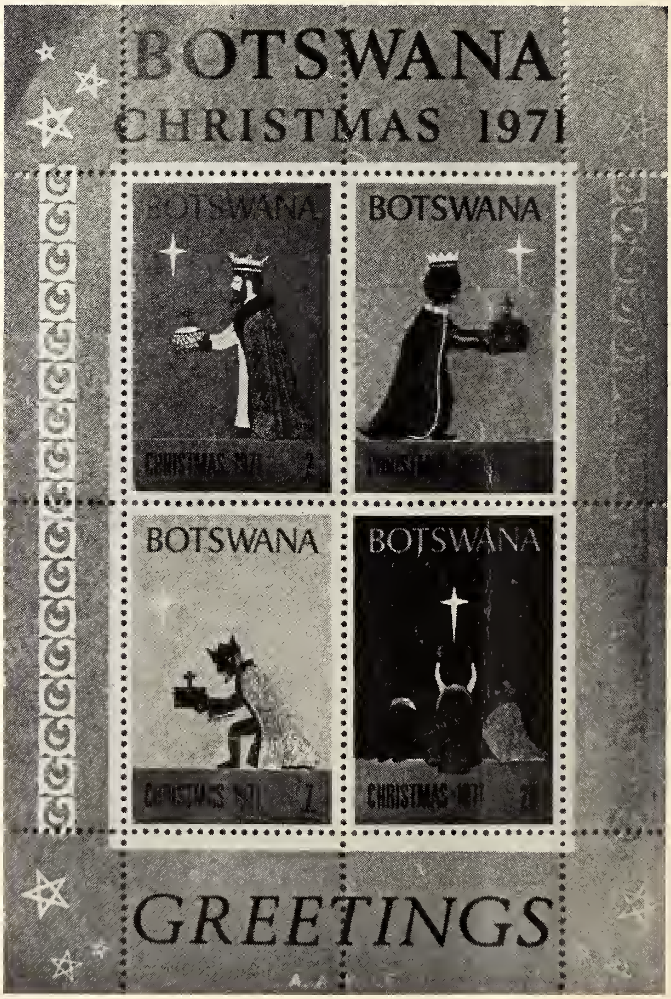
Pioneer missionary David Livingstone strove to bring men together in this part of the world a century ago. Mennonite Central Committee workers in Botswana recently met for a picnic at Kolobeng, the site where Livingstone labored for five years, converting the great Bakwena Chief Sechele, together with many of his tribe. Livingstone was opposed by advancing white settlers who believed the natives could not be civilized and were best fitted for slave labor. These bigoted white men plundered Livingstone's house at Kolobeng, scattered his library, destroyed his medicines, and killed sixty of the Bakwena.

Livingstone's life was a gift to people in need. But the missionary knew the meaning of giving. "I never made a sacrifice," he wrote. "Of this we ought not to talk when we remember the great sacrifice which He made."

As Christmas approaches, MCC workers in Botswana hear news that the United States Senate has defeated the foreign aid bill. Americans, it is said, are tired of giving to other countries. They would rather spend money on themselves. United States funds for developing a road in northern Botswana, important for reducing Botswana's economic dependence upon South Africa, may be delayed. Will the meaning of God's gift make its way to the capitals of the wealthy nations of the world this Christmas?

Giving often creates tension and controversy. It often disturbs the status quo. It established obligations that people would rather avoid. The wise men were warned in a dream to return to their own country another way. Herod thought he was in charge in Judea and he intended to stamp out all potential opposition to his authority. The *peace on earth* proclaimed at Christmas is no sweet and balmy sentiment. It is the peace which is built in the controversial work of identifying with the world's poor and dispossessed.

We have no evergreen branches for an Advent wreath in Botswana this year. Perhaps we shall make our wreath out of the thorn bushes which abound in this country. If we can catch the outlines of a crown of thorns in our Advent wreath, we may sense afresh the deeper meanings of God's great gift in Christ.



Inter-Mennonite bookstore begins under new name

Life Books is the name of the new bookstore now operated in Winnipeg jointly by the Mennonite Brethren churches of Canada and the General Conference Mennonite Church.

The store, which resulted from a merger of Faith and Life Bookstore in Rosthern, Saskatchewan, and Christian Press in Winnipeg, was officially launched under its new name at a brief ceremony December 2. Helmut Huebert and George Dyck, both members of the eight-member administrative committee, spoke briefly to the pre-Christmas crowd of shoppers.

Besides Mr. Huebert and Mr. Dyck, the members of the administrative committee are Henry H. Epp, William Kruger, and David Schroeder, all representing the General Conference; and Vern Ratzlaff, John Epp, and George Derksen of the Mennonite Brethren.

Life Books will be managed by Harold Petkau, former manager of the Rosthern store. Don Kornelsen, former manager of the Mennonite Brethren outlet, will be associate manager.

One of the store's main goals will be to serve the Mennonite constituency across Canada. It will handle mail orders and take book displays to as many conferences and church meetings as possible. It will also seek to attract a good deal of walk-in traffic.

The store will stock the following categories of books: Mennonite history and doctrine, church music, Christian living, fiction, theology, and secular. The latter group will include reference works, fiction for both children and adults, and current nonfiction.

On the subject of secular books, the administrative committee has spelled out its position in this way: "A Christian bookstore should carry a range of good secular material." *The greening of America* and *Inside the Third Reich* were cited as examples. "The Christian needs to be aware of current books which are making a worthwhile impact on his society. These books should be obtainable at a Christian bookstore."

Although it is the committee's opinion that the two conferences probably have a similar range of viewpoints within their memberships, it has nevertheless decided that the appointed representatives of both conferences will have veto rights on any title which one or the other deems to be "completely unsatisfactory."

One of the points in the store's policy statement says, "Stocking a title does not mean endorsing its contents. The management has a right to expect customers to exercise discernment as well. The customer and reader has the right to expect the staff to be familiar with a book's basic perspective."

Mission workers wanted by overseas commission

Personnel are needed immediately and next summer for the overseas programs of the Commission on Overseas Mission of the General Conference Mennonite Church, said Lubin Jantzen, candidate secretary.

He said positions for a minimum of three years are available in such areas as medicine, education, pastoral work, evangelism, literature production and distribution, radio programming and broadcasting, agriculture, and community development.

Immediate openings include an experienced pastor in Mexico with a knowledge of German; certified teachers for grades one to twelve in the American school, Bogota, Colombia; and a physics-math teacher and a chaplain at Woodstock School, Mussoorie, India.

Needed for the summer of 1972 are a teacher couple in the English school, Korba, India; a middle-aged couple as houseparents at Christian Academy, Tokyo, Japan (husband preferably with woodworking and mechanics skills); teachers of English to Japanese youth and adults; teachers of grades one to twelve at Morrison Academy, Taichung, Taiwan; and teachers of grades one to twelve at the American School, Taipei, Taiwan.

Teachers should apply early.

COM plans goals study Visits abroad scheduled

Deciding goals, priorities, and strategy for the next ten years for the Commission on Overseas Mission of the General Conference Mennonite Church will be the task of about forty persons next summer.

Howard Habegger, COM executive secretary, said that the commission's executive committee approved the study recently and tentatively scheduled it for June 26-30, 1972.

Participating will be all COM commission members; a representative group of missionaries on furlough; national church leaders, many of whom will be in North America on their way to the Mennonite World Conference in Brazil; COM staff; and several other resource people.

Over-all subjects for the study will include changing church-mission relationships, the changing role of the overseas worker, qualifications for future workers, and emergence of the national church.

The study will replace the annual mid-year commission meeting and unlike most commission meetings, will deal with only one agenda item.

The COM executive also approved a special delegation of staff and members of the commission to go to India in 1973 to meet with representatives of the Bharatiya General Conference Mennonite Church.

The delegation will review the entire India mission and consult with the Indian church on long-range strategy and new working relationships, Mr. Habegger said.

The committee voted to reevaluate Indian church and mission structures, decision-making policies, and increasing responsibility for national leadership.

The commission also plans to send a three-man delegation to Mexico January 2-10, 1972. Members of the delegation will be Lubin Jantzen, COM candidate secretary; J. K. Klassen of Vineland, Ontario, commission member; and Mr. Habegger.

Following the Mennonite World Conference next summer, Mr. Habegger will make official field visits to Paraguay, Uruguay, Argentina, Bolivia, and Colombia.

RECORD

Church workers in India, Pakistan still safe

Mennonite personnel in India and Pakistan have not been endangered by the Indo-Pakistani war, according to latest reports from staff of the Mennonite Central Committee and the Commission on Overseas Mission of the General Conference Mennonite Church.

At press time, West Pakistani forces in Dacca had surrendered and a cease-fire had been agreed upon in the Kashmir region.

Robert Miller, MCC director for Asia, said Maynard and Griselda Shelly, assigned to East Pakistan, had left Dacca November 24 because their one-month visas had expired.

The Shellys are now in Bangkok, Thailand, and are planning to go back to Dacca as soon as visas can be obtained. It is uncertain how a possible new government in Dacca might affect their work.

During their stay in Dacca, the Shellys established good relations with the East Pakistan Christian Council, Mr. Miller said. MCC has received an invitation for the Shellys to be associated with the council and to help the council in its relief work.

Mennonite Central Committee has five workers in West Pakistan on loan to other organizations. None have been evacuated, since their locations are not close to the border, Mr. Miller said.

Vernon and Helen Reimer, working under MCC with Pakistani refugees in India, are continuing their work, according to latest word.

Tina Block, administrative assistant for COM, said no General Conference missionaries in India had been seriously affected by the war.

The COM office has recently received a telegram from India missionaries saying, "Conditions normal here."

Woodstock School in Mussoorie, India, which missionaries' children attend, finished its semester in November, so no students are still there. The school is in northern India about 200 miles from fighting on the India-West Pakistan border. COM has no information on whether teachers at the school have been evacuated.

Workers

Janzen

Miller

Henry Beyer, a retired Mennonite Brethren minister from Wolf Point, Mont., has served as director of the Mennonite Disaster Service operations in the Sinton area of southern Texas, since December 1. He will continue until the work there terminates. Mr. Beyer replaces Jonas Kanagy, Stuarts Draft, Va., and Gordon Goering, Moundridge, Kans., who have also spent time there in charge of MDS repairs on homes damaged by October hurricanes. MDS volunteers from Canada and United States have worked for varying periods of time in the continuing program in southern Texas.

Kathy Janzen, Winnipeg, Man., has volunteered for a one-year term of voluntary service in Winnipeg where she will be teaching in a learning center for children who do not function properly in the regular school system. She is a graduate of the University of Manitoba with a BA in English, German, and sociology. Kathy is a member of the Gretna Church in Manitoba.

Carol Miller, Quakertown, Pa., recently began a two-year term of voluntary service in Toronto, Ont., working in a hostel for delinquent girls. She is a graduate of the Upper Bucks County Area Vocational-Technical School where she received her LPN. Carol is a member of the Springfield Church, Pleasant Valley, Pa.

Jake Neufeld, Ninga, Man., recently began a fifteen-month term of voluntary service in Toronto, Ont., as a teacher's aide. He is a graduate of the Boissevain Collegiate Institute and attended Red River Community College. Jake is a member of the Boissevain (Man.) Church.

Marriages

Gail Arrowsmith, Bentley, Kans., an *JoAnn Schrag,* Eden Church, Moun ridge, Kans., on Nov. 26.

Richard Chisum and *Stephan Ediger,* both of First Church, Hutc inson, Kan., on Dec. 3.

Rudi Claassen, First Church, Bea rice, Neb., and *Charlotte Smoker,* Al ron, Pa., on Nov. 27.

Thomas Dietrich Dick, Hebrc Church, Buhler, Kans., and *Juliet Helene Bettencourt,* Immaculate Co ception Church, Kappai, Kauai, H waii, on Nov. 20.

Norman Dale Schmidt, Hebrc Church, Buhler, Kans., and *Myrr June Klinkerman,* Baptist Churc Durham, Kans., on Nov. 12.

Roger K. Topham, Bethel Colleg Church, North Newton, Kans., an *Donna McCaffery,* St. Rose's Churc East Hartford, Conn., on Nov. 19.

Baptisms

First Church, Aberdeen, Idaho, No 28: Geraldine Baer.

Olivet Church, Clearbrook, B.C Dec. 5: Leanne Derkson, Mario Dick, Christine Friesen, Gary Loewe Linda Martens, Lois Reimer.

Calendar

Jan. 21-22, 1972—Mennonite Ce tral Committee annual meeting, Ch cago.

Feb. 7-11, 1972—Council of Con missions, Newton, Kans.

Feb. 22-26, 1972—Christian Cit zenship Seminar, New York City.

Canadian

Jan. 14-15, 1972—Mennonite Ce tral Committee (Canada) annu meeting in Steinbach, Man.

Jan. 27-29, 1972—Annual counc of boards of the Conference of Me nonites in Canada at the Canadia Mennonite Bible College, Winnipe

Central

Jan. 14-15, 1972 — Workshop o war taxes in the Hively Ave. Churc Elkhart, Ind.

Pacific

Feb. 11-12, 1972—Albany (Ore. Mennonite Church, all-unit meetin of the Mennonite Disaster Service.

LETTERS

Impressive relief program

To the Editor: It is with a great deal of interest that we have read the recent articles in *The Mennonite* regarding the situation in both West and East Bengal and the plans of the MCC to broaden their work to include relief to East Pakistan (or Bangla Desh, as the East Bengalis now call their homeland).

Having recently returned to the United States after a year in India, we feel close to the refugee problem which India faces, and we feel ashamed of the part American arms have played in the subjection of the East Pakistanis by the West (75 percent of their arms have come from the United States). The problems India faces with nine million refugees in her already overcrowded, underfed land seems insurmountable, and help from the rest of the world has been halfhearted and slow in coming.

We were in Calcutta for two days early in August and stayed with the Vernon Reimer family. (He is MCC director in Calcutta.) We were tremendously impressed with the work of the MCC in Calcutta, not only in their ability to meet crisis situations, such as the influx of refugees because of the Pakistani war or the earlier crisis of flood and tidal wave which also occurred during the past year, but also in the ongoing program of significant dimensions which provides educational assistance for needy children and relocation and job opportunities for earlier refugees. We were moved by the meaningful way in which the Reimer family has related to the people of India among whom they live and work.

In planning budgets for the new year, we recommend that anyone concerned that their gifts meet crucial need in creative ways consider sending a check to MCC for their work in India and Pakistan. It has been our observation that in the work of MCC in that part of the world, *in the name of Christ* is not just a slogan; it is a way of life. *Dwight and LaVonne Platt, Route 2, Newton, Kans. 67114.* Dec. 2

The vote on China

Dear Editor: The third point that Habegger, Unruh, and Sprunger make in their article *The vote on China* (November 16) should be well taken by everyone. Now the United Nations has cast its vote, but God will yet be heard from.

I do think that many implications in the decision to admit Communist China and expel the regime of Chiang Kai-shek are apparent. A few moments after George Bush, U.N. ambassador from the U.S., had welcomed the China delegate, Peking's spokesman Chiao Kuan-hua rose to illustrate that there are still men and regimes in the world that base themselves on principle. In several minutes he had erased all wishful thoughts that China would go slowly in proposing ideas they want to carry out.

Chiao is a professional revolutionist acting according to tactics laid down for revolutionary operations.

"The Communists disdain to conceal their view and aims. They openly declare that their ends can be attained by forcible overthrow of all existing social conditions. Let the ruling classes tremble at the Communist revolution," said Marx and Engels.

There are no doubtful words in Chiao's statements of various objectives Peking will pursue inside the U.N. and outside:

"Countries want independence, nations want liberation, and the people want revolution. This has become an irresistible trend in history. . . .

"The Chinese people are determined to liberate Taiwan and no force on earth can stop us from doing so. . . .

"The Chinese government and people resolutely support the Palestinian and other Arab peoples in their just struggle against Israeli Zionist aggression. . . .

"We provide free military aid to countries and peoples who are fighting against aggression." And so the tirade continues.

Isn't it apparent that China's tactical goal is to transform the U.N. into a Maoist front? We will be willfully blind if we ignore this fact that Communism is still unyieldingly determined to dominate the world.

We can take comfort in the knowledge that God is Lord of history and that he will have the last say. In the meantime we need to face up to the fact that Christianity was driven underground.

On the other hand, the Nationalist Government of Formosa has been open to Christian missions and Christianity has flourished in that country. I'm sure Brother Unruh and Brother Sprunger can testify to that. Thank God for their unselfish work.

Religious freedom is the most important of all freedoms. Where Communists are in power they shamelessly violate this right even while they glibly speak of "religious freedom."

Let's be in prayer for our missionaries and preachers who teach the gospel. Pray for situations that will reveal God to Communist leaders. Thank God, the Bible is true and reliable. It can and does speak to humanity all over the world. Anyone and any nation can claim God's promises of 2 Corinthians 5:17, Psalm 33:12, and 2 Chron. 7:14 by believing and being in God's will. *Melvin Buller, 4855 Eagle Rock Crescent, Colorado Springs, Colo. 80908.* Dec. 2

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

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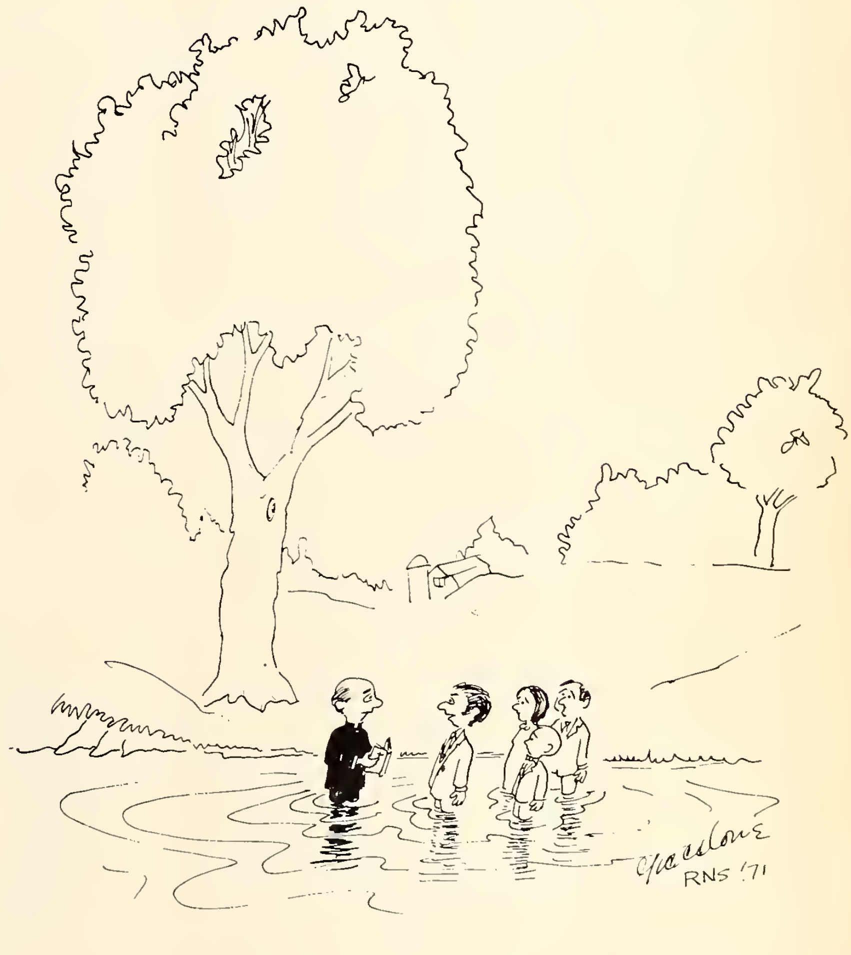

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MEDITATION

Fifteen dimes

THE FOURTH THURSDAY in November 1971 was a day in which the sun shone in many parts of America, but it was one in which there was much cloudiness as well. One family as they look back on that day of national thanks remembers that it was a day that some others cared and made their day one of more than *fifteen dimes.*

I was out of the city serving another congregation in the cause of peace. Back in Chicago, my son Myles, 16, LaVerne, my ten-year-old, and Mrs. Alice Harris were busy packing boxes after enjoying the Thanksgiving morning breakfast at First Church. Myles took the two boxes and placed them on the back seat of our station wagon and drove the short distance to the Rockimores' house. The three mounted the steep stairs and came upon a room empty of furniture, except for a chair and a battered crib.

Myles made another trip downstairs when he learned that there vere thirteen children in this six-room house. As he entered the room he found tears filling Mrs. Rockimore's eyes. Mrs. Harris tried to emain calm.

The Rockimore children peered into the boxes. Their eyes became vide when they saw the canned goods, the vegetables, and the cereals nd bread that made up the day's thanks.

"You know," Mrs. Rockimore began, "this was my thanksgiving." She extended a hand with fifteen dimes in it. "I was going to buy ome soup and maybe some milk. That was going to be our thanksgiving dinner." By this time Myles too had begun to feel something ugging at his being as Mrs. Rockimore continued.

"Now I can go and buy some chopped meat, and with what you rought we will really have a dinner of thanks."

Mrs. Harris, Myles, and LaVerne descended the stairs, and as they ntered the station wagon they had begun to see what Thanksgiving Day is all about. *Arthur L. Jackson*

Julie, come home

EVERY NEW DAY brings us new parables of the kingdom—not new in he truths they reveal, but new in the ways these truths are expressed.

Like the "Julie, please call home" billboard. Julie, a fifteen-year-ld Ottawa brunette, had been gone since July. In desperation, the ather, an advertising promoter, put the parents' plea on a huge oodlit billboard in Canada's major cities. Saturday, November 6, ulie saw the sign in Vancouver and returned home.

Which reminds us of another father who purchased television ommercials to tell his wandering son that dad wasn't mad. The son ad run away after he banged up the family car.

Which reminds us of Ernest Hemingway and his *Capital of the World.* In that short story on Madrid, a father placed an advertisement for his lost son. The message read, "Paco, meet me at noon Tuesday. All is forgiven." The story reports that 800 Pacos answered the dvertisement.

Which reminds us of the universal father whose notices of love nd forgiveness and welcome home to an erring humanity are verywhere to be seen. Too bad that so many people can't read or won't read the signs. *Frank H. Epp*

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COVER

Even the vast Atlantic and Pacific oceans are now threatened by pollution.

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Did you say revival?

THREE MINISTERS came to my office in Winnipeg separately one afternoon last week to discuss the revival in Saskatoon. They had thought deeply about this phenomenon and they wanted to talk about it.

The first, a retired minister, admitted frankly that boisterous revival meetings did not appeal to him. He himself had not become a Christian under such circumstances, and he knew hundreds of other dedicated Christians who had learned to know Christ in a more subdued setting.

"But," he continued, "a lot of good has come from this revival, and I will accept those who come to Christ in this way as warmly as those who have become Christians through the regular ministry of the church."

Some people need the more forceful appeal of a *fire and brimstone* preacher to get the message, he said. "When I make house-calls," he explained, "I tap on the door gently. If there is no response, I knock somewhat louder. If there is still no answer, I rap with considerable force. If this fails, I will check if the door is open. Many times a housewife comes to the door after my repeated knocks, apologizing profusely for not having heard sooner. She was too engrossed in a soap opera on television, she usually explains. That's the way it is with people's relationship to Christ, too."

The second visitor, a pastor turned teacher, said he was anxious what would happen when the Sutera brothers hold meetings in his community. He feared the *letdown* which would inevitably come after the *high*. He mentioned how the Jesus People, a youth revival movement of great promise, was apparently disintegrating under the pressure of such ultrafundamentalist groups as the Children of God. He gave a further example from his own school. Many of the students experienced a spiritual high at the beginning of the school year, but now the morale is low and the students are despondent. He was worried, he said, about the apparent faddishness of the various movements which sweep the continent and then quickly burn themselves out.

This same pastor also wondered if some of the confessions encouraged by the Saskatoon rallies had not taken a wrong turn. He cited one case where a woman wrote a letter to a church which she had attended long ago, seeking forgiveness for a small item she had stolen in the church as a girl. The congregation did not know what to make of this request because no one could remember the incident and many did not even know the woman.

Although Minister Two was impressed with many of the things which were happening in the Saskatoon revival, he was reluctant to climb on the *bandwagon* until he had more time to see the fruits.

Pastor Three said he saw many similarities between the Saskatoon revival and the ongoing revival which has enlivened East Africa for the past four decades. The emphasis on coming broken before Christ's cross, he said, is a central theme in both. Honesty in interpersonal relationships and the confession of sins to one another is a second parallel feature. Both see the great importance of the Holy Spirit, but put tongues-speaking in a secondary role.

He wondered, however, if the meetings which have now been started in a downtown church in Winnipeg by people touched by the Saskatoon experience are authentic. He does not wish to write them off, but it was his impression that the spontaneity was absent, at least in the first few meetings.

How should the church respond to a revival? Some are trying to duplicate the experience in their own communities. The Suteras have canceled all their previous engagements so they can respond to invitations resulting from the Saskatoon happening. But it may not happen again elsewhere. Already the approach which was successful in Saskatoon is beginning to be institutionalized. Afterglow meetings are being held after revival rallies, but the response at many of these is stiff and forced.

How should the church respond to revival? Accept its positive fruits gladly. Seek to encourage one another to a deeper and more consistent life of discipleship. And pray to God that the congregation and the conference of which they are members will be in a continual process of renewal and maturation. LK

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